

THE MYSTIC MESSENGER



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•• MYSTIC BROTHERHOOD ••
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AN OCCULT PERIODICAL FOR
STUDENTS OF THE
WESTERN TRADITIONS

THE MYSTIC MESSENGER

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THE MYSTIC MESSENGER IS A MONTHLY PERIODICAL AUTHORIZED BY THE MYSTIC BROTHERHOOD AS A CHANNEL FOR MESSAGES OF GENERAL INTEREST TO THE STUDENTS OF THE ORGANIZATION AND NEWS OF IMPORTANCE TO FOLLOWERS OF THE PATH OF WESTERN OCCULTISM

✧ THE MESSAGE-VISION ✧



As we look over the human scene exemplified in the lives of our contemporaries, we may all recognize the rending heart-cry in the souls of those about us for a code which will explain life to them in an understandable, uplifting, and comprehensive manner.

For centuries mankind has been immersed in the physical; the average person has had the mundane plane presented to him in such a way that he has lost his Vision and much of his faith. Science, which less than a quarter of a century ago, was arraigned for its materialism, is now, perhaps unknown to itself, reaching out into inter-stellar space and finding God in a manner that confounds the theologians. It is not our purpose to criticize one method or another, but as Occultists we may all agree that great masses of people are turning from the platitudes of mere theorizing and are reaching out for something higher and finer, something more tangible to the spirit, indeed something that has long been lost and should now be regained.

The teaching of Occultism is not new - it is as old as life itself, but what is new is that there is growing in the hearts of humanity an increasing desire to incorporate these Esoteric principles into one's own program of life, in order to make of life a feasible, Cosmic manifestation and to make them, as individuals, more distinctly a part of the great Cosmic plan which is perceived manifesting

throughout the Universe. They are, in increasing numbers, reaching out for synthesis, for instruction that will aid in correlating the Soul and God-force with their personal affairs, and with their tribulations, troubles and pleasures, with the harmony of vibrations which are apparent in all things which they do and with all things which they spiritually conceive.

In past ages, Humanity has been largely content with its lot, it has had a tendency to accept without question, the philosophy which was imparted to it, and it is only in late years that man has manifested an undeniable desire to embrace experience and to make that a working basis of belief. To those who work with students, it is a source of never-ending pleasure to note with what happy surprise the earnest Student catches a new glimpse of an old, forgotten Truth; with what joy he enters into the spirit of working with fundamental laws and reorganizing his conceptions of life along more logical channels.

The present time is ripe for added knowledge. We are growing aware of our right to master the deeper mysteries of spiritual creation and this compelling impulse is being further stimulated by the material chaos of late years; standards which sufficed in times of ease and contentment, have been found to be based upon unworthy ideals, and out of this general melee of confusion there arises the cry for leadership and for a substantial code that knows nothing of change and nothing of discouragement.

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Intuitively, mankind is beginning to hark back to the One religion and the One Way. Prior to this time he has been following it spasmodically, disinterestedly, and perhaps the entire purpose of this commercial travail has been to bring to a focal point the realization of the truly essential qualities of life and the eternal truths. The ancient wisdom tells us that there is but one Path and that the Seed of Truth was planted in the Soul of things with the beginning of the world. It became a mighty tree which had its roots in heaven and its branches on the earth, much like the sacred Banyan Tree of India. This is a tree which might be called a Tree of Faith, and which asks nothing of its branches other than that they shall be true to the tree and bear witness of the life coursing through the limbs. We do not see the life, we see only the leaves and the branches which bear witness to the virile essence, but in due season this prime energy of the Tree is glorified in the bud and in the flower, and the life of the tree is consummated in the fruit.

Humanity, then, is beginning to recognize its kinship with this Tree, and beginning too, to find in its own accomplishments and in its own creative labors, evidences of the leaves and branches, flowering and growing because of the spiritual Essence coursing through its being and uniting it with its omnipotent Source.

Unity of ideals or of purpose has always meant strength, for the individual increased and augmented in his efforts by the realization of his being a part of the Greater Whole, is capable of manifesting that Whole in greater purity and in greater strength. During periods of prosperity, man evidences his individualism and too often his Sole bond with his fellowman and with his God, is a frail link in the satisfaction of his desire for frivolous pleasure. He is not altogether to be blamed for this, for precedents

has dictated the opinion which he holds; but through the purging of suffering, he rises to a clarity and a purity of concept which has, in many cases, been well-worth the intervening steps of evolution.

We may classify, therefore, as Occultists, those who consciously or unconsciously, have passed through this spiritual, mental and material reorganization process, and who whether recognized by an organized school or not, are pushing forward steadily to a realization of their higher ideals. Let us remember that man, as a Spirit, has sought mortal existence that he might gain knowledge of that which he encompassed. Man has been Divine from the beginning, a part of the Father, creating no thing without a loving purpose. Man has had no beginning and man shall have no ending, except that he desires it; from Age to Age man has made his destiny; open to him is the opportunity for ennobling it.

Man has made a promise in his spirit to seek wisdom -- he longs for the power of creation, knowing that ever his God-hood thrives in that which he manufactures. Thus he pleases himself, and he pleases the God Spirit within; he grows in mental and spiritual stature, and comes ever nearer to his ultimate perfection. It is our joy that this creative spirit within is the same as that which brought into being the Universe. Man, with his boundless opportunity for growth and illumination before him, and with his unlimited resources for service, can indeed progress to the Infinite. No longer do we feel that we are the waifs of circumstance. Let us permit this glowing and rejuvenating Essence to find its expression in our lives, permitting this knowledge of Power which lies dormant within us to know its identity. Let us manifest the Master's Spirit that does so enoble its recipient.

May infinite Peace, Love, Sympathy and Understanding accompany all those seeking fulfillment in aspirations of Spiritual regeneration.

DEFINITIONS

In response to the requests for Occult definitions of various words employed in the Lectures, we shall include in the Messenger each month an explanation of the key words most frequently used. If there are words you would like to have defined here, speak with your Instructor concerning them.

Ascendant: The sign and degree on the Cusp of the First House. Any planet between twelve degrees above and twenty degrees below the ascending degree is said to be in the Ascendant. A planet is ascending when between the fourth and tenth Cusps.

Ectoplasm is a substance which is exuded from the physical organism of one who is psychic and usually one who is a practiced medium. It is a substance something like smoke, except perhaps a little more firm, which is used by the forces of the Inner Planes to build up forms which appear material enough that they can be recognized. This substance is between the material and the psychic; it is really neither one nor the other, but can be used, since it is sufficiently high in vibration, by those upon the Inner Planes.

Gnosticism: A philosophical and religious system (1st to 6th century) teaching that knowledge rather than faith was the key to salvation.

Magi: The priestly caste of the Medes and Persians. Specifically, is used to indicate Wise Men. Is the plural of Magus.

Manu Narada: The Manu Narada was a Lord of Mind who built the great Golden Sun Temple of Atlantis which was the Spiritual Center of the then known World.

Pentagram: The Pentagram signifies the domination of the Mind over the Elements, and over the Demons of Air, the Spiritual Fires, the Phantoms of Weather and the Ghosts of Earth. All of these are enchained by this sign; it is a five pointed figure, commonly known as a

star-shaped form; when the faculties of the magician have been developed and when he has acquired a higher knowledge, he may, being equipped with this sign and with the knowledge of the correct disposition of it, behold the instrument thru the medium of that faculty which is like the Soul's Eye.

Tattva: a mode of motion. The central impulse which keeps matter in a certain vibratory state. There are five sorts of Tattvas and every form and every motion is a manifestation of these Tattvas singly or in conjunction, as the case may be.

Adonai: In Hebrew, being the plural of excellence for Adon, and signifying the Lord. The Jew, who reverently avoided the pronunciation of the sacred name Jehovah, were accustomed, whenever that name occurred, to substitute for it the word Adonai in reading. As to the use of the plural form instead of the singular, the Rabbis say, "Every word indicative of dominion, though singular in meaning, is made plural in form." This is called the "pluralis excellentiae." The Talmudists also say (Buxtroff, Lex. Talm.) that the tetragrammaton is called Shem hamphorash, the name that is explained because it is explained, uttered, and set forth by the word Adonai. Adonai is used as a significant word in several of the high degrees of Masonry, and may almost always be considered as allusive to or symbolic of the True Word.

Jacob's Ladder: The symbolic ladder of the Masonic mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds alluding to the four cardinal and the three theological virtues. When Jacob by the command of his father Issac, was journeying toward Padanaram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven.

Genesis 28 Chapter.

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THE GREAT ADVENTURE

Dr. Alan Emly



A strange tale, told by a wandering breeze, comes from out the dawn.

It whispers of a new and unexplored country lying over the hills toward the West. There are prehistoric monsters - giants and dragons - and fierce, wild things lurking in the darkness and the shadow.

Who would not make every effort to go to that new and undiscovered land where danger beckons and the Great Adventure holds out inviting hands?

Suppose, however, when we reach this land, we find only birds and bees and trees and flowers and sunshine and peace. No storm winds blow. No monsters dash out from the shadows. All is serene and tranquil beneath the calm of an unclouded sky.

If we desire food, we gather it from the trees or the bushes or the earth. To rest, we lie down on the soft carpet of grass and slumber undisturbed and unafraid.

How soon would we tire of such a place? A week? A day?

How long before we would be crying for change, for action, for adventure, for something to do, something to conquer, something upon which we may test our strength?

Life is like that.

It lies before us unknown, new, unexplored, unconquered. There are giants and dragons and howling, wild things that will try our strength to the utmost. There is much to discover, much to learn, much to conquer and destroy.

Suppose we could make of it a life of bliss and peace and of unruffled days. Can anyone imagine an outlook more dreary?

Yet that, perhaps, is the Eastern Way which many born into the Western Consciousness are trying in vain to follow.

Diogenes found bliss in a barrel. The Eastern mystic finds it in

the dust of the wayside, seated with his begging bowl before him, meditating, while someone fills the bowl with rice that has been gathered by hand and cooked over a fire of cowdung.

A form of individual development, perhaps, but also racial stagnation!

Such a path is not always for us of the Western Consciousness. We are followers of the Great Master who did rather than refrained from doing; who caused the lame to walk, the blind to see and the dead to rise; who fed the five thousand and drove the money-changers from the temple.

By following the Western Way, even haltingly and blindly, our race has come into the high places of the Earth. We have chosen the Way of power, of achievement, of adventure, of danger and trial, rather than that of peaceful resignation, of bliss in the dust, of a home in a barrel, of the begging bowl held out in the cool of the day.

Instead of being content with a modicum of rice, we go into the wilderness to conquer the bear and the lion and fill the land with cattle and sheep. Instead of growing and gathering a few grains of wheat by hand labor, we build tractors and combine to banish famine from our country.

What lies ahead?

The Great Adventure!

If we listen closely we can hear the sound of Gigantic Change rumbling on the other side of the hill. What a privilege to live in this day!

We are armed and ready. Whatever adversary appears, we will prove ourselves to be the stronger.

Life is the Great Adventure. It is a new and undiscovered country to explore and subdue.

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They love Truth best who to themselves are true,
And what they dare to dream of, dare to do. James Russell Lowell.

The following is an excerpt from an old MSS by one John Tauber:

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.' In these words we have a wholesome admonition to strive after such a life so that Christ may be glorified in us, and his bitter grief and cross may be manifested in our mortal body, to the bettering of our neighbor and ourselves...

"By the cross of the malefactor on Christ's left hand may be understood those who have made a religious profession, and are hanging on the cross of continual exercises, and outward austerities which they have bound themselves to practice; they have well-deserved this cross, but it brings them no profit, because they have not died on it to self-will and other sinful failings. He who will not seek the narrow path that leadeth unto eternal life, must needs often be delayed and lose the way, by which means he is made over-late to find the way that leadeth unto life. Therefore, beware that you be not hanged on this cross of condemnation, and meet your last end thus.

"The second kind of cross is that of the malefactor on Christ's right hand, who had indeed well-deserved his punishment, but it became unto him fruitful and profitable. This cross we may take as a type of hardship and sufferings needful to be borne by those who have turned with their whole heart from this world of sin, to a life of repentance; who have indeed well-deserved to suffer much for their sins because they have wasted their time so unprofitably in pleasures, doing their own will; but now they wish to forsake all of these things for God's sake. For to them it brings, as it did to this malefactor, a strong faith, with firm hope in the unspeakable love and mercy of God.

"The height of this cross is a mind directed upwards to the contemplation of divine and heavenly things and a forsaking of outward things;

that is, they shall learn to look upwards toward eternal things. This makes a man's suffering and cross light unto him, as it did to this malefactor when he said: 'Lord, remember me when thou comest into thy kingdom.' Behold, how his mind and thoughts were filled with the eternal world...

"The third cross is the cross of Christ, and is a type of the perfect men, on whom their Heavenly Father has bestowed peculiar glory and honor, and fellowship with his only begotten Son, in that he sends them, after a special sort, all manner of contradiction, pain, assault tribulation, and crosses of every kind; and gives them to drink of the cup of which Christ his only begotten Son, has drank. As it was with the holy apostles James and John, to whom Christ said: 'Are ye able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptised with?' As much as to say: If ye desire to be the chiefest, dearest friends of God, ye must like me, suffer the greatest contradiction beforehand; for the disciple is not above his master. If Christ must needs suffer and enter by the cross into the kingdom of his Father, without doubt so must every friend of God have somewhat likewise to endure.

"Furthermore, they shall have an inward sympathy with God, for the dishonor that has been done him from the beginning of the world, and will yet be done him by men in the Church and in the world until the last day and for the shame and dishonor of his dearest friends, who have yielded themselves to suffer on this cross with Christ; that his Divine glory may be magnified through them; for God will guard them as the apple of his eye, insomuch that who so entreateth them evil has done it unto God.

"That we may thus be nailed with Christ to the cross of his humanity that we may be admitted to the eternal beholding of his Divinity, may the Almighty God grant and help us."

AURIC COLOUR CHART



A table for the interpretation of Auric colours is given below:

Red: fire red, growth of Love in the Soul. Crimson, Ambition and a love of order. Scarlet, Anger.

Orange: signifies pride, but is seldom constant, being subject to varied changes and will be judged by the colours mixed with it.

Yellow: usually implies high intellectual attainment with spiritual aspirations. Sometimes considered the colour of youthful, uncontaminated ideals.

Green: One of the most difficult colours to interpret, there being so many varieties of it. Slate-green denotes cunning, and a tendency to deceive. Emerald-green is the colour of understanding of culture and friendship as well as of versatility and ingeniousness without the unpleasant or evil intent of slate-green. Clear, vibrant green denotes sympathy, kindness and other fine qualities of the spiritual aspirant.

Blue: Pale, sky-blue indicates Truth and the elevation of the Lower nature of man, as well as consideration of higher ideals. Turquoise-blue shows a change of mind and heart. Dark pure blue, (the Prussian-blue of the artist's palette) denotes religious feeling, and is sometimes termed the colour of mystical contemplation. Blue also is a variable colour, its shade changing with the thought-content of the mind, and according to the intensity and hue the colour may indicate every extreme of religious feeling from mere curiosity on one hand thru pure devotion, to religious fanaticism on the other.

Violet: Being a mixture of red and blue, violet would naturally partake of the qualities of both colours. A strong medium shade of deep purple denotes strength and the will to rule, whereas a pure violet signifies a rapport with the highest of spiritual and intellectual forces.

Brown: A dull rust-colour brown indicates selfishness and avarice. A brown aura flecked with angry red denotes jealousy. A pleasing medium brown is the colour of strength, and offers protection for the more rarefied qualities of the mind and spirit. A sultry, yellow-brown betokens fear and a lower plane intellect.

Black: A heavy, murky black denotes hatred and malice and is sometimes seen to coil thru the aura like a gross serpent; but a clean, lustrous black may denote deep meditation and a profound mind.

Grey: If heavy and mottled, deep depression, and should this be the habitual frame of mind for the individual, the aura will reflect a decided gloomy, stagnant, and negative appearance.

White: Construction, nobility and power.

Silver: Active preception, mental brilliance.

Gold: This is the colour of the Holy City and indicates a vibration of spiritual splendor of growing enlightenment, and power of attraction.

Metallic rays: Great oratory, stills crowds, imparts knowledge.

In studying the Aura the student will find that it varies greatly; pure colour is seldom found, for it would mean that the individual was focusing upon one, unmixed emotion, and unless he is possessed of great concentrative powers, this is not likely to occur.

Colours may be found to be arranged in spiral bands of contrasting shade encircling the Aura; in spots, or in verticle or horizontal stripes, as well as in the form of a diffused radiance. It is observed, too, that rather than using the colour-chart as a means of judging character, the colour of the aura should be employed only to judge the emotion of the moment and the nature of transient thoughts.

THE HELPING HAND

Because many of the Brotherhood Students have requested the privilege of relating their experiences for the encouragement of those who may find the Pathway of Attainment difficult to travel, we have decided to open one page each month in the Mystic Messenger to voluntary contributions of this nature. The student may submit the account of a recent experience, or relate one which has already been described to his instructor. They need not be of psychic nature, they maybe of a practical aspect, such as the one contained in this issue.

We ask that the following rules be carefully studied and adhered to by contributors:

1. The narrative must describe an actual happening, in which the student has directly, or indirectly participated.

2. Each article must be signed by the student contributing it.

3. Articles must be no longer than can be conveniently contained on one page of the Mystic Messenger.

4. The Brotherhood reserves the privilege of retaining those articles which are not published.

5. The decision of the Mystic Brotherhood Faculty as to the most helpful article submitted each month will be final.

6. Write on one side of the paper only.

7. Address articles to "The Helping Hand, Care of the Mystic Brotherhood University, P. O. Box 425, Tampa, Florida."

THE SELECTIONS FOR OCTOBER



about the first of this month, I found myself without the necessary funds to meet my most urgent household expenses. Briefly, I was facing the possibility of not being able to supply my family for the next month with the essentials of clothing, food, etc. However, I was

convinced of my ability to transcend the difficulty, so, I sat down at my desk with pencil and paper, and figured out what I should need most and the amount of money requisite to secure them.

I then secured a cotton string and tied knots in it about one inch apart. It was a long string which consisted of sixty-four knots when the last one was tied. I passed each knot thru my fingers, as I made the following Affirmation: "I have now enough to pay these bills and I have everything I need". I went to bed, and actually went to sleep with the thought on my mind. Twice during the next day, I went over the knots as before, as well as on the third day. During the second day, while thinking on the matter, the thought came to me pointing out the means of securing the money. And I felt sure of it. On the fourth day, I saw the friend, and he gladly accepted my plan, as if he had been waiting for my visit and proposition, and told me that on the next Thursday, he would turn the money over to me. The very next day, while driving past a business house, a man called to me and told me to stop in to see another gentleman. I stopped my car, and went in to see him. He told me that a certain amount was due me and that it would be paid that week. These two amounts very nearly satisfied my obligations.

The first sum was paid on the date promised. Difficulties befell the party in question on the day promised, just fifteen minutes before the hour I was to collect it, thus necessitating me having to wait a few days for it. However, I was not seriously affected by this unexpected situation. Today, I have all of this situation cleared up, and I have experienced a full realization of my desire as expressed in the above Affirmation. It is written, "Thou shall also decree a thing and it shall be established unto you."

Rev. A.V.B. Hightower, 1701.



his week, I have checked on myself to determine how I am progressing along the path. Last November I was like a lost man wandering around in the wilderness seeking a path that would lead me back to the main highway. I was almost a nervous wreck both mentally and physically. I was fighting with my back to the wall and all seemed lost, but I was confident God would rescue me if I had sufficient courage. My mind was in a whirl but never did I lose faith.

It was at this point that I began to manifest an interest in Occultism and it has been largely due to the study of Esoteric principles that I learned to obtain control over myself, find out what my troubles were and how to solve them. I realize that I am yet far behind but I am actually making progress and unfolding from inside outward. I see a lot of change in temperament, understanding, patience, clear thinking and in my failure to worry over matters if they don't go just as I would like. I realize that development will come and I need only to abide the time.

Business matters are steadily improving, not fast, but I can see them improving. Family matters are smoothing out, more cooperation and less confusion. The future looks bright and I have confidence that everything will work out satisfactory. The psychic sight has not yet come to me. I know it will in time and am not worrying over that. Perhaps I am better off without it just now. My time for concentration is limited and I account this as the cause. So many other good things are coming into my life every week that I am cultivating patience in the contacts of astral travelling, knowing that all things work together for man's good and that Psychic awareness will follow according to God's Plan.

Hassel D. Robinson, 2939.

1. The second half of the chart entitled, "Correspondences of the Paths," is now in readiness for advanced students. Those who have reached or passed lecture number 170, may avail themselves of this opportunity and send in for the double chart to assist them in their research work. The first Chart contains the Correspondences of the first eleven paths of the Tree of Life, and the second chart contains the correspondences of the remaining number. If you have reached this point in your lectures, take it up with your instructor and he will be glad to enclose one (or both of these charts if you have not yet received the first one,) in his personal reply.

2. In response to requests from Astrological Students, there has been prepared a special work-chart for the erection of the horoscope map. The face of these blanks contain the heading, giving the necessary information for calculating the chart, under that the wheel with the houses numbered thereon, and at the foot of the page an aspect chart for use in checking the natal aspects. On the left of this latter diagram, is a very helpful list, enabling the students to fill in rapidly the character of the planets in regard to the Trinites, and the Quadruplicities, together with the Ruling planets and those which are exalted. On the reverse side of the chart is a blank duplicate of the work-page contained at the end of Church Lecture 16. In using this the student will have at hand on one page the necessary information for giving the reading.

The Scribe considers the expense of producing these blanks can be covered by the fee of eighty-five cents per hundred. Due to the cost of mailing and handling these will be issued only in groups of one hundred, and lesser quantities will not be available. You may order these blanks from the Scribe.

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