

THE MYSTIC MAGAZINE

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JOY.

IN the secret hiding-places of the Divine Love is everlasting Joy. Joy is for thee, but thou hast not yet conceived of it. Open thy mind to Joy; it is a heavenly guest and a messenger of love to thee.

Thou hast illy pondered the problem of life until now, and thine own habit hast shut out all light of Wisdom. Open thou now thy soul to see and hear and know the truth.

A life of radiance inconceivable to thee now, is revealed to thee when thou knowest the fulness of the word Joy.

It is thy birth-right, but flesh-darkness hath depressed thee and shut it out.

This is what thou needest to know, that Joy is Omnipotent. Thou shalt know it as thou hearest the clear song of life. This thou canst not hear until thou hast opened thine ears in the right direction. Listen! in the *Right* direction. There is nothing but triumphant joy for those who are prepared to acknowledge it.

Its power is so great that it bids all care be gone. Again, I say unto you, sup with joy, live in it, give it forth.

The Mystics.

The Gospel of Harmony

"We believe that the earth is a stepping-stone toward heaven; that it represents a line in the immense poem of the universe—a note in the everlasting harmony of the Divine idea; and that on the accordance of our works with this harmony must depend the elevation of our actual being and our hope of progress in that transformation of life which we call death." These are truly noble words, because they carry the highest of all conceivable meaning. And what is that meaning, or even approach to it? Nothing less than this: that we never reach the real centre of our lives till we are come into the closest possible relation with that harmony which constitutes its perfect and complete equipoise. Inharmony will at bottom be discovered to be all our trouble here. To be out of harmony is to be outside of the divine arrangement; to be in harmony is to be at all points and in all particulars coordinate and cooperative with the laws that govern the universe. We are practically helpless in a state of inharmony; in a state of harmony we can accomplish all things. No power known is able to compete with the infinite source of all power, its disposer, ruler and tireless regulator and director. In harmony with the Governor of the whole, who can withstand us?

If we err, it is by reason of our inharmonious condition. If we sin, it is only because we are out of harmony. Even the commonly used term "out-of-sorts" carries the meaning of inharmony. All evil is but the direct result of inharmony. If man were always striving to come into the closest possible relation with the divine principle, the image of the living God within him, crime would become wholly impossible. Strenuously seeking all the time to establish and maintain a harmonious spirit, the nature would be so changed that it would be the next thing to absolute harmony itself. We think of harmony as only a state, which it certainly is above everything; it is a power as well, inasmuch as all power is dependent for its exercise on states and conditions. If these are conflicting, unsettled, unrelated, never cooperative in purpose, of course little or nothing is to be accomplished. We cannot go outside of the living law and still expect to effect of ourselves what is easy of accomplishment with its help.

We do wrong sometimes, that means inharmony, for we never should do it if we were in a state of harmony. When we are irritable, fuscible, impatient—we are only in an inharmonious state. When the spirit and the body agree exactly, as they often do in certain states of the weather or under favoring circumstances, the world is a perfect world to us, nothing is out, we are in ideal health, and we wish the happy state would keep up all the time. It is all because things internal and external are in such complete accord that there is no jar, no ripple, only perfect satisfaction with everything. Now if we will persist in bringing the spirit, which is the ego, into right relations with the divine ruling spirit, so that there is neither disappointment nor suffering, neither ups nor downs, but all the

time one even state of thought and feeling, we shall in due time bring ourselves into harmony with the divine. Then the steady new light drives out all darkness. Then we are entirely happy because we cannot be unhappy. We become unselfish by being no longer selfish.

This gospel of harmony is very far from being the negative affair some may be ready to think. It is wholly positive in not being negative at all. There is no longer any room for negation because all is positive. We have not become good after this manner by any direct effort to become so, but by striving to attain a state of being in which only goodness can live and its opposite must disappear. We have simply cast out evil by introducing good. It has not been a conflict, only an experience. The positive results soon begin to show in the altered conduct that is necessarily correspondent to the changed character. All is harmony now where before it was continual conflict. We are now well where we were before sick. We accept, cooperate rather, and there is no further contest. All is harmony, and inharmony is not. Which is the positive, then—and which is the negative? This is the state we must all aspire to reach, and then we shall indeed discover that it is but a step toward heaven. We are all rebels and outcasts until we voluntarily come within the full operation of the law of harmony. Then evil departs.

GRACE AND GIFTS.

Would like to talk with you for a little while about the grace and the gifts of the Spirit. To show you their marvelous beauty and value and how very much they are to be coveted. There is no gift of God, except the great gift of eternal life, that can be compared with the gift of grace.

"My grace is sufficient for thee." To be adorned! with the spirit is to have grace. Grace is beauty of character—gentleness, patience, mercy, faith, hope, charity. The grace of God includes all godliness. To have the spirit of grace is to have a beautiful heart, a beautiful mind, a beautiful life. It is at once to have the unending strength and the wonderful tenderness of Infinite Love.

Grace is poise—perfect poise. What is there more to be desired?

Grace comes by union with the Infinite; it is to be "in tune with the Infinite"—at peace—at rest.

"Grace and truth came by Jesus Christ." These things that comprise the true life were revealed to us through Jesus, who was one with God. Through his life we know all the beauty and the godness of the spirit whose heirs we are. How much it means to be heirs of God, we also know through his life, if our lives do not reveal that we are heirs, with Him, of God's majesty—the reason must be in us.

The law is—"as you sow, so shall you reap." Do you know the nature of law and still fear to trust its unerring action? Cast all your care upon it and you will be cared for. Do not divide,

but put your whole confidence in the life and live it.

There is another thing I would call your attention to about gifts—their source, etc. There is but one proper source to look to for anything. The Source of Jesus' inspiration and power was the Father of all.

The Infinite Source is the one to go to if you would receive the true unending light and help. Jesus never said that anything less than the Almighty did the work through him. And he taught us to go to the same source.

That source may and does use instruments in and out of the flesh, but let us remember to always seek from the Fountain Head and give credit there.

I think there would be less selling the use of our gifts if we realized it was the Father doing the work from pure love of His children.

But as long as we think we, or some disembodied soul does it, we have not yet arrived at truth; and the consciousness of unity with God is only a sentiment the mind believes, but our spirit has never felt.

"There are diversities of gifts but the same Spirit." One may have a number of gifts. Whatever gift we truly desire, we will receive. There was never a desire of the human heart but what carried in it the promise of fulfillment; this is according to law—but if your faith is greater in not receiving than in receiving, you will not receive. The law works by our faith; it is unerring and knows what our true faith is in every instant. Therefore no deception can succeed in Truth.

The works of the law, producing the effects in our lives, tell exactly where we are and what is in us. What gifts do you desire? If you believe the law will bring it to you, slowly or quickly as you are fitted for it.

But let us not make the mistake of seeking gifts for the sake of power for our own benefits, and to wield over others; for by so doing we have only asked for temporal power and the praise of men, and shall miss the greater gifts of God's love and life eternal. We shall never know the sweet grace of His indwelling spirit, if we do not seek for it—if we are satisfied with anything less.

Do you think there are any psychic or spiritual gifts that can compare, as to far-reaching good, with a life, softened and sweetened and illuminated with the Divine Spirit's grace? Such a life radiates an influence inestimable; it teaches and heals and uplifts and purifies by its very existence; it walks and communes with the angels—and with the Infinite.

To see such a life is like a benediction to the soul; they have more real influence to draw others to a higher life than any amount of preaching, or manifestation of wonders.

The majority of investigators along occult, metaphysical and philosophical lines are seeking power for self ends; although they may not recognize the fact, they want to be able to do this and that wonderful work of which they have heard. They evidently think it something they can obtain without any thought as to transformation of character. Here is the great mistake, opportunities wasted seeking bubbles.

True power is of the spirit and nothing else brings satisfaction, and the first thing to do is to seek the spirit and its righteousness. When we have these we have all power; then shall we

be able to say with Jesus: "All power is given unto me in heaven and in earth." Note that it is given unto us. All good and perfect gifts are from the Infinite Giver. All power is given unto us when we have given ourselves unreservedly to All-Power, otherwise we are not worthy of it.

Our desires are good or bad, according to the motives back of them. There should always be self-analysis of the motives back of every desire.

We certainly are not afraid to face ourselves and learn exactly what is in us. Let us learn to be unequivocally true to ourselves—to sound ourselves to the depths, and condemn and overcome all desires that have not the ring of the true spirit, *i. e.*, our highest ideals of principle, of justice, of beauty.

Our love of character must be greater than our love of power; for character, after all, is all that counts with God and with all worthy souls.

Try as much as we may to live our highest ideals ourselves, we will fail, because of ourselves we can do nothing; but by divine mercy—the grace of God, if our hearts are in the right place we shall arrive at the portals of heaven.

Heaven is the desire of every heart because it stands for happiness, and there is no one but desires unalloyed happiness. Unalloyed happiness is only to be found in eternal life, the gift of God's love. No amount of transient power can give it, because happiness that ends in death is not unalloyed.

So the one great gift of all gifts to covet is eternal life, and this is given when we, through struggles, and self-surrender and long sufferings, are crowned by grace and truth, that contain in themselves all gifts.

MESSAGES FROM THE MASTERS

By Angelo.

There is no question formulated by the mind that the soul cannot answer, if its power be trusted and the activity of the mind be stilled. One who desired light on account of inability to rely upon memory, received from the masters this message in immediate answer to inquiries. Truth eternally IS, and we do not discover new truths. We but unfold to an ever expanding consciousness wherein we perceive that which IS. The Masters are ever near to impress sensitive souls who aspire and who have outgrown ambition, and he who truly asks, and knocks and then seeks the truth in the silence shall surely find.

THE MESSAGE.

"Commit thy works unto the Lord" and thy thoughts shall be established." That which is called memory is the recording atmosphere of the soul. The soul abides within and interpenetrates the body, which it is capable of illuminating, imparting to it varying rates of vibratory activity, as the mind is willing to conform to, and listen to the soul's behest. The seat of the memory is not within the brain, but there are certain cells within the brain which vibrate to, and correspond with, certain faculties of the soul. It is the province of the mind to set in order and to actualize through right interpretation that which the soul feels. Concentrate with utter

abandonment upon the life work and power which in your evolving unfoldment conjoins you to the universal plan. The spirit shall bear the responsibility of completely fulfilling all the desires and aspirations of the soul, and remedying and adjusting those conflicting elements and inharmonies to which your mental defects are but the correspondents. In Love your work is to be accomplished. Listen. The Universal Christ finds expression wholly, absolutely and in unmeasured power, thru birth, growth and expression in service inspired by love.

In response to the inquiry **Where do I stand on the Path?** the following message was at once transmitted.

"The principle of fermentation is associated with the scheme of molecular adjustment. From time to time, in accordance with the laws of Nature a repolarization and consequent adjustment of all substances takes place. All the seven creative principles depend one upon the other, and when ever the soul, having power of volition, turns once more to the light, every faculty and function and indeed every atom of its structure undergoes the process of repolarization. There can be, however, no readjustment of existing states or conditions of matter or consciousness, without the element of friction involved in the new order, and it is in this re-establishment of order that all those elements which do not belong to the new condition are sloughed away. You occupy a position wherein you stand in the middle, so to speak, of the fermentative stage, and the lesson of non-attachment is the lesson you are required to learn. Whenever the soul of its own volition, wills to renew its consecration and be led by the spirit, it again goes through, with an increase of power, all these stages symbolized by the seven creative principles. The growth of each soul is measured by the quality and use of its appropriated life, and not by its external activity or outward possession. He is greatest, who in unselfish love, serves the ends of Justice and Truth."

Seek the Truth with an eye single in steadfastness and purity of motive, and thine own soul shalt tell thee the Way of Life and the Path of Victory.

In response to the question **Why do some trained singers always sing flat?** the following message was transmitted.

"Some souls do not attract from the Infinite those positive qualities of vibration represented by whole tones. The individual who lacks perception of tone possesses certain negative qualities represented by the space or variation between A and B, B and C, or 1 and 2, 2 and 3.

Roughly speaking there are seven different classes or groups of Temperament. Persons having dominant notes corresponding to firsts, thirds, fifths and eighths; those between are negative, excepting the number seven, containing the triangle and square which is dual. Each person is represented by a tone and the soul vibrates to a particular note in the grand universal scale limitless as Eternity. The Soul that is consciously centered in God, not only vibrates to a musical note but contains within itself the powers of the full octave.

The inability to sing true arises from lack of physical harmony of the molecules composing the organism. This is due to a great many causes *viz:* Heredity, parental neglect, inattentive in classifying sounds, ill health, viola-

tion of law, low vibratory activity and lack of sensitiveness to the Spirit. The remedy does not properly belong to the mechanical realm, but is associated with the psychical. There are in the parents during the pre-natal period in such cases frequent grounds for disagreement, inharmony or kindred conditions.

HOPE.

Underneath the snow,
In the heart of things,
Thrilling deep and low,
Something seems to know,
Something softly sings:
"Spring is coming."

Life occult and sure,
In the buds so still,
In the earth so cold,
In the air so pure,
Over vale and hill,
Locked in winter's fold,
Rocked in nature's mold,
Slowly swells, until
Spring has come.

Underneath the cares
Along the dark way
Of those who complain
Of sorrow and pain;
Those who are leaping
In destructive snares;
Those are reaping
Their harvest of tares,
Is something keeping
The sad heart to say:
"Heaven is coming."

In the eye of those
Who have overcome,
Are beams that disclose
Their nearness to home;
In the patient face,
In the loving breast,
In the quiet grace
Of a life that's blest,
With a whole giving,
With a clean seeing,
And a wise willing,
Is perceived that gleam
Of light, that clear beam
Bridging soul to soul,
And earth to that goal
Within, which speaks of
The triumph of Love;
And Heaven has come.

George Gordon.

"In the coming age of wisdom,
Light will every soul imbue,
New Jerusalem is coming;
Not the citadel of old;
Not the temple with its ritual,
Sacrifices manifold;
But the Temple of the Spirit,
All the earth, a holy place,
Every heart a shrine of virtue,
Love displayed in every face!
Pray, by earnest work, and hasten
The divine, illustrious day,
When Truth's bright illumination
Chases every mist away."

IN THE GREAT GOD WE TRUST.

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ADVERTISING RATES UPON APPLICATION.

INVOCATION.

Thou All-pervading Spirit who canst read the inmost depths of mind, purify with cleansing fires our thoughts, that they may endure the gaze of angels. May the music of the spheres penetrate each heart and harmonize all discord.

"The pure in heart shall see God."

There is only sublimity and grandeur in the spiritual life.

There is but one life, one inspiration, one hope and one surety for all men—God.

Put your trust in the living God, who giveth us abundantly all things to enjoy.

Pure thinking will bring us to our natural condition—perfect bliss, joy, peace, contentment, happiness.

When the ignorant cease to ignore God they become wise, and to become wise is to enter the Path of Freedom, Joy and Bliss.

In universal love there is universal music, an abiding peace, harmony and melody. There is no better way to love the great God than to love all life-manifestations, the world, all worlds, the universe.

To know is to live. The more you know, the more you aspire to know. To know is to lessen all the friction, woe and misery of life. And what is the Supreme Knowledge—to know the Knower—God. "To live, know; to know, live."

What would this world be without Religion? What could be substituted for Religion? Could we have progress, prosperity and civilization without Religion? Is there a highly civilized, prosperous and progressive country that is without Religion?

You, child of earth, are heir—heir to all the blessings of heaven, if you will only prove yourself able to live the heavenly life. To do this, you need not think of death. You only need to turn your face to life and to God's wonderful,

beautiful earth and sky, which are the floor and ceiling of the mansion He has given you to live in. You only need to be glad and go to work right here, and at this moment, in order to find heaven.

There is nothing so cheering to the soul as to dwell on eternal things, and to observe and think much. Let the sad and sorrowful one but look out into God's boundless and limitless universe and meditate but a moment on its vastness, and he or she will at once get a spiritual uplift that will dry the tears and exalt the soul. So all great souls, when in sadness, have always had recourse to the observation of the grandeur and magnitude and magnificence of God's works. To observe the workings of God's Hand in Nature is always cheering and uplifting. "The heavens declare the glory of God; and the firmament showeth his handiwork."

Much of our cheerfulness comes out of the observation of life and nature; our corroding and multiplied sorrows are often effaced by a mere observation of the eternal power of God in life and nature. Observation, meditation and contemplation are great factors in lifting the soul out of the ruts and misery of life. The more divine or spiritual we are, the more we observe life and come to know its meaning. The more we observe, the more we come to see how purposeful, orderly and eternal is life; in observation is much wisdom and glory. All the wise and cheerful souls of earth have been keen and patient observers of men and things, but more particularly of eternal and universal things. An observing man cannot long remain a doubter or a scoffer of spiritual or eternal things.

The bliss of the Holy Mystic is in knowing and realizing that All souls are the children of the Eternal God, the Loving Father of All, and that sometime, somewhere, each soul will come to God, and live with Him and the Angels throughout Eternity. God is not the Father of a few children, but the Loving Father of All, and wins all by His Mighty Love, in time. Christ said: "That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Man becomes whole (holy) when the soul, mind, heart and body are equalized (balanced) harmonized and spiritualized. It is then he comes into complete oneness with the Blessed One. He is then Whole and not Partial, and is in eternal Peace, Bliss and Harmony with the Whole, because he has recognized and realized "that which exists is One: sages call it variously." The whole man is the mighty man, the omniscient and omnipotent man, and by the White Light of the Spirit, in which he now eternally dwells, he acquires spiritual blessings (such as clairaudience, clairvoyance, thought projection, astral projection, etc.) that make him omnipresent.

Many people who have great mental qualities are very miserable because they worship mortal will power and make a God of it. George Eliot said: "I've been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't

have my own will. Our life is determined for us by divine will; and it makes the mind very free when we give up wishing and willing, and only think of bearing what is laid upon us and doing what is given us to do." This is the hardest lesson—indeed, the only lesson—man has to learn to follow Divine Leading; to give up all mortal will; to give up All to gain All right here and right now.

SPIRITUAL BIRTH

We find that everything in the earth or natural life corresponds to something in spiritual life. There is a natural birth and there is a spiritual birth: "That which is born of flesh is flesh; and that which is born of spirit is spirit."

We enter any and every kingdom through birth; there is no other way. No man drops down from the skies (Mars, Venus or any planet) to the earth full grown. He must come according to law—through physical birth—a babe, and must develop or grow to manhood's estate.

In all life there is the electric and magnetic, or the positive and negative pole. In the human, man expresses the electric or positive force, and woman the magnetic or negative force. To produce their kind the union of the two forces is necessary. The law of physical birth corresponds to the spiritual; for there is but one law operating according to its own pure nature on every plane of life—or in every kingdom of life.

For spiritual birth there must also be union of the positive and negative spiritual forces. The Infinite Spirit being the electric or positive, and the soul or finite spirit being the magnetic or negative pole of life. You will at once perceive, then the absolute necessity for prayer and meditation if the soul is ever to receive spiritual birth. These are the means whereby the magnetic soul draws the electric spirit and becomes impregnated by its power. Through prayer the soul opens herself for an influx of life from Infinite Love. Through this union she is impregnated with Truth—the Christ Principle—this is the immaculate conception; and she carries about in her womb (consciousness) this divine germ or life, until the period of gestation is finished and unto her is born the Son of God.

This germ of truth must be nourished and gather its substance from its mother—the soul; thus becoming life of her life—of herself a very part.

Nevertheless it is at once the son of man and the son of God; because it is born of both.

Marvel not, then, that you must be born again, and that this birth depends upon your marriage or union with Infinite Love.

There is nothing the Infinite will not do for the soul who loves It; for the very law of the Infinite is the law of supply to the finite.

But there must be pure reciprocal love on the part of the soul that would receive into its keeping the Christ-Life—the highest gift of God. Without pure love the soul is not a worthy custodian of this precious life, and would not make a true mother; and there are no harlots in the kingdom of heaven.

No matter how great a harlot the soul may have been, before it becomes the mother of God it must, through self-renunciation and union with spirit, become pure and undefiled as a chaste virgin.

Now the soul is pure and undefiled in the sight of God when it gives itself for His love—giving its life a living sacrifice for Truth. Its past counts as nothing when it comes all helpless and surrenders itself like a little child into the hands of God, to be taught and to be purified, and to be used for the good of others.

God knows when this gift is genuine and comes from the very depths of its nature; and there is no gain-saying this soul, for the demand is for life and light, and Life is here with its full and gracious supply. One does not mean that the soul, who thus unites with the spirit and would walk in it, never errs again; it will doubtless make many mistakes; but will profit by them as never before; for it has an unction with wisdom that shall instruct it henceforth, so that all things good and evil shall be for its eternal profit.

The prayer of every virgin soul is "Let me bring forth much fruit to the Highest."

It is as natural to the soul who loves God to desire to serve the children of God, as for a mother to serve her own household; for by the second birth the nature of the soul has been changed from limited to universal love.

From the time of the immaculate conception, when the soul conceives its pure life in the spirit, and years to bring it forth into the world—there elapses a period of time in which the soul must bear the pangs necessary to this new birth and the death of that life that was given for the new. For out of the ashes of the old life, phoenix like, the new must arise.

It is sown a natural life—it is raised a spiritual life; and all this may take place in the body of flesh as in a matrix.

It is during this period, when the old life is dying, when selfishness and sordidness and vanity of all descriptions are being burned out, that the soul suffers. Remember this, for it will help you to bear it patiently, and with more or less gladness, because it is only the limited and perverted nature in you that suffers—and this for the sake of coming into a life that knows no pain, a life of endless peace. And remember when darkness envelops you that you are not yet born into nature in you that you suffer—and this for the sake of coming into a life that knows no pain a life of endless peace. And remember when darkness envelops you that you are not yet born into the kingdom of light, and that the darkness is but a passing condition during your transition from the natural into the spiritual life. It is a real transition—a daily dying—until you awake resurrected—an immortal being.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit."

The new or spiritual birth is a mystical process; i. e., it is mysterious or not understood by the soul. Does a new born babe understand the process of gestation and birth

Message of the Patriarch

To the Brotherhood: In God We Trust. If thou art unable to penetrate the Mystic veil which shrouds thee in mortal darkness, be not afraid. Let thy mortal desires soar above the clouds in this mundane world, and seek through Spiritual and Divine effort to gain Power that ye may sense the ever glowing warmth of a Savior's Love. The light within will dispense all thy doubts and fears. Go ye forth to thy daily toil, though it may not be what thou wouldst choose, accept it until the way is made plain for the next step on the upward march of circumstances. If thou hast entangled thy feet, patiently meet what hampers thee, and bravely work out the problem which doubtless was for thy own good. To nobly perform each task here prepares thee for that larger life in the Great Beyond. Though danger and peril may lie in thy pathway, be ye courageous, but not reckless. God demands not rashness. Ye may not wantonly destroy thy temple of flesh, which is a precious gift, bestowed every child of mortality; it contains an immortal soul. Take heed how ye use it, oh denizens of earth. Ye who are righteous and nobly just require no regalia. The eye of the Spirit descendeth upon the worthy.

—Patriarch.

by which it came into the world? The soul does not need to understand the process of spiritual birth—any more than it did its physical birth, for both are according to law and Infinite Wisdom is the Source of the Law.

Does a child understand mathematics before it is initiated into the study? How then shall a soul understand spiritual things before it is born of spirit?

You see this birth must be trusted to the spirit; and the soul must bear the darkness that envelops it as essential to that end—even as a physical babe is enveloped in darkness, wherein the perfect work of development and fitness for physical birth is accomplished. Even a grain of wheat is sown in darkness and gives up its life ere it can be quickened into greater life; so the soul who would be quickened into spiritual life must give up its life and pass through the darkness necessary to the transforming process.

Although to the soul this period sometimes appears long and weary—it is of very short duration compared with eternity; and is a period of great rejoicing to those who behold and understand what is being accomplished in one soul.

Dear ones, the soul should be as passive to the spiritual law through this period as is the babe in its mother's womb. The law is let to do its work unhindered and unassisted by the babe; even so should the soul let the law of spiritual birth have full control of its development.

It should trust the law from the very fact of having seen the same unerring law do its perfect work throughout all creation.

The grain of wheat lies helpless—subject to the law. The babe is helpless and does nothing to assist its formation. The caterpillar in

the chrysalis state is passive and resists not the law of transformation. Shall the soul differ from these, since there is but one law by which all change is accomplished? The unerring law of creation shall it not be trusted to finish its work, and bring forth man in the image of his Creator.

Perhaps this will give you a clear insight into the principle of non-resistance of evil, allowing the forces that are brought to play upon you to do their perfect work—while you passively trust the law as a faithful Creator—a just and merciful Power.

All that the soul ever suffers is injustice to it; not that old justice of an eye for an eye, or of Karma (though there is truth in that also) but the justice of love and mercy—i. e., that all sufferings of the soul are beneficent, and just and merciful; because their out come is for the glory and everlasting joy of the soul.

Just and merciful and loving is the work of the law with us, on the same principle that it is in love and mercy and justice to the child that a parent corrects its faults for its own good. Would not a loving parent feel it had dealt unjustly by its child if it allowed it to go uncorrected and uncorrected into all kinds of folly and transgressions of principles? So does the loving Father, by whose law we are chastised and instructed, deal in justice and mercy with His children.

But listen! here is the difference in the law of Karma and that of FREE GRACE.

The law of Karma is reaping what you sow no matter how ignorant you were when sowing, nor how just you may have meant to be—according to it there is no getting away from reaping evil for evil, and the only hope of the soul is through long years and perhaps ages of

suffering for its past; and sowing for its future peace.

But Jesus Christ came and said: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin," i. e., before they knew the truth and the way they were not held accountable and could not be called sinners. But after light comes to the soul, if it still loves and persists in evil it is accountable because it knows what it is doing and could choose the good.

The Light of the world said: "I came NOT to condemn the world, but that the world might be saved"—or enlightened and set free.

Again "God was in Christ reconciling the world unto Himself, and NOT imputing their trespass unto them," as according to the old law of evil for evil and no escaping it—but forgiving their transgressions if they turn from them to Him. So by the law of Free Grace our ignorant transgressions of the law are not imputed unto us who believe—for we are made free by a higher law of justice than that of Karma.

Herein is the difference in the justice of the law of Karma of the Orientals, and that of Free Grace or Divine Love and wisdom.

And herein is shown the mercy and beauty of the highest law that has ever been given as a working principle in the lives of men. It is the one law perceived from different standpoints of moral and spiritual development. From henceforth you know the highest action of the law that has ever been perceived by man; i. e., as Christ revealed it,—as ever working unerringly in perfect justice and mercy and love for our highest good, our greatest unfoldment and our perfect transformation. So that we need fear no evil but may trust it with the unflinching confidence of a little child; and by so doing it will transform us into the very image of Itself, viz., into all-justice, all-wisdom, all-mercy and all-love.

And having awakened in Its likeness we shall be satisfied.

Thus does man die to the kingdom of darkness and ignorance, and is born into the Kingdom of Light and of Life eternal.

ONENESS OF BEING.

All the mysteries and problems of life on the Earth-plane are solved when we fully recognize and realize the oneness of Being.

Man is then awakened, illumined, and exists eternally in the eternal White Light; he no longer lives for self but for his brother and the Whole, for he now knows "that which exists is One."

Blessed is he who knows that we are all eternal brothers, children of one great God.

"The fountains mingle with the river

And the rivers with the ocean,

The winds of heaven mix forever

With a sweet emotion;

Nothing in the world is single;

All things, by a law divine,

In one another's being mingle—

Why not thou with the Beloved?

When man has ceased to hear the many, he may discern the One—the inner sound which kills the outer.

WHAT IS IN YOUR NAME?

"Do not treat this question as of little or no importance. A name may hold the secrets of the past and the key that would unlock the door of the future. If we are to be guided by the Scriptures we must concede the truth of a name bringing to its possessor a blessing or the reverse.

We read in Exodus, chapter 6, verse 3, that God appeared unto Abraham, Isaac and Jacob under the name of God Almighty, but to Moses He manifested the name of Jehovah; we also read that after the birth of Isaac his father Abram and his mother Sarai each received an additional letter to their name, that letter being one of great exaltation and power, and its numerical value being of the highest, as well as the geometrical construction revealing the spiritual station of both, after having received from God the letter H, its number 8 and its corresponding color.

At each advanced cycle God has manifested Himself to humanity under a new name, each successive revelation being of a higher order than the preceding one, as the human race advances one step nearer to God.

This alone would cause us to know that in our name lies concealed the mysteries of the past, and they may also be alive with prophecy of the future.

Our names come to us at birth, and reflect the attributes and characteristics of which we are authors.

The power that was vested in a name was well known to the Ancient Mystics, and in this Day of the Sixth Sense revealed an names, this ancient method of establishing one on the line of destiny, through a knowledge of the science of Nameology, is being revived.

Would you know your destiny and seek out the hidden meaning of your name, and know whether it be for good or ill, learn how to live in the highest spiritual attributes of your name, and overcome evil with good."

There are some things I am afraid of: I am afraid to do a mean thing.—James A. Garfield.

IMPORTANT NOTICE

Owing to important changes in the arrangement of the work of the Eternal and Universal Brotherhood of Mystics, and the details connected with the publication of the Mystic Magazine, we have decided to combine the March and April numbers, also the May and June issues, and the Mystic will hereafter be sent to subscribers on the 25th of the preceding month of issue.

In order that all our subscribers may receive the entire twelve numbers to which they are entitled, we shall extend all subscriptions two months beyond ordinary time of expiration.

We earnestly ask your cooperation in extending the circulation of the "little messenger" and the work of the Brotherhood in every way that may be possible.

SPECIAL PREMIUM ANNOUNCEMENT

During the month of June, 1909, for every Four (4) subscriptions to the Mystic Magazine at Twenty-five cents each, or \$1.00 in all sent us, we will send post-paid, a set of Four of the beautiful Mystic Signet Cards. These cards are not only attractive and ornamental, but will inspire and help you to greater blessings. This offer is good during the month of June only, and all Four subscriptions must be sent at one time. Avail yourself of this exceptional opportunity to help some other soul to a whole year's subscription to our Messenger of Peace, the Mystic Magazine, and in doing so, help yourself.

Send immediately before the supply is exhausted.

The Mystic Publishing Co.,
Colonial Building, Boston, Mass.

FEAR AND DESPAIR

The fear and despair which at times seizes one who has lived years of ill-spent power is awful!

Crushing fear and despair taunts the soul of the sinful and wicked ones with relentless force.

But for all sin, shame, fear and despair there is permanent relief ever at hand.

Permanent and instant relief from fear and despair is always at hand.

Take your fear and despair to GOD. Cry out to the Mighty GOD, the Loving Father of All, to help and save you. He is the only One who can give you relief. You have tried many ways for peace and happiness and release from your fear and utter despair and have got no relief. Oh, stubborn and perverse mind and will, why will you keep souls in fear, doubt and despair?

"Without Me ye can do nothing."

Without GOD man has nothing but fear and despair.

To-day, this very instant, Awful Fear and Despair will vanish if you but go to GOD and CHRIST and the Angels. "To-day if ye will hear His voice."

Surely His grace can save us from the awful despond of fear and despair. GOD is always knocking at the doors of our hearts, especially is He knocking at the hearts of the sorrowful.

"Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come into him and will sup with him and he with Me."

"Knocking, knocking, who is there?"

Waiting, waiting, oh, how fair!

'Tis a Pilgrim, strange and kingly,

Never such was seen before,

AH! My soul for such a wonder,

Wilt thou not undo the door?"

Mortal, in stubbornness and perverseness, will not undo the door and let in the Holy One, and suffers from Fear and Despair.