THE DIVINE LAW MASTERSHIP

A Fundamental Text Book for all Students enrolled in the Secret Schools

BY R. SWINBURNE CLYMER, M. D.

Author of "Philosophy of Fire," "The Rosicrucians," "Race Regeneration," "The Way to Happiness," "Making Health Certain."

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Introductory

This book is not addressed to the general public but more particularly to those who are *truly* seeking for something aside from the ordinary or that which is termed "orthodox," and we shall therefore feel entirely free to express ourselves, without reservation, and to interpret the Divine Law as we have been taught it.

When we entered the portals of the Great Fraternity in 1893 there were then established in America five branches of the Ancient Mysteries. These were: The Rosicrucians, the Hermetics, The Magi—Priests of Melchizadek, the Illuminati and the Priesthood.

The general public knew comparatively little regarding the Ancient Mysteries. Occasionally members of one or the other of these Fraternities would write an article and these would appear in various journals. Among the writers Paul Tyner and Alexander Wilder were most widely known.

At the time of our Ordination to the Priesthood in 1903, and the assuming of a humble part in the field of labor, comparatively no change had taken place. At this time we commenced the publication of books on the Rosicrucians and their teachings, as well as on the Philosophy of the ancient Initiates. Within a few years these publications were known throughout the entire globe, and lo, organizations sprang up like mushrooms in a night. Most of these assumed, without authority and illegally, insignia and titles belonging exclusively to Fraternities

that could trace their lineage to centuries before the Christian era, but this did not prevent the pseudo-initiates from using them for their own selfish and unrighteous purposes.

One of the first and most extraordinary innovations attempted by these non-initiates, who assumed an authority which can be attained only through faithfulness, obedience and service, was to instil into the minds of those who were uninformed, and who fell into the net spread for them, the non-necessity, aye, even the sin, of the obligation. More than all else combined of which they were guilty, this would at once have stamped them as ignorant pretenders in the eyes of all who had ever entered a true school which taught the Ancient Mysteries and therefore capable of training one for Initiation and Soul Illumination.

The Apostolic descension of the Priesthood of the Magi dates beyond the year 4255 B. C. Aspirants entered the School of the Initiates in their youth. No neophyte was allowed to take part in any Initiatory ceremonies until the seeker had attained a certain grade of Soul Development. The Ancient Mysteries—ancient even before that date—were taught all who entered. Later these Mysteries were taught in the Secret Schools of Greece, India, Persia, Thrace, Scandinavia and the Gothic and Celtic nations. In these mysteries were illustrated the Unity of God, the Immortality of the Soul and the possibility of bringing into Conscious manifestation the Flame of the Soul. From the first dawn of civilization, all who sought knowledge of the powers of the soul and light on the future of the soul, entered these schools of the Sacred Priesthood and on entering were bound by a most secret obligation not to divulge any of the teachings except to those likewise prepared and to protect all the secret writings, thus preventing them from falling into the

hands of the profane. Written history admits that all the wise men were initiates in the mysteries and the true Rosicrucian School as well as the Order of the Magi, are direct descendants of the ancient Priesthood and to-day, as in ages past, they demand of their proselytes an obligation. When, therefore, usurpers who had themselves never taken an obligation in the Secret Schools and consequently had neither been instructed nor trained, took for their own selfish purposes honored titles such as the Rose Cross and the Illuminati, and impressed upon their followers the undesirability or necessity of the obligation, they at once proclaimed two things: First, that they, not having entered the Secret Schools, could not possibly teach or train their followers in anything which is taught in these Fraternities. Second, having been neither trained nor taught in the Fraternity whose honored name they assumed, they were deliberate frauds of the deepest dye, for there is no greater villainy than the use of a religious cloak for selfish purposes.

Moreover, when anyone claims to be an Initiate, it implies that he has been trained and taught in the Secret Schools, or August Fraternities, and this is indicative that an obligation has been assumed. If any of these pseudo-leaders had actually taken upon himself the vow of the soul and then repudiated it, then such are less to be trusted than the worst degenerate known to history.

We speak knowingly and with authority. We have records before us whereon is written the history of many an aspirant who entered the Great School. A great number of these proved faithful to their obligation and attained the final degree of illumination. A few deliberately, through selfish and ignoble motives, attempted to evade their solemn oath, and in each case

sponsible for the effects upon that soul. It will be readily seen that those who claim to be Initiates and then teach that an oath is not necessary, are either degenerate or wholly ignorant of all that the Secret Schools have ever stood for.

The Priesthood of the Magi, or of Melchizadek, is older than any written record possessed by man. Before records were written *were we; and none can possibly possess authority under the ancient Priesthood except those who entered its portals in a legitimate manner, took the prescribed obligation, studied, were trained and ordained therein.* Not one of these pretenders has ever proven faithful and those claiming the authority of the Magi who did not enter and remain within its protective circle, are deliberate frauds fattening upon the credulity of the honest, but ignorant seekers.

That the Priesthood of Melchizadek dates to long before the Christian era is clearly indicated in the Biblical narrative. Chapter five of Hebrews reads:

1. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

This verse clearly indicates that those who are to become Priests of the Order must leave men—the ordinary thoughts and beliefs,—must be *taught the things pertaining to God,* and lastly, must be ordained for their ministry—teaching and service.

2. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3. And by reason hereof he ought, as for the [illegible] so also for himself, to offer for sins.

4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

5. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I Begotten thee.

6. As he saith also in another place, Thou art a priest for ever after the order of Melchizadek.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8. Though he were a Son, yet learned he obedience by the things which he suffered."

However far advanced an aspirant may be, he sincerely honors his own obligations and the instructions which helped him to become at One with the Father and a Priest of the Order. Attainment does not indicate repudiation of ones honorable contract, but rather, binds one the closer to the source whence help was received. With soul growth also comes the inclination to be more obedient and with stricter obedience results greater attainment.

9. "And being made perfect, he became the author of eternal salvation unto all them that *obey* (practice as he taught —and as we teach—the Divine Law) him;

10. Called of God an high priest after the order of Melchizadek.

11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles

of the oracles of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk is unskilled in the word of righteousness: for he is a babe.

14. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."

In the last three verses we find clearly indicated the absolute need of a double doctrine. The simpler instructions are open to all who have not advanced beyond the Threshold; and the more advanced, individual training is for those who have entered the portals of the temple. Those who seek to be so instructed must be willing to take upon themselves the solemn vow for the protection of *themselves,* their *fellow men,* and the Fraternity.

There are other references to the ancient Priesthood, as for instance, that in verse twenty of Chapter six, Hebrews: "Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the Order of Melchizadek."

Another reference, and one clearly indicating that the priesthood of Levi was thereafter Divinely repudiated, though the Laws previously taught by it still continued in force, is found in the eleventh verse of the seventh Chapter of Hebrews: "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizadek, and not be called after the order of Aaron."

The Ancient Order of the Magi, Priests of Melchizadek continues to-day fully functioning as it has the many centuries past. All true seekers may enter its portals by assuming the

obligation that is required. The instructions are elemental, and termed the Divine Law and the Science of the Soul. They are also advanced to meet the requirements of the individual aspirant. Ordination to the Priesthood can be conferred upon all who have proven worthy and withstood the necessary tests.

Another fallacious and destructive belief instilled into the minds, hearts and souls of the uninstructed by the inculcators of false philosophies, is that of "something for nothing." They claim that all instructions and training should be free and without compensation, despite the uncontradictable fact that there is nothing free in nature, that with every breath which we inhale, millions of creatures must lose their lives so that we may live.

The Law of the Universe is "equal exchange." If one renders another service, that other must compensate in some way or stand indebted to Nature's law until such time as full returns have been rendered.

Religion is free, that is uncontradictable. But whoever devotes time and energy to the instruction of the seeker must in some way be compensated, that they, in turn, may be able to pay others for the necessities of life and the many essentials of modern existence and service.

The truly honest man, the man whose heart is clean, refuses to accept anything, whether material or spiritual, without returning something of equal value because he fully comprehends that to do otherwise will at once make him a victim of the Law of Compensation.

One who has given his time and energy to a careful investigation of cults and isms,—many of which claim to accept no payment for their teachings or services,—makes the statement that *pro-rata* the members of such bodies pay many times more

than the one donation required on entering the legitimate Fraternities or Orders. These contributions are obtained under the guise of free-will offerings, which are continually hinted at until the members, often unconsciously, feel that they must give, give, and give to their utmost, in order to show that they are not guilty of being unappreciative.

Not many years ago we had the opportunity to watch the method of procedure of one who established an order of the modern type and who, literally flooded the country with literature, and offered both his services and those of his new society free to all. At the same time he brazenly taught that all religious and mystical instructions should be free to all seekers and that his society would live up to the mystic law so indicated. The founder of said society had enrolled, and taken the obligation, in one of the legitimate Fraternities, but criticised the established practice of requiring a donation sufficient to cover books, manuscripts and the services of the teacher who was capable of instructing and training him. It was his idea to establish a society with countless numbers, having them enroll under the delusion that "religion was free" and that all mystical instructions should likewise be free. He was careful not to hint to those applying for help and instructions as to how the enormous bills for printing, advertising, postage, clerical help and services of trained workers—many of whom had large families,—should be paid. Then after they had been enrolled, taught for months or years, and fully imbued with the happiness they taught, in devious ways he drained money, and, upon money, from them. This is actually the plan followed by many of those who loudly talk of "all should be free."

The party in mind was desirous of obtaining for a place

one who had experience in legitimate work, and from some of the letters the following extracts are recorded. These give the usual plan.

"As to plans, I would suggest that you handle the general field work for the present. You have good people in many parts of the country. Let them get busy locally. Let them send in the names of any and all persons whom they believe likely to be eligible. They can do this secretly where they wish to do so. Then you can mail out to the new prospective the literature consisting of circular letter, circular, etc. If they are interested they will gladly sign the obligation and send you their application for membership, and you can "do the rest;" I will try to write all literature and monthly lessons and you can get them out and this should furnish us with *picked people.* I am satisfied that there are thousands of very fine members ready and waiting and who will furnish the means *later* also—*provided we do not spoil them by seeming over anxious about the money question.*

"I would suggest that you do not try to sell them books for a long time and then only where you perceive that they are the right sort of persons to understand it all; otherwise you will *cross current,* and queer them. I would advise that we keep them exclusively in the Fellowship idea, until we are positively certain that they are ready and will *stand for the higher things.*

"If you will handle it from there for the next two years until I get settled then I will assume the handling of it all if it is best that I should. In this way there will be no expensive advertising bills and not so much postage, and we will get a much better class of people.

"I will try to *plan means to get money from them later; but*

if we attempt to hold them up for it *then it will be impossible to either get or keep the best class of individuals.* It looks to me as though it would not be wise for you to be too hasty in trying to get them to take up the Higher Fraternities and get on a paying basis with them. Such a move is liable to spoil them, in fact, it is almost certain to destroy their confidence. People are very sensitive on the money question; and very quick to see any motive or move leading to it."

This is the usual, aye, the universal "something for nothing," and "religion is free" plan. *There is nothing free in nature.* Irrespective of how sacred a possession one may have, in this age, it is impossible to confer it upon others without the medium of exchange. If we possess a truth that will make free then in order to confer its benefits upon others and do it without compensation we must ourselves have the money to print, mail and pay postage, to say nothing of our time. By doing this we at once make debtors of those who accept, and they will be bound, *body and soul until such time as they have returned a just compensation.* If we have not the money and the one who is desirous of being taught, furnishes it through a free-will offering, then the aspirant is paying *more* than for value received and others who have the benefits conferred upon them become his debtor, therefore spiritual beggars until they have compensated him.

In all the ramifications of life, men and women have learned, through experience, that they must pay a fair price for va received, but in the field of the occult and the mystic, charl have so blinded even many honest seekers, that they are ac deluded by the belief that "salvation of soul" is free an somewhere, someone, will labor for them without a th compensation.

The Law of Compensation demands that we shall accept nothing, be it material or spiritual service, without making adequate returns. This is part of the Divine Law which the Secret Schools have always inculcated in their neophytes.

We close with our introductory statement: "This book is not addressed to the general public but more particularly to those who are *truly* seeking for something aside from the ordinary or orthodox." We have been fearless and frank in our remarks so that there no longer could be any misunderstanding relative to the work and teachings of the legitimate Fraternities.

Fraternally given,
R. SWINBURNE CLYMER.

Exalted Grand Master
Illuminatae Americanae
of the world.

Supreme Grand Hierarch of all
the High Priests, Order of
the Magi and Priests of
Melchizadek of the Universe.

Initiation

True initiation has as its aim a four-fold intention which must be achieved, otherwise it is unsuccessful.

First: It must arouse all potential forces of the entire complex being: body, mind and soul; that the highest may be attained on each plane of action. The ultimate result being health, strength, success and power. This indicates *service* to humanity universally.

Second: It must give birth to one dominant *desire* which shall burn, with an unquenchable fire, within the aspirant both day and night, enthralling him so that he will make every effort to accomplish the inspired and aspired ideal.

Third: It requires the concentration and centralization of all potentialities in the entire being, so that there shall be at command the necessary strength and fortitude to work continuously and in harmony with the desire.

Fourth: (a) It is the awakening, finding and illumination of the Soul Center. (b) It is the establishing of a relationship (contracting an alliance) with one of the higher Spiritual Hierarchies.

To this end must the neophyte learn to Obey, to Know, to Will, to Dare and to remain Silent. *In silence there is strength.* Babblers are weaklings.

It is but natural that there should be misconceptions and misgivings regarding this subject in the minds of those to whom it is comparatively new. To anticipate difficulties which pre-

sent themselves to questioning minds, and to offer clear statements regarding them, is the purpose of this chapter. Many erroneous impressions become apparent through the inquiries that are constantly made concerning initiation, especially relative to its esoteric features.

Many questions have already been asked, and to forestall other questions, we give a general treatment on this important subject, and trust that it will serve a good purpose.

Meagre information has been offered to the reading public regarding the internals of true initiation, although numerous books are available to the seeker. Many of these treatises however, are of little value, they are even harmful because they becloud the issue and frequently encourage occult or psychic practices, which tend toward negativity of mind; disregarding as they do, the physical welfare of man's being.

Initiation deals with *the process of inner spiritual growth—a gradual attainment of Soul Consciousness.* But a rational presentation of the subject must be based on the foundation of physical and mental health, strength and vigor, and demands superior force and alertness of the discriminative faculties. Consequently, any system that disregards the body and its demands or that tends toward mental apathy, is dangerous and to be avoided.

Misconceptions are prevalent regarding the place and the function of Will power. The general, nay, the universal impression is, that Will power can be developed by all irrespective of desire and the energy to carry out that desire. This is a destructive fallacy. However much one might wish to accomplish a certain work, if the desire toward that end is not sufficiently strong to induce the actor to give up all else in the one desire, and if there is not sufficient physical energy and strength to carry out the one desire, failure is certain. Will power, therefore, is *always* based on desire and the material force to *obey* the Will to the utmost.

Higher development admittedly demands a masterful will. Much stress therefore, is laid on the importance of cultivating a steady, firm, superior quality of will power. Simple, reasonable methods must be followed for its cultivation. Equal stress must now be placed on the importance of directing the will into channels of obedience to the Divine Ideal. Besides the factors already mentioned, two others are essential in developing superior will power: First, the quality of truth, or knowledge concerning the laws of rightness and goodness. Second, the quality of impartial love and good-will toward every department of God's creation. To possess a strong will is in itself no particularly desirable achievement. A strong will becomes a prized possession only, as it is prompted and guided by the light of true understanding, and made radiant in the warmth and love and goodness of heart, for in this field of labor, goodness alone is power and becomes creative. A guided will-power, a correct understanding of the law of life, these vitalized by kindly justice and the genial rays of love and goodness, are proof against irrational and destructive tendencies.

A masterful will, based on an irresistible incentive to accomplish a desirable and constructive purpose, means the power to gain knowledge of, and to live in obedience to, the laws of life. This statement furnishes the principle that must remove erroneous impressions concerning development of mind and will.

Many seem to think that by entering upon a course of training, such power of mind and force of will may be cultivated as will enable them to overcome any and every failing of body, mind and soul—that this overcoming can be brought by sheer force of will, without any consideration whatever of their mode of living, thinking, hygienic surroundings, and preparation for that which they wish to accomplish [illegible] ence, as physician and teacher of mind [illegible] we have found that every such attempt [illegible]

does not shine. It is the formation of a new world, a little world it is true, nevertheless, it is a miniature expression of the great world, or universe, which man's body represents. Hence, it is termed the Microcosm, the great world or universe, being known as the Macrocosm.

This new being while yet in the darkness and literally swimming in a small sea, or waters in the earth, is without independent life of its own. It remains so until the sixth day of its creation is finished. Then the earth opens, and the waters part,—the waters break, and the little earth, the new man, appears above the surface of the water.

Simultaneously with the appearance of the new being upon the face of the waters, several other things take place. We are told that at the dawn of creation God parted the earth from the waters and there was light over the face of the earth. Likewise, when the body of the new creature is born, when it is freed from the waters in which it has been enveloped for many months; when its first breath of life is inhaled,—that is, after its individual life is separated from the mother,—then the spirit enters the body, and it is lifted out of darkness. The light of a new world bursts upon it, and at that very moment, a soul, an emanation from Jehovah, is drawn in by the newly born creature. This combination of body, spirit and soul charges the brain substances with an *essence* or *quality* termed *mind.*

If, as ofttimes occurs, there is a mal-combination of the three principles enumerated, due to some structural or other defects in the brain, or to some other cause, there is as a result no mind, and there will be what is usually termed, for want of a better designation, the idiot,—mindless being, or one of defective mind.

The body, as previously stated, is created and fashioned by the earthly parents. The spirit is the principle of life, and is not peculiar to man, nor is it limited to the human kingdom. All animate things, all that can breathe, partake of this spirit.

It is universal life principle. Being impersonal and non-individual, it does not possess the characteristics of an entity. It is free to all things to use as long as they have power to breathe. The spirit simply *is*. Man's use of it determines its character in his life.

A certain degree of mind is native to all creatures born with the necessary and proportionate combination. While possession of a brain is not limited to the human kingdom, there is in the other domains of life, little evidence of a brain endowed with the faculty for reasoning logically. In kingdoms below the human, there is no manifestation which indicates the presence of soul as a spark of divinity, and which is capable of being developed into the likeness of its Creator. Technically speaking, therefore, the term "mind" is restricted to the human plane, and refers to that part of man's being upon which is divinely conferred, a capability of developing the divine spark into a conscious soul. In man, mind in its highest function [illegible] peculiarly the development of an inert spark into an [illegible] entity; mind of itself not being an entity.

What of the soul? Is that a new creation [illegible] soul created with, or for, the birth of each new [illegible] soul possess the properties of eternal life?

The soul is primarily an [illegible] Creature. It is a Spark of the Divine; [illegible] germ of the Divine Nature [illegible] the body of man. [illegible] ed seed. The seed is [illegible] the quality of the [illegible] will [illegible] grow [illegible] change [illegible] it may contain [illegible] nes of the divine [illegible] for the [illegible]

Like the ungerminated seed, or the unaroused spark of fire, it is sleeping the sleep of latency. It must be aroused and pass through many stages or unfoldment and growth whereby it may become an Awakened, Conscious, Individualized Soul. If, during its first pilgrimage, the process of awakening from latency is begun, then, at the transition termed death, it passes to the soul sphere, there to remain until opportunity arises for it to enter upon another earth pilgrimage. Whether a certain soul is on its first pilgrimage, it is generally impossible to tell. The only basis of judgment is the standard adopted by the Master: "By their fruits shall ye know them."

Indications are that, in the present age, no new emanations are leaving Jehovah, the Creator. This signifies that souls now inhabiting the temples of clay have been here before. Some of these have been on earth many times. Others, not having repeated the journey many times, are young and inexperienced. Certain ones are here for the last time, finishing their work on the earth plane, rounding out their character to perfection, and freeing themselves from defects that mar the symmetry and the poise of the perfect soul.

Taking it for granted that all souls that at present inhabit bodies, or that will take up bodies during the present cycle have been on earth before, we are confronted by the question as to the *how* and the *when* of their reincarnation.

In whatever stage of awakening or unfoldment it may be, the change described as death, marks the passing of a soul from its tabernacle of flesh, into the soul-realm. The length of its stay in that sphere depends entirely on the degree of its development. If it is highly evolved and charged with the potency of a *particular aspiration,* it shortly finds for itself a suitable opportunity for renewing its contact with earth, that it may continue its development and render its services to humanity. The special desire or aspiration with which it is charged becomes a magnetic or attracting force,—a potency so positive and un-

deviating in its tendency, that it can appropriately be termed *the power of selection or choice*. This vibratory law determines the selection of parentage and environment for the body that is to be its future tabernacle of clay.

To illustrate: The soul of one of superior development, may have learned of the Divine Law and may also have been living in harmony with it to the best of its ability in accordance with its degree of enlightenment. It possibly definitely placed before itself the goal of Conscious Sonship with the Father, but, for some reason, it has not fully attained this state of Consciousness. Such a soul, having made every effort to attain, has become so charged with the vibrations of the *one desire* to reach perfection and purity of heart, which leads to Illumination, or Conscious Individuality, that on passing to the Beyond, it continues to be governed by this *one* desire or aspiration. This, having been the predominating, and ruling passion of the former life, is retained by the soul. It is concentrated and condensed, as it were, into a penetrating center of consciousness endowed with the right of choice or selection in harmony with its distinctive quality.

Those making conscious effort during the present life to reach Soul Illumination, or Individualized Consciousness, whether they really attain it or not, have earned the right of choice. To express the thought more definitely, they have centered their desire into one fixed purpose, one settled conviction, one ruling passion, which manifests itself in soul-world as a developed power of selection or choice with regard to its future condition. That which we establish in our consciousness *now* will continue to be our governing vibratory force until a different and stronger passion takes possession. The higher passion, the nobler aspiration, is the one that always rules. Consequently, through the magnetic or vibratory force of its concentrated desire, such a soul will be guided to the parentage and the environment that will best enable it to attain its purpose and

execute its wishes. The soul being so highly sensitized with the one dominant desire and ambition becomes its own law of attraction, directing its path to parents who will cherish just such inclinations and help it to realization.

Adults on the earth plane, during the period of preparing a temple of clay, are vibrating with the particular forces that indicate their capability of giving the soul that which it is seeking. On earth, there are many bodies in the process of formation, and in many separate homes which represent various types of personality and interests. In the soul-world there are souls in different stages of unfoldment and representing divers interests. The soul, sensitized by certain pronounced tendencies, will have little trouble in choosing its future surroundings. Parents who desire for their coming child an advanced soul as the inhabitant of the body which is in the process of formation, and a soul which vibrates with the desire for a home of culture and refinement, become harmonious and mutually attracted. Having found satisfactory conditions, the soul hovers near its chosen future home, awaiting the time when the body shall be ushered into a world of light on the earth plane and shall draw its first breath of independent existence. The new being, with the first inhaled breath of life, draws into this body,—which is the temple of its attracted vibratory choice.

There is another class of souls, who, having learned of the Divine Law and the heritage belonging by divine right to all men, have made conscious, deliberate effort. They have reached Illumination, or Soul Consciousness, and therefore, according to the statements of the Master, have found the "Kingdom of heaven." These pre-eminently have earned the right of choice; rather, these have developed the privilege of choosing for themselves. They have earned the right to say whether they will leave the earth plane permanently, and proceed onward and upward towards perfection or return to the earth plane as saviors of mankind, as great teachers, artists, musicians, inventors, or

as mighty souls in some other avenue of usefulness. There is no law that can compel these souls to return to earth, unless they themselves seek to do so.

Another law concerns souls which have not reached the stage of development that incites them toward definite effort in seeking the kingdom of heaven. These souls may have been on earth many times and possibly manifested a certain type of faith in God; but, not comprehending the necessity of conscious effort to find the kingdom of heaven, have not established in their nature one fixed purpose, one ruling desire. Although these may have lived an upright life while on earth, they realize nothing of their *own* goodness, or Oneness with the Father; consequently, they are not under the functioning of the law of self selection, but under that of natural attraction. Such souls have not become sensitized by a governing, all controlling passion to attain Individualized Consciousness, which, by its automatic working, gives them the ability to choose. These souls are no more free in the soul world, than they were during the earth life. They continue to be bound by conditions over which they have not developed the power to exercise control; hence, when the time arrives for re-birth, they are drawn by the law of vibratory attraction, to parents who are in harmony with their degree of unfoldment, and are born into a family living the life such as *they* had lived in their previous incarnation.

It is possible, however, for a soul that is governed by this law, to be vibrated by some particular desire. For instance, it may be possessed by a passion for music or art, which it was not permitted to fully realize in its previous incarnation. So, on passing to the soul-world, it was charged with these vibrations. The soul must remain in the soul-realm until it has become free from attractions of the earth and its former personality. As soon as it is no longer bound by these, it is ready for the next incarnation. The passion that controlled it during its previous life will be the potency which draws it to parents

inclined toward music or art and who can, and will, offer it advantages permitting it to fulfil its inclination.

However, countless human beings exist, and live, on the earth plane without a governing desire of any kind. These are actuated by desires and emotions of little benefit either to themselves or others; hence the soul is charged with no marked vibrations that serve as an attracting factor in determining its future conditions on earth. In such cases, the attracting force that determines its station in the next earth life, must proceed from those on earth who are seeking a soul for a body in the process of formation.

Another class of the human family, and by far the greatest number of those born, does not even attempt to make anything of life. These are satisfied to live, not a natural life such as is normal to the animal kingdom, but one characterized by immorality, thievery, cruelty and persecution of others. These live solely for the selfish self, and have not a thought of the welfare of others. They simply exist. Even though endowed with the power of free-will, they have chosen the part of darkness. With this class, the soul was never roused from its slumbers, and on leaving the house of clay, it is nothing but a spark or atom of the divinity, no more awakened than it was when it first emanated from Jehovah. It remains in the same unaroused, unawakened, unconscious, non-individualized state; therefore, it returns to the universal storehouse of soul emanations, whence it came. From thence, from the Throne of Fire, at a suitable time, it will again be given the opportunity to enter upon a cyclic round of pilgrimage.

There is still another class of souls who claim our attention,—one to be carefully shunned by the sincere and honest seeker after truth. These are men and women who have become acquainted with some aspects of the governing laws, and understand something of the possibilities of the invisible forces and energies. They have come into possession of a certain

of power; but, being ignorant of the reactionary workings of the law of justice, make ignoble and selfish use of all the power they have developed, and make display of abnormal power by the demonstration of phenomena.

Not having the correct conception of God, failing to comprehend the practical aspect of the Divine Law, they develop the spark of divinity into an entity which they employ for ignoble, selfish and immoral purposes. Instead of developing the divine spark of a soul into a glorious, fiery Consciousness that influences for righteousness and truth, they have awakened and aroused it to activity on the plane of selfishness and ignobility. These are the souls that meet destruction. These are the Lucifers of the ages, the Angels cast down from heaven. In Biblical phraseology, they are "angels that are cast into the bottomless pit." These souls are burned up, not by a material sulphuric fire, but by the flames of their own passions. Such souls do not reincarnate. Only those souls reincarnate who possess a chance of becoming perfect and ultimately attaining Conscious Individuality.

What of the monsters that appear on earth and startle the world with misdeeds, cruelty and malice?

These are souls, which in a former life may have known something of the Divine Law and possibly developed great power; but, while they employed their abilities in the wrong direction, they did not carry their evil intentions to the extent of totally destroying the divine spark. Consequently, under the Divine Law, they were permitted to re-incarnate. Their nature pre-determined that they would be attracted to parents of like tendencies. Thus, they became doubly evil in their inclinations; and we have the monsters of creation,—men who stop at no misdeed or cruelty.

When the soul has attained Conscious Immortality, when it has become Illuminated,—conscious of its own individual godhood, it is no longer subject to destructive agencies. Even

the foolish aspirant, though in each case everything but the real cause received the blame.

Partially, or erroneously instructed students seem to fancy that it is possible to develop such superior power of mind that, through mental gymnastics alone, they may rectify every unsatisfactory condition of life; that, through mental force and will power exclusively, they may build up the body and gain sufficient strength for the maintenance of the health so essential to occult success; that, through force of mind and vigor of will, aside from the development of a pleasing personality, they may establish conditions of lasting success in business; and that, by mere faith in the adage: "money wants me," they may create the power, presumably out of nowhere making themselves successful money-makers. These ideas are erroneous, extreme and irrational. Nothing could be more contrary to the truths as taught by the real, not pseudo, masters.

In the first place, to develop a healthy, rational and powerful mind and a strong, masterful will, is impossible without the foundation of bodily health, strength and vigor. Mental force and power of will are dependent on physical energy, on brain and nerve health; and brain and nerve conditions are resultant on food selections and combinations and other physical and hygienic agencies, as well as on environments that admit of occasional relief from routine, or wholesome recreation and avenues of relaxation. Many will deny this, but will readily and gladly agree with us after they have witnessed, as we have, during our years of ministry, the multitude of physical and mental wrecks, who had attempted to reach Initiation and Occult Mastership by other than rational methods.

Sheer force of will can never, except possibly momentarily, control thoughts, guide accurate judgment and direct business propositions of huge proportions, nor can it exercise strenuous physical exertion in the performance of manual labor unless the body is supplied with nutritious food, adapted to its in-

dividual requirements for its particular occupation, and the bowels freed from the toxins that continually poison the nerve and brain forces of the average person; for where there is a cesspool of filth there can be no harmonious vibration, claim it who will. Neither is mere concentration of thought on a business enterprise or a money-making scheme sufficient to assure permanent success therein. As alcohol may give a semblance of natural life in a dying body for a time, so may will power alone, manifest success for a time, but let the prop be removed and the fall is certain.

Mark well the requirements! In order to attain and maintain physical health, strength and vigor: First, the will and the mental forces must be directed toward the acquisition of accurate knowledge *of the laws underlying physical health, strength and vigor;* Second, *they must be directed into channels of obedience to these laws.* To attain success in business the power of mind and Will must, at the outset, be directed toward determining the laws that underlie commercial enterprise; and next, they must comply with practical and thorough preparation to meet the demands of business success.

Spiritual laws, or the laws of the soul, are in harmony with so-called natural laws; for the natural world is a prototype of the spiritual, the law of Hermes plainly stating: "As above so below; as below so above," consequently, any conception of the function of will and mental force that violates natural law is erroneous and irrational, irrespective of all that may be taught by schools of unequilibrated thought.

The wise farmer does not consider that to buy good seed is the only necessary thing for him to do in order to raise a bumper crop, nor does he throw his costly seeds to the four winds. He recognizes Mother earth—matter—as God's spouse, His Receptive—Reproductive partner. The farmer also is fully aware that to plant fertile seed in poor soil will not produce the best results. He comprehends that first of all he must pre-

Initiation

The principles and methods of true Initiation are distinctly positive, constructive and calculated to cultivate self-control and self-mastery in every department of the individual being. They teach the power of thought, of desire and of will. They do not claim that mind can endow inert substances with life-giving power for any length of time. They do not inculcate the doctrine that power can be projected contrary to natural law; rather do they insist that effective and masterful will depends upon the ability to work in harmony with natural law after gaining a full comprehension of that law. Neither do they claim that mere thought attitude in and of itself is sufficient to insure desirable environments. Here, as elsewhere, *life is action.*

ed over by a smug, fallacious faith, we do not attempt, nor hope to reach. We are laboring only for the many rational, reasonable seekers who are willing to listen to, and obey reason.

The neophyte must look well (consider) to his physical condition in order to acquire satisfactory development and advancement. A natural, rational mode of living must be adopted. This need not interfere with his occupation or his daily pursuits among men. The purpose of higher development, indeed, is to make one more efficient in the practical interests of a useful, serving life.

Another misconception associates Initiation with psychism, hypnotism, spiritualism, spirit-control and kindred abnormal phases of psychical phenomena—all of which are negative mental conditions. Soul development, or Initiation, has nothing whatever to do with these things. Its principles are radically and fundamentally opposed to every abnormal phase of manifestation. *Initiation is a conscious method of development. It deals only with the awakening and enlightening of the Consciousness itself.* True Initiation guards against all negative tendencies; repudiates all methods of practice that tend to interfere with the student's individual independence, self-control or personal responsibility. It is careful not to leave the impression that man, either in a sleeping or a waking state, is to be influenced by dis-embodied beings on any plane of existence. Here exception is to be made to the higher spiritual Hierarchies with whom the neophyte hopes to contract an alliance and who are to help the aspirant when they are called upon, provided such help will not interfere with his normal and natural growth. True Initiation guards against hypnotic influences and discourages phenomena-seeking tendencies and the inclination to depend on others rather than on one's own individual efforts.

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True Initiation claims that all faculties and functions, whether material or spiritual, were created for a beneficent purpose and for the use of man. It clearly defines that the right use of a power or function consists in applying it *only* for the constructive purpose for which it was created, and that the use in any other direction constitutes an evil.

We must recognize that the aim of life is service, and that efficiency and efficacy demand self-knowledge, self-betterment, and self-development *before* others can be truly served. In the system of soul culture that our Fraternity represents, we not only advocate the adage of the ancients: "Know Thyself," but also offer definite help whereby man may come to an understanding of himself. It requires the student to hold his desires and will in an active, positive, alert state during all developing exercises, and to have particular regard for the body as the vehicle through which the divine forces operate and function; for a healthy body and an alert, self-controlled mind are requisites of efficiency in service.

The true Initiate has neither fads nor pet fancies. He endeavors to hold himself free from self-opinions. He seeks the foundation of being, and longs to recognize good wherever found and to welcome everything that tends to make men and women better and stronger. He has no special creed for the simple reason that he is not concerned with creeds and dogmas. His mission is to help man to comprehend his almost unlimited

possibilities and to recognize himself as a symbol, an embodiment, of the universal whole. Only as man gains an understanding of his own creative powers and his weaknesses can he truly become an Initiate. To the extent that he recognizes that his little universe is, in miniature, a reflection of the larger universe, to that degree can he become initiated into the realization of his One-ness with God.

There is, among some students, misgiving in respect to what constitutes a system of inner training. Numerous ones have the impression that rigid and extreme demands are made and that painful self-denial is required in regard to diet, exercise and the pleasures of life. These are groundless misconceptions.

In respect to diet, the school of the Initiates maintains that the natural and proper diet for man is the non-meat diet, but on this point it is not extreme nor radical. Climate, occupation, ancestral conditions, temperaments and various other things must be taken into account. Here as elsewhere, "circumstances alter cases." There may be times when the organism of an individual requires animal protein, but in such cases the person under consideration would hardly be physically or mentally fit to proceed with the practice for the awakening of the Soul Consciousness. It is a law that during this period of development and until the Soul Center is found, hot-blooded animal food is prohibited, due to the false colors and vibrations invariably resulting from the consuming of such food.

In some countries, notably China, India and Japan, a diet of rice and fish is universal. These seem to afford sufficient nourishment to both body and mind, giving great power of physical endurance with sufficient nerve force and mental alertness. In this connection we should remember two important factors: First, in these countries, rice and fish are the principle products; the rice growing under the same sun under which the people live; consequently, it is endowed with the same har-

monious vibrations, or vital forces, with which the people themselves are blessed. It is therefore, able to furnish the necessary material for body and mind. Second, we must also take into account the fact that for long centuries natives of these particular countries have been satisfied with such simple foods; consequently, their entire organism receives therefrom the necessary elements. For these people it has become the normal, natural diet. Any other foods in their native clime would disagree with them until such time as they might become thoroughly accustomed to them.

When these people migrate to another climate and remain there for any length of time, it becomes necessary for them to make a change in the diet; otherwise their physical and mental efficiency would be greatly reduced.

Again, we note that, in other countries, notably directly under the tropical sun, the people live chiefly on fruits, the principle one being the banana, and that the natives develop remarkable strength and power of endurance from this simple fruit-food. A diet, almost entirely of bananas, enables them to carry heavy loads for hundreds of miles. The same principle operates here. The banana and other fruits grow where they live, and are endowed with the same vibration and vital forces as they themselves possess; consequently, they contain the necessary building and life-producing elements.

Then consider the Esquimau, living principally on fats. Place him in his native snow fields, upon a diet of fish, rice and bananas, and he would soon cease to exist. Transport him to China, or Japan, or to India, and he could not there thrive on fat and blubber.

Ancestral conditions must also be taken into consideration. The neophyte is nearly always an Occidental whose ancestors for centuries have lived upon a meat diet. This fact must be recognized and given due credit in making changes.

We repeat. The school of Initiates regards the non-meat

diet as ideally the natural and normal one, and is prime necessity *for a time*. But if one's forefathers have been customs meat-eaters, it is unwise, except in rare instances, for one suddenly to discontinue meat entirely. One should break off the habit gradually, substituting natural foods that contain identical elements essential for nerve, brain, muscle and sinew, until he finds that his system no longer requires meat. Even then, like any other habit, the craving may return at times with such strength that to refuse would result in a derangement of the physical system, which would interfere with the digestion of other foods.

All these things the true Initiate must understand. It is for this reason that it is essential for an aspirant to be under the personal instruction and guidance of one who has travelled the path and who is blessed with vast experience. If the neophyte follows general instructions only, he is liable to meet with many perplexities. Each individual neophyte requires the protection and guidance adapted to his particular needs and especially is this true as he approaches the Threshold.

In respect to physical exercise, the instructions are general, leaving the individual largely to his own inclination and opportunity. All must necessarily take a certain amount of calisthenics, not because they desire to attain Mastership but because they require health, *energy* and a plentiful fund of vitality and endurance if they seek to attain success. This is the only reason for recommending exercise to the student—that he may keep his body and mind in perfect health and strength. There is no intention whatever to force a neophyte to become a noted athlete or a pugilist. The aim and the ideal is a normal being, physically, mentally, morally and spiritually.

What of the pleasures of life? Do the Masters inculcate the doctrine that the Initiate should possess a long, wry face, *sans* joy, *sans* laughter or that he should deny himself the in-

nocent pleasures of life; the opera, the music hall, and other opportunities of recreation and enjoyment? Most assuredly not. Innocent pleasures are not prohibited either to the neophyte or the Master. Nor is there any inclination to be exacting and pharisaical in regard to what constitutes "innocent pleasure." There is but one principle for guidance; man must do nothing, indulge in nothing, that is liable to bring pain or sorrow, harm or loss, either to himself or to another. This is the only law.

The long face of self-righteousness, the countenance of cant and creed, has no place in the higher occult. Man may enjoy himself in every way as long as it is not at the expense of either his own well-being or that of another. Therefore the social dinner, the banquet, the opera, the game amusement, the association of men and women, healthful sports of every description, are by no means forbidden, rather are they encouraged; but all social intercourse should be free from everything (including gossip) that might be the cause of sorrow, loss or pain to a single human being. None of the essentials to happiness are prohibited. On the contrary, the student is clearly taught to seek those things which will bring happiness and joy not only to the self but to others as well. Peace and happiness are the birthright of every living soul. The fact that humanity does not possess them is due to selfishness and ignorance of the divine law.

The word "Law" as applied by the school of Initiates does not refer to man-made rules and arbitrary decrees and dictates; but to the Divine fiats cast into everlasting being by the Creator, when worlds and men were called into existence. Details in respect to the divine law of life are to be disposed of by individuals according to enlightened interpretation. It is necessary, however, to call attention to the negative working of divine law at times, in order, by means of contrast to make the positive more forceful and clear. Also, to be able to see the effects of a negative application of divine law, places one on guard, and

frequently serves as an effective goad, stimulating one to live in harmony with the beneficent positive working of law.

Initiation indicates the finding of the "White Chalice of the Gods, the heart of the Fire—tongue of flame of the Holy Spirit." It signifies having found the "Lost Word," of which the mystics and alchemists wrote—that is, "finding the Christos within the Temple"—*Man.* He who has found the Soul Center in his own temple has also become conscious of, and knows, *his own Soul.* He has purified his heart so that it throbs with love for humanity, and is free from criticism of others; for "he who knows all, forgives all." One may not know the forces at work which induce another to act as he does. The reason for his behavior may not be just and righteous, but may appear so to him. One of the attainments aimed at by Initiation is the art of "righteous judgment"—a judgment that neither censures nor condemns.

Initiation is not the result of a day's study nor of a night's vigil. It is an *inner,* spiritual, soul growth. As is the growth of the stately oak, slow but hardy, so is the growth, the awakening, and the blossoming of the human Soul. Beware of those who would accurse thy soul by contending that you can cross the Threshold in the hours of an evening. They are satan's agents in sheep's clothing.

These may be in various stages of manifestation, from those that have not yet entered upon their career of assuming earthly conditions, to those that have passed through the necessary steps of growth and have attained maturity in Soul Consciousness. It should be expressedly emphasized, however, that irrespective of all that has been erroneously taught, mind *cannot* enter into this kingdom,—the realm of Soul.

The present purpose concerns itself chiefly with the conditions of man after he has matured a personality under sense-and-flesh conditions, and is on the ascent, that is—he is ready to ascend, toward the realm of conscious individuality, to him, at this stage of advancement, the admonition: "Ye must be born again," should become known and understood. "To be born again" and to "accept the Christ" must mean one and the same thing. By no serpentine manner of argument, can the injunction to accept the Christ, be twisted to mean merely believing in an historic personality. It means to take, to receive, to lay hold of, the quality which will help to cultivate the spiritual entity within, and to bring the soul into consciousness. To comprehend this and to accept it, is the fulfilment of the requirements that make possible man's rebirth, and his entrance into the realities and the sublimities of Soul Consciousness.

The Law demands that the soul-spark shall now reverse the process of taking on flesh conditions. As it previously of necessity entered sense relations and became environed, bound and entangled by sensual desires, so now, through a process of transmutation and purification, it must free itself from these very bonds and enslavements. Through the descent of the soul-spark, it has allowed the material to hold supremacy and mastery over it. Now, by conscious, voluntary effort, it must regain its supremacy over matter and material interests. It must be master of the flesh and its desires and tendencies. In the intricacies of developing creative powers, the procedure of the Soul's maturing to a personality on the sense plane, was gradual

the danger mark and is liable to fall into error. To pervert the principle by selfish inclinations, regardless of the welfare of others or the consequences to the self, is a great temptation to those maliciously inclined.

To insure safety against this liability, it is necessary for one to establish in the consciousness the conviction that all life is interwoven and interdependent. Mankind is one family. There is a link that binds together all the members of the household. What truly uplifts and benefits one, tends to do likewise for all the others. Whatever has a tendency to be a detriment or an injury to another will surely reflect harmfully upon the one originating and harboring the evil. To establish in one's nature a desire for the well-being of all, a longing for the highest good of the mass, will insure discretion in making definite use of thought power. One's *intention* or *motive* is the feature that gives color and character to the thought, and determines its effect. Therefore, in cultivating qualities of a powerful soul, one must recognize the unity and the solidarity of life, and one must also have supreme regard for the Law of Love and Service to all mankind. Each one must do his duty in every respect, and render just compensation for every benefit which the vibratory laws grant.

Relative to this law, many have been led astray, and have even taught erroneous ideas. Having become acquainted with the potency of thought, they foolishly concluded that sheer mental force and power of will alone might be so directed as to do one's bidding regardless of personal effort which must be in harmony with the creative law, and irrespective of the price of attainment. In the first bright flashes of a new view of truth, it is natural to form hasty conclusions. Thus, many have fancied, that simply directing mental energy and by setting into vibration thought waves, they could obtain whatever they might desire, even without making full and just return for value received. It may be *possible* in a few [illegible] for one to do

this; but it is by no means *advisable* to attempt it. Such feats call for abnormal training and an unfair and illegitimate use of the law of attraction. Such an endeavor is a violation of nature's law of justice, which demands giving in order to receive, and none can defy the law without suffering the full penalty.

The reactionary effect of thought identifies itself with the Law of Justice, frequently termed the Law of Compensation. It is Nature's method of equalizing her forces and maintaining equilibrium. The rebound of one's own thought and deed is the impartial, impersonal functioning of Nature's Law of Justice. Through the operation of this law she works for the benefit of *all* her children. Although Nature's Law may be so directed by man as to bring temporal personal advantage to himself and resultant harm to others, yet the automatic and unpreventable reactionary operation of the law itself, rebounds to the injury of him who by his foolish or malicious intent determined the channel in which the law should function. The principle, "As a man soweth, so shall he reap," applies here as in every other department of life. No one, irrespective of his shrewdness, can escape, for, by the automatic, impersonal functioning of her own laws, Nature keeps strict account and renders justice according to a man's deserts. Many of the things that come to him as misfortunes and disasters are to be accounted for in this light.

It is wiser to allow one's attention to dwell upon the happier aspect of the law. It should be remembered that there are likewise reactionary effects of good thoughts, noble desires and worthy deeds, and that this too is evidence of the impersonal functioning of this same Law of Justice, or Law of Compensation. Many of the fortunate surprises of life, as well as of the desirable conditions frequently termed "good luck," are to be attributed to the *unerring* operation of the impartial law of "cause and effect."

It is both wholesome and legitimate to desire success, congenial surroundings and the beautiful, refining influences of life. Such longings are in themselves neither harmful nor selfish, but are commendable and elevating. If an individual's motives and purposes are to apply personal advantages for the betterment and the enjoyment of others as well as himself, if he seeks self-improvement for the sake of enabling himself to render better service to others, then he may justly expect the vibratory power of thought to work in his favor.

To this end he must cultivate habits of constructive, wholesome, positive, cheerful thought. He must seek to establish in his nature the inclination of thinking kindly of others, of judging the acts of his fellow men with compassion and humility. Wholesome thought and qualities of goodness and kindness become a nucleus of power in his character which are lasting and accumulative. His own thought atmosphere generates a "wall of fire" which serves as a protection against all evil, as well as against all vibrations of a negative and malicious nature *not found within himself*. Vibrations of hope, courage, good-will and kindness permeate his own organism and are success-inspiring and health-creating. These tend to *attract* and to *accumulate* other strong vibrations of like character. They become a magnetic and inspiring influence in the lives of others; while they return to him, freighted with many blessings. Thus by forming habits of wholesome, constructive thinking which is intensified continually by return waves of similar vibrations, *an accumulation of constructive forces become centered in his organism*. His soul becomes a storage battery of power. His mind, a mighty dynamo that instinctively, spontaneously, creates and transmits messages of health and strength to others. His receiving instrument is attuned to register *only* healthful, constructive, creative radiations from the universal storehouse of force and energy.

A soul powerful in the radiation of positive thought and

perfect itself. During the earth career through which it has just passed, it has been magnetized, or "charged," with one thought. The prevailing purpose, the dominant and ruling desire, of its earth existence has been condensed into an impetus, an impelling, directive force, an irresistible tendency or inclination. This dominant impulse constitutes the nucleus of its character, and determines its future. In the soul realm, this partially evolved nucleus can take on no *new* thought or desire, neither can it experience growth nor change. Because it has no matured consciousness, it suffers neither joy nor pain. From one point of view, it is the resultant, in germ-form, of all past experiences, and as such, it bears on its own Book of Life a record of both good and evil previously known and committed, the distinctive feature of which is a conscience that grants no rest nor peace, but forms a continual "urge" toward an environment that permits the attainment of its ideals. Since *will* is conditioned by mind on the earth plane and by consciousness on the soul sphere, the soul that is in this partially evolved state in the Beyond, has no will of its own other than the previously dominant incentive, or impetus, that impels it to seek an outlet, in order that it may again enter flesh conditions and continue the work that the Divine Law forces it to accomplish.

The length of the soul's sojourn in this realm is determined by the strength of the impelling force with which it has become magnetized as a resultant of previous incarnations. If it is far advanced in the process of transmutation and if its purpose is a distinct and well-formed conviction in favor of an ideal and of service to mankind, sufficiently strong to give it a wonderful momentum in an earthly direction—then, its stay in the soul sphere will be short, and it will naturally and quickly gravitate to such opportunity of re-birth into earth conditions, as its own magnetic desire predetermines.

If it had become conscious of its divine Sonship while on earth, the experience called death would enable it to advance

recreations will relieve lethargy and the strain of constant toil. Elevating music will again be the rule, and so eliminating jazz, that red-dyed prostitute. Plays that exalt the mind and soul will relieve the screen of the filth of humanity. Not only will men cease to be slaves to others who hold temporal power and authority over them, but they will, first of all, cease to be slaves to themselves and their own evil passions and desires. The appetite of the carnal, sensual self will be transmuted into strength and energy and then directed into avenues of worthy endeavor. Peace and satisfaction will follow the surrender of self-aggrandizement and the exploitation of others. These and other desirable conditions will come to prevail in proportion as the multitudes become acquainted with the power of constructive thought, and imbued with a desire to live in harmony with the laws of vibration and its beneficent manifestation.

These considerations should stimulate an incentive to become master of one's own thought kingdom, and to identify the self with the mighty wave of constructive forces. In creating man in His own image, the Infinite endowed him with power to hold supremacy over his own domain and over potencies and creatures destined to be subject to him. Untold possibilities are open to those who are determined to cooperate with the vibratory law of enlightened construction.

All that is, begins in thought. Thought is followed by desire. Desire gives birth to action.

tivate the faculties of the Soul while on the earth plane and in the workshop that is equipped with the material and the implements necessary for accomplishing that specific work. The earth plane is a school with just such appointments and equipments as are best adapted to its purposes—that of leading the soul to Illumination and Individualized Consciousness. In this school of discipline and training, man must come to an understanding of the Divine Law and to a realization that the life of sin and godlessness is not the true one. Here he must change from an existence centered in self-interest to one that endeavors to focus its attention on human and exalted service. Here, through constructive thoughts, refined desires and ennobling deeds, he must right the wrongs, both intentional and unconscious, that he has committed against others; and must make conscious, voluntary effort to attain Soul Consciousness,—the Illumination of his Soul. Not until these things have been attained, has he met the conditions that make it possible for him to prove that he has been "re-born" and so be permitted residence in the "Kingdom of Heaven."

Failures

What constitutes a failure in the correct sense of the term?

Why is it necessary for man to fail?

Failure implies that man has not done his full duty, either to himself or to others. He has failed to meet the conditions of success. Differently stated, it indicates that he has not paid the price of mastery, has not complied with the demands of the Law of Compensation.

Man is made in the image of the Creator. He is potentially endowed with all the attributes and possibilities and creative faculties that the Creator possesses, though in lesser degree. This fact being admitted, it is certain that, if a man is a failure, it is due either to ignorance respecting his creative attributes, or that he has not correctly used the powers and capabilities that he inherited.

In this connection is to be found the correct interpretation of the decree: "Seek ye first the kingdom of heaven, and all these things shall be added unto you." This need not be considered in a religious sense, but purely as a sound business basis. It may aptly be termed the Law of Success. To meet the requirements of this principle, is to pay the price of success.

Neither is this command to be considered as the [illegible] dictatorial decree of an unfeeling judge who is not in [illegible] with those lesser than he. It is not restricted [illegible] man's devotional nature, though erroneously [illegible]

is it to be regarded merely as an ethical standard that concerns man's relation to man. The principle underlying the statement is in reality a law of the Universe,—one existing on every plane of manifestation,—a law controlling all things.

But what, under present consideration, does the "Kingdom of heaven," imply? Simply this: The kingdom of heaven is the domain of man's own *interior* resources; of his own inherent powers, his capacities and his capabilities. It is the kingdom of divine possibilities with which he is endowed. It is the creative forces and instincts, together with the latent ability to direct these into the right channels and with proper application, in harmony with the purpose of his creation.

And what is it to "seek the kingdom of heaven?" It is to unfold, to cultivate, to develop the powers, the capacities and the capabilities of man's interior kingdom and exterior opportunities. It is to explore his own fathomless realm of possibilities, to investigate the provinces of his own inner resources, and to bring these latent powers to a state of dynamic efficiency. By so doing he will realize that all things are within the individual being, ready to be made available and productive.

To be able to apply these talents and potentialities, man must search his own within. He must explore his inner kingdom, there to discover the secret of attainment and accomplishment. He must develop the power to do, to accomplish and to achieve. He must attain self-mastery and become proficient in the application of the power of thought, of love and of will, *nor dare he neglect opportunities offered him in the world of sense, but he must thoroughly prepare himself in the fundamentals of the work which it is his desire to accomplish.*

The inner realm of untold possibilities is the kingdom of heaven, elsewhere termed the "kingdom of God and His righteousness"—well named, for it is the domain of divine powers and resources with which man is endowed by his Creator. How-

ever, [illegible] ties of this [illegible] to a state of [illegible] of God and His [illegible] cleansed of [illegible] oughly [illegible]

Thus, [illegible] cess: [illegible] possibilities [illegible] hand. [illegible] to insure that he will [illegible] intentions [illegible] pose. To [illegible] success in life [illegible] when [illegible] constructive [illegible]

The object of [illegible] *make use* of his [illegible] This is the [illegible] and development should [illegible] achieve, making him [illegible] in service, consequently helping him to success in the departments of life in which he is interested. Thus, the divine [illegible] "Seek ye first the kingdom of heaven and all these things will be added unto you," virtually commands: "Develop the powers of your own kingdom, both within and without. *Make use of them* in rendering worthy service; in accomplishing noble ideals, and in executing constructive plans."

It is a part of the divine plan for man to win the victory in the realm of his choice. But the divine inculcation: "Seek ye first," indicates that the responsibility of accomplishment rests with the individual himself, and it remains for him to put forth every effort to realize his desires. He must [illegible] to "pay the price," and the greater the purpose [illegible]

seeks to effect, the heavier the price he must pay. Excuses are not acceptable to the receiver at the door of the divine realm. None will be allowed to plead: "My parents would not allow me to do thus and so." Or: "My children prohibited me from being obedient to the laws governing development." These pleas—always indicating inherent weaknesses—are as old as man. They were age-ridden and moss-grown in the time of Jesus and prompted him to issue the famous edict: "Unless you will leave Father and Mother, brother and sister, son and daughter, you shall in no wise be allowed to enter the kingdom of heaven." This clearly indicates that slavery or bondage is wholly incompatible with the possibility of awakening the divine potentialities within. Man must be willing to pay the price and this clearly indicates that if the study and practice for the accomplishment of certain ideals are prohibited or interfered with at one place, then man must seek another where he is free to act according to the dictates of his conscience, irrespective of those who would interfere with him.

The heavier the investment of time, money and sacrifice demanded of us, the greater the joy of possession. The more liberally we are willing to pay, the more intrinsic is the value of that which we receive in return. Superior quality is generally, nay, almost universally, associated with greater expenditure in the realm of achievement. The student who studies the greater number of hours usually learns most. The neophyte who practices faithfully grows most rapidly. The Law of Compensation and fair exchange must be respected *in every* phase of life. A cheaply won success, is frequently no success at all.

Failure to meet the demands of the Law of Compensation, or an excuse for not doing so, accounts for individual defeats and discouragements.

Every individual is placed in the condition or in the position which he at present occupies, because, for the time being, *he belongs there,* not having risen above his present state. The

longing for something better, something higher, is a certain indication that he has the power within himself to rise to a higher plane of action, to become free from that which is undesirable and to attain that which he desires, provided he is willing to make the necessary sacrifices, and pay the price required.

Right here is where many make a great mistake. They believe that others retard their advancement, checking and thwarting their plans. If this is actually true, then it uncontradictably proves that they are the slaves of, and in bondage to, the persons who are able to thus stand between them and success, and it further implies that until they obtain their freedom, they are totally unworthy of triumph, irrespective of who it may be that is their stumbling block.

Likewise, many others believe that the secret of rising to better conditions rests with someone else; that someone—some outside power or influence or person—in some arbitrary, external way, is responsible for lifting him to a better station in life. They continue looking outside of themselves for means of advancement. Their dependence is on influential friends or relatives or a "pull" with political factions, and if these are wanting, they despair of advancement. This erroneous belief holds multitudes in check, making of them slaves to conditions and to circumstances which they could readily overcome if they would but master and obey the Law.

Admittedly it is true that no man can live unto himself, nor is any man sufficient unto himself. It is equally a fact that we are virtually dependent on the [illegible] an undeniable fact that [illegible] terior resources and [illegible] can permanently [illegible] to develop all [illegible] terially retard growth [illegible] If any other [illegible] other.

When man once realizes that he possesses the powers, forces and creative faculties of Him who created man in His own image, and that he is privileged to use these inheritances in such channels as he chooses, nay, more, that he is *commanded* by the Divine Fiat to do so, irrespective of the opinions and commands of friends or foes, he will seek to comprehend the laws of growth and of service, and will endeavor to gain access to his own "kingdom of heaven." He will then become master of his own interior creative agencies so that he may direct them in channels of worthy achievements and true usefulness. To be thus convinced of this realm of resources within oneself, and to rely on this rather than on outside influences, is to obey the law,—the foundation of success.

The one who desires to free himself from certain objectionable conditions and wishes to obtain what is more acceptable, should determine whether he is qualified for the position he seeks to attain. If he is not, he must at once commence to fit himself for it. In this effort, others may be of great service in guiding him and in encouraging him, and may show him the way. However, others cannot travel the path of preparation and of equipment for him. They are not permitted to bear the cross of self-denial and of self-discipline for him. The individual alone must do that, or he can never conquer.

To "seek first the kingdom of heaven," signifies that it is primarily necessary to labor for the attainment of *Oneness* and *Harmony,* within the self. The individual must establish peace in his own household,—his own thoughts, desires, purposes and motives. Nothing can be accomplished as long as the carnal desires are toward one thing, the mind toward another, and the soul toward still another. Many a man fancies that he wants a certain thing above all others, but, if his nature is subjected to a careful analysis, he finds that in reality his purpose is not certain, his convictions being at cross currents with one another, while his desires and flitting fancies are legion. The man that

accomplishes, must extract the vitality from his multitudinous wishes and fanciful dreams. He must transmute these and concentrate and condense them into *one supreme desire*. His entire nature must agree upon *one fixed purpose*, and he must be actuated by *one settled conviction*.

This process of unifying and harmonizing the desires of one's own nature may require time and effort. Even after this is accomplished, the individual cannot step immediately from the old condition into the new. Without grumbling and without bitterness or self-pity, he must continue his duty in the condition in which he is placed. He must render even better and more patient service in his present position, with the assurance that, as soon as he has fitted himself for better service, he will be free from that which is unsatisfactory and be enabled to secure that which is more to his liking.

The desire for a better position in life must prompt a man to make every effort to prepare himself for it. All the energies, thoughts and interests must be steadily, and faithfully bent toward the accomplishment of the object in view. His mental pictures, his imaginings, must be occupied with the newly formed purpose, and this must become *"part and parcel"* of his mental fabric, and be woven into the very fibre of his nature.

Even casual, listless, dreamy, fanciful pictures of himself in the desired position may be of some slight avail; but he should understand that his thought kingdom—"the kingdom of heaven" within his own being, of his own interior resources and manifold powers—is in very truth the Center of Creation,—a Throne of Power. He should comprehend the psychological principles and divine laws [illegible] and the movements of Will Power and Thought Force. He must realize that an understanding of these laws and principles will enable him consciously to direct the energies and the forces of his being into such channels of accomplishment and attainment as he most desires.

At this point, the individual is most dependent upon others and requires the help and the guidance of those who understand the laws and the principles of triumphant accomplishment. Others cannot do the work for him; but they can teach him the Laws of Life and interpret to him the principles of self-mastery. They can guide and encourage and guard him in the self-training and the self-discipline that are essential to enable him to *seek and to find* his own kingdom.

It is here where man most often fails. He is not willing to pay the price of attainment, and unwilling to seek the help he most needs. He fails to comply with the Law of Compensation and fair exchange.

When man rightly understands the principle of compensation and the price of attainment, he will go about his daily tasks in a different spirit and a more orderly manner. All his actions, his undertakings and his plans, will come to be gauged by the law of equal exchange. He will neither do that which has power to weaken, nor leave undone that which tends to strengthen. He will establish in his nature scrupulous care in respect to the sin of omission. The Law of Compensation teaches us that the sins of omission are as grievous as those of commission, and that each has a direct influence on the individual.

The Law of Compensation, or the price of knowledge, finds fundamental illustration in the condition of a new birth. Transition from one state of existence to another is attended by pain. This is true, irrespective of the nature of the birth, whether it be into new experiences of soul or into new planes of existence or new environments.

In the case under consideration, wherein the individual is endeavoring to fit himself for more desirable service, there is the pain of anxiety and mistrust in their varied aspects. He lacks confidence lest the undertaking may prove unsuccessful, fears of what others may think, shrinks from this, that and

the other, and has nameless and indefinable misgivings and dreads that attend the thought of making a change. Moreover, there is the price of attainment itself which involves pain of another type—the repeated struggles and battles with the lower nature which clamors for "ease and worldly pleasure," in repeated discouragements and retards, delay and chagrin. But these very things are the price of strength; for strength and ever-increasing strength, is an essential factor of attainment in any line of endeavor.

Again, the Law of Compensation must be honored in regard to those who are capable of helping the aspirant along the way to successful accomplishment, in teaching him the laws and the principles of self-mastery, and guiding him in the process of arousing into activity his own latent forces and powers. A mistake at this point explains many failures that might otherwise have been glorious conquests.

Why should one object making fair returns either in service or in money or by rendering an equivalent in some other way to those who are especially qualified to give instructions concerning spiritual laws? These teachers have reached their present status only, by paying the price of attainment themselves. They, in their turn, have been under the instruction and the care of those who were able to give such help, and had to pay to "the utmost farthing" in money, time, effort, energy, self-denial and self-discipline, so as to attain self-mastery. In adjusting ourselves to the Laws of Exchange and in meeting conditions, we are manifesting true honor, and no more.

The Law concerns the individual only in its relation to fairness and justice. He who receives from another should meet the requirements of the Law of Exchange because the principle of honorable dealings in his own nature urges him to *want* to do so, regardless of whether the one to whom he makes the return, is in need of it or not.

When man has become convinced of the absolute and un-

erring accuracy of the operation of the law in all departments of life, he will realize that even self-preservation, self-promotion and self-happiness are undeniably *dependent upon his meeting the requirements of the law.* A man, to possess friends, must show himself friendly. He who gives to others no kindly tokens of regard, receives none from others. Many a one now hungering for love, attention and sympathy from others, after awakening to the necessity of giving these affections to another, will find his own life enriched by the reactionary influences of his generous heart.

Many express the desire to receive instructions and training, but with the plea that they cannot meet the expense. It is the old story: "I cannot afford it." Experience teaches us that the majority of these spend large sums for expensive clothing, unelevating pleasures, and self-enjoyment. They are mental beggars. They are willing to pay for the ornaments of person and the satisfaction of the physical, but for the spiritual food required by the mind, they plead poverty.

A certain publishing house has been making experiments during the past four years. The object was to learn what would be the influence, on the individual, by the sacrifice of material affairs for spiritual benefits.

The plan was suggested by the fact that many of its customers wanted all new books printed on expensive paper and bound in leather. Having this in mind the house prepared a select list of names and offered a deLuxe edition of books, as issued, if they, the ones addressed would contribute a given amount toward publication expenses.

A certain number quickly responded, while others wrote that they could "not afford it" but wanted copies of the books in cheaper edition. The house deeply appreciated the order for less expensive copies but desired to keep a careful record of the "fortunes and misfortunes" of those who contributed for expensive copies, as well as of those who could not afford it.

The [illegible] not be satisfied with [illegible] in their [illegible] fied with less than [illegible] in business or [illegible]

What was the [illegible] involved? [illegible] vestigation [illegible] denied [illegible] attitude and the willingness [illegible] by raised their [illegible] and this manifested in their [illegible] the best.

On the [illegible] nature and accepted less than [illegible] vibrations in fact [illegible] through their personality [illegible]

The person sincerely seeking a [illegible] actuated by the thought: "[illegible] tion: *"Can I afford to do [illegible]"* When [illegible] reaches the "sticking place" [illegible] but the best will do, then [illegible] help needed. Man *always* finds [illegible] he truly desires.

Growth on all planes always begins with man's [illegible] in the energy expended by *some one else to help us*, but in our own endeavor to get that which we consider essential to [illegible] complishment of our object. Our own [illegible] effort to get what we must have, becomes the [illegible] arousing of the latent strength within us and of [illegible] dormant faculties we possess.

Jesus made practical use of the Law of [illegible] expressly forbade the disciples to take money with them on their journeys, clearly teaching

worthy of his hire even in the field of healing and teaching.

The Divine Law is not unjust in its demands. The human being who upholds the Divine Law in his teachings and in his relation with others is not unfair, nor can he be considered severe or cruel. He is merely exacting of others that they live above the plane of "parasites," and spiritual beggars, and this he does for the good of those whom he would serve.

To emphasize respect for the Law of Compensation need not induce us to withhold a neighborly spirit, nor deny kindly acts. It merely indicates that, in order to enjoy pleasures and good-fellowship, one must think and live in that spirit. To be the recipient of tokens of regard, one must also be the giver. To receive honest and just treatment in business relations, one must render such service to others, and if it is our wish to attain the highest we must be willing to exchange for it that which is of equal value.

The person accepting anything—even a gift—is held accountable for it by the Law, and through some means, at some time, to some one, he will be forced to give equal value in exchange. If he refuses to do this consciously and willingly, the law demands that he must make the payment finally and with compound interest.

The operation of this law is with unerring impersonal and impartial accuracy. *We do pay* for all we receive, whether it be consciously and deliberately, or grudgingly and unwillingly. The losses and injuries and misfortunes and rebuffs of daily life are often to be accounted for by this demand of the law.

How much happier and successful life would be if we could bring ourselves to a plane of a willing compliance with nature's principle of Equality and Equilibrium. We so frequently cheapen our character by an attitude of mind that savors of "bargain-hunting." The highest price, generally, indicates best quality; and best quality is, in the end, the most certain and the wisest economy. Nothing here said is to indicate to anyone

that we should lull our reason to sleep by a false modesty or deluded sense of business dealings and allow ourselves to be imposed upon.

Instead of always thinking ourselves as "buying" and "spending," why not hold the superior attitude of mind and see ourselves as making wise and necessary "investments" which promise profitable returns in the days to come?

Victory is only for those who recognized the laws of success, for all who pay the price of success, for all who willingly do their full duty, both to themselves and to others. The secret of good-fortune is found in the standard of self-reliance and self-mastery. To seek and to find the kingdom of heaven, to make wise and discreet use of the subtle creative forces of a well-trained mind, an awakened soul and an ennobled heart, is to pay the price of efficient service, and this, in every worthy realm of life, assures success.

Higher Occultism

Higher occultism, with its spiritual initiation, is not something erratic and irrational. Initiation signifies the *establishment of an equilibrium between body and soul.* It means a well-rounded development of man's four-fold nature—body, mind, spirit and soul. We have knowledge of those who deny existence of the body and the material, but who daily live to gluttonize and fill their pockets with money—both highly material agents. *These mortals, filled with moral filth, which is varnished over by a smug, fallacious faith,* we do not attempt, nor hope to reach. We are laboring only for the many rational, reasonable seekers who are willing to listen to, and obey reason.

Faithfulness

What constitutes faithfulness?

To whom should we be faithful?

All Divine Laws center around one Being, one Supreme Reality—that is, God, or the Infinite—the Creator of man and all that exists. Man may disavow the Fatherhood of God, may profess himself agnostic in religion, and may deny that there is an Infinite reality back of all that is, yet, as far as an impelling Law is concerned, it is immaterial what he believes. Denial and disbelief on the part of man will in no way alter the truth. Regardless of man's attitude of mind, there always was, and ever will be, a Supreme Reality, call him what we will.

There is an operating law governing every department of Nature. Whether we accept the tenet that there is also a Perfect Being, or Supreme Reality behind the operation of this Law, or deny it. True it is that men continue to come and go, and the seasons never fail nor does the earth cease in its revolution.

We term the laws operating in the various departments of man's nature the "Divine Laws" because they are absolute, unchangeable, impartial, impersonal and never-
conditions are absolute in the case of every
men, and are in various degrees of analog
manifestation.

One other basic fact is to be admitte
is the highest work of creation. He is 1
but because he is endowed with creativ

[illegible] in accordance with his stage of development [illegible] manifest the means of the same [illegible] with its [illegible] function. This law offers [illegible] existence.

When we consider faithfulness in answer, briefly, it [illegible] faithfulness indicates being true to the laws [illegible] union and express the Divine image in which [illegible] created.

To whom or what should man be faithful? Should it [illegible] creator, to his fellow-beings, to the one showing him [illegible] himself? The answer to this question is to be found in the disposition one makes of another query. To whom [illegible] ultimate consideration God is faithful to himself. [illegible] thought of as a selfish ideal for [illegible] Himself assures His faithfulness to all creation.

Man, created in the image of the Father, may be like Him [illegible] he has been given the power over himself and [illegible] rulership. As old philosopher said: "Govern [illegible] that moves governs the man, finally a kingdom." The [illegible] indicate that the first duty is to oneself, though this may be performed constructively. It follows as a natural sequence that to the Father—the Supreme Creator—is faithful first of all to Himself and to His own laws; then man, created in His likeness, satisfies the highest ideal by being faithful first of all to himself and to the laws of his being.

It must be recognized that this is not a doctrine of selfishness. If man is truly faithful to himself, if he unfolds and expresses the divine image in which he is created, it follows as a necessary result that he will thereby be faithful to his Creator and to his fellow-men. This truth is well expressed by the poet:

> "To thine own self be true; and
> It follows, as the night the day,
> Thou canst not then be false to any man."

There is a stage in man's development in which he should emphasize the law of faithfulness to himself. He must realize that to be true to the Divine Law of his being, necessitates a life that is true to others. This demands the realization that, in harming another in thought, word or deed, he is thereby injuring himself more than the other. To bring loss or sorrow to another is to set into operation laws that will, by their reactionary influence, result harmfully to one's self.

It is well for man to carefully study the laws that underlie the potency of vibrations. He should know and realize that unkind thoughts, words and deeds set into motion vibratory waves which are certain to return to its source. It is well for man to become so convinced of this reactionary and attracting law that, in self-defense, he will be induced to do unto others, as he would have others do unto him. From one point of view, this is a selfish aspect of the vibratory law; but is a beneficent type of selfishness in that it helps others as well as the self.

Therefore, in faithfulness to the self is to be found all good that can possibly result to man; while disloyalty to the best in us is certain to attract all the harm and the evil that can come to us.

Evil begins with the self. In every man, irrespective of his stage of development, there is something that indicates to him what is right. His "fall" comes when he ignores this inward monitor. When man commits wrong there is something within, that accuses him, and makes him feel uncomfortable, because he has not been true to his own better understanding. This self-condemnation will gradually manifest itself through his outer personality, and the wrong committed against himself through disobedience to the law of his own being, enslaves him to these same conditions in the outer sphere of life. For this reason, he became subordinate to the degrading tendency, and to the inferior inclinati[illegible] In this acknowledgment of the

supremacy of power of the lower attributes of his nature, he becomes their slave instead of their master.

To man was given dominion over all things, over his own conditions and environments, both physical and spiritual, as also over the creatures of the earth. Indeed, in large measure, over the invisible forces of nature. Man has, for countless centuries past abused his privileges until now he is a slave even to his own passions and desires. Before he is again entitled or qualified to employ his governing power over external affairs and conditions, he must first become a wise and firm ruler over his own desires, tendencies and inclinations. All power of rulership is potentially within himself, but he must prove his mastership. He must show that the highest, the best within his own nature, maintains its authority over the lower and the inferior. He must grant the spiritual qualities of his own superiority over the less noble tendencies of the limited personal self. When man has established the supremacy of his better nature over the lesser, he has earned both the right and the ability to become master over circumstances. This he can accomplish only through careful attention to the Law of Faithfulness, and to the required obedience to those who can instruct him and show him the way.

Bondage to the lower self begins in ignorance concerning the laws of man's being. However, as all men, with rare exceptions, are born in ignorance of practically every mental, physical and spiritual law, it is not strange that the multitudes are, first of all, slaves to themselves and finally to others.

Enslavement within one's self is the result of disobedience to the dictates and the warnings of one's better nature, and the method for the replacement of this limitation with freedom, is a rational reversal of the conditions existing. This is a twofold process: First, knowledge must replace ignorance. Second, the laws comprehended must be faithfully observed. As a doctrine or a principle, this sounds simple and

require much discipline, great patience, and Herculean effort on man's part, to establish and let reign in his nature understanding concerning the Divine Law, and willing obedience thereto.

There is a hopeful side to every condition. The man who feels himself enslaved to undesirable environments and to degrading tendencies, should find in this very fact a basis for courage and strength. He must recognize that he represents the highest form of creation; and that the identical power through which the unsatisfactory conditions have been created within, because of ignorance of the Law and disobedience thereto, is equally efficient, through applied knowledge of the Law and obedience, to create altogether desirable conditions. The conviction and the assurance of this fact must become established in his consciousness. He must call a halt; must begin life anew; must acquaint himself with the laws of thought and the powerful effect of thought vibrations in one's life. He must become conversant with the difference between active, constructive, positive, healthful, upbuilding thought, and passive, negative, destructive, diseased and disintegrating types of mental attitudes.

As he begins to comprehend these laws, he must apply them to his needs and live them. Faithfulness commences in one's own thought-kingdom. However, the work must not end there. The Law of faithfulness functions from within, outward, from the center toward the circumference. What a person habitually admits in his own thought realm, is certain to work its way out and manifest itself in the personality. In due time others accept him for what he inwardly admits himself to be. Continually, though possibly unconsciously, to dwell in a thought atmosphere of failure, poverty, limitation and illness, all negative, disintegrating vibrations, is to manifest these very conditions in one's [illegible] to influence others to estimate one accordingly.

It must [illegible] realized that mere thought

attitude, potent as this is, in and of itself, is by no means sufficient for establishing desirable conditions in one's life. Thought must be directed toward discovering the truth concerning the state one recognizes as undesirable,—the unraveling of the *cause* for the undesirable environments, then effort is essential in removing the cause. In every case it will be found that the difficulty is largely due to ignorance of, and disobedience to, some aspect of the Law of one's person,—in other words, unfaithfulness to one's higher self. Likewise, the remedy will be found in an understanding of the Divine Law and the application of constructive principles.

Only by obedience to the dictates of the divine law in its various aspects, can man unfold and express the divine Image in which he was created. It is possible to violate the law of faithfulness in respect to health by the belief that man may do as he pleases, indulge in such habits as he desires, yet maintain a state of health, provided he continually holds the thought that he will remain healthy. This doctrine is not merely a mistaken one, it is destructive, and leads many astray. Mental influences, ideal though they may be, can never displace proper food, fresh air, physical exercise and natural habits of life. ***Emphasis should be placed on natural living and rational habits that grow out of correct thought and an understanding of Nature's Laws.***

Also, there is danger and grievous error concerning the law of faithfulness in respect to receiving help through others. It is very easy to misplace the emphasis concerning the power of concentration in attracting benefits to one's self. An individual may, in many instances, through intensely directed concentration, attract to himself success, to his own ultimate harm. *Great consideration should be given to the importance of rendering service for that which one receives; just and honest returns for all that comes to one. The only honorable way of attracting money or friends or favors or success to one's self is to cultivate the ability to render such service as deserves money, friends, favors and success.*

The pernicious principle of receiving something for nothing is one that creeps upon us unawares and in many subtle forms, and should be guarded against at every possible turn. Nowhere is this more prominent than in those seeking enlightenment along spiritual lines. Truth, admittedly, is free, like electricity. But it is almost incomprehensibly [illegible] to establish power-houses, buy engines and dynamos, [illegible] and carry the lines from plant to house, to say nothing of the cost of maintenance. Correctly speaking, there is no difference between electricity and the wisdom that saves. [illegible] as electricity may be had by anyone, but those who are [illegible] prepared to lead the blind to light are [illegible] through long and tedious years of training. [illegible] their time and attention to the spiritual [illegible] their fellow men were laying up stores of [illegible] themselves immensely. Nor does it end [illegible] ones must live, and strange as it may [illegible] them to be domiciled in [illegible] Queens. Moreover, they look for their [illegible] fect form, and expect them without [illegible]

The desire to receive something for [illegible] to avoid making full and honest return [illegible] well nigh universal among [illegible] one of the most prevalent means of [illegible] fulness and instead of elevating [illegible] makes of them spiritual beggars with the mark [illegible] plainly upon their features.

When man has been convinced that violation of the Law in this respect, must be met by the inevitable harmful reactionary influence of the deed upon the doer himself, he will, through sheer self-protection, be led to [illegible] the Law of Compensation. This principle is now beginning [illegible] understood in the business world as the only safe [illegible] handle inferior goods and demand for them [illegible] grades, may lead to a

temporary profit; but, in due season, the Equalizing Law exacts an adjustment on the part of him who has employed such reprehensible methods of business.

Economic conditions to-day are based on the principle of just and fair profit. It is right for the rich as well as the poor, to receive a fair excess. Both rich and poor are under the identical Law and each must render account for his own deeds, and for his personal thought attitude toward the Law. The man with few possessions makes a serious mistake in envying the millionaire. He thus further beggars himself. He should not desire to abstract from the person of many interests, nor wish him less; although he may, in perfect justice, wish more for himself. This he must do, however, without envying others, and with the desire to increase his own earning or inventive ability so that he may deserve more.

A man may consider himself worth five dollars a day; but conditions are such that he is forced to labor for a fifth of that amount. If, he is hampered by the sense of being "superior to his job," he shirks his duty and refuses to do his best. He is defeating his own interests. Duty to himself and the Law of Faithfulness demands that he shall *always* do his best. The Equalizing Law of nature sees to it, that he will ultimately receive just recompense for his honorableness.

Faithfulness, whether to person or duty, never goes unrewarded. To evade responsibilities, to render careless, shiftless, indifferent service because a man thinks he deserves more, is only to bind the self to the *very condition he seeks to avoid.* He who believes himself enslaved or retarded by another, only wastes his own energy by concerning himself about the one who, he feels, is taking advantage of him. The Law of Absolute Justice, in its impersonal, impartial functioning, will work out the problem. The workman, irrespective of his field of labor, need concern himself only with the requisites of faithfulness on his own part. "What is that to thee? Follow thou me," de-

clares the [illegible]

[illegible]

All that has [illegible] of superior [illegible] qualified [illegible] who does not [illegible] some vocation more [illegible] he is engaged [illegible] capable [illegible]

Freedom from [illegible] life *begins* [illegible] his mental attitude [illegible] vince himself that he is made [illegible] has within his own [illegible] of himself what he wishes [illegible] despite all obstacles [illegible] To be convinced of these [illegible] beginning,—the foundation [illegible] to work in harmony with the [illegible] service, to be true to his own [illegible] of life, and to obey the Divine Law [illegible]

When a man has assured himself of his [illegible] will probably comprehend the fact that to accomplish his [illegible] requires not only effort but money as well. For its better positions, the world demands prepared men:—men qualified by careful, systematic training, fortified with practical knowledge and mature experience. A man so equipped may ask his price in return for service rendered. Poverty, however, is in reality no handicap to the man of determined will. Many a lad has worked his way through college and has come forth the stronger for having been thrown on his own resources and the sacrifices demanded of him. Through effort one gains strength and the incentive to make still greater effort. This in turn results in the energy which passes on to success.

[illegible]

[illegible]

[illegible]

[illegible] will be well to look upon his [illegible] hindrance. If he will [illegible] with the Law of Faithfulness; [illegible] express the spirit of that Law [illegible] thoughts and desires in accord- [illegible] then this attitude of mind will [illegible] freedom. This spirit of freedom

will instil in him a lightness and bouyancy heretofore unknown, and will manifest in his demeanor. Others will recognize him as a *free man,* and success is assured. Such are the fruits of being in harmony with the Law of Faithfulness.

"Thou hast been faithful over a few things; I will make thee ruler over many things." As man gains one victory, other conditions will appear to be mastered. With each victory, with each mastery, will come greater wisdom and strength. These he must press into service for greater achievement. We are largely the creators of our own destiny. If we quietly take for granted that we are equal to the demands of a useful life, we thereby create the vibrations establishing our status in action.

We must seek to know the truth, and to understand the workings of the Divine Law in its relation to every department of life; to physical health, to strength and vigor; to ease and satisfaction in social interests; to efficiency in business and success in financial concerns. Having partly attained such wisdom, and having become acquainted with the requirements of the Law in these varied aspects, we must be faithful to the Law. We dare never give up our endeavor, never seek to sell our freedom for a mess of pottage. We must break the shackles binding us to inharmonious conditions and establish harmony. These things we must do for ourselves. No one can do them for us. Others can point the way, teach us the Law, encourage and guide and befriend us until we have attained self-mastery. But we ourselves must travel the path, learn the Law and exemplify its dictates. We must remember that "eternal vigilance is the price of liberty" in every department of life. It is therefore, our duty to so live that every word from the consciousness speaks freedom, and we must so manifest it that no man, or set of men, will dare attempt to enslave or take advantage of us.

Let us continually endeavor to unfold and express the Divine Law of our own being. Let us be faithful to the Ideal in whose image we desire to recreate ourselves. Let us refuse to stoop to any phase of parasitism or vampirism, and to so live as becometh men and women fashioned after the likeness of the Infinite Creator whose laws we are but beginning to comprehend.

Evil and its Origin

"All things were made by Him; and without Him was not anything made that was made."

This statement, one of the most positive in the scriptures, has been accepted by many as conclusive evidence that there is no such thing as evil. Those who believe in its non-existence reason thus: Since God created all things, and He, being good, can create nothing but good, it follows that there can be no such thing as evil; consequently, that which appears to be evil is nothing more than an illusion of sense.

Admittedly, God, being all good, all loving and all wise, did not,—indeed could not Himself create evil as such. Therefore, in so far as He and His works are concerned, it is correct to say that there is no evil.

All things *were created good*. This we do not deny. But man, having inventive ability and the freedom of choice, uses agents otherwise good, for non-good purposes. He abuses the good and constructive, and so makes them evil. Even then, these agents, powers, forces and passions are not in themselves evil, *but the application that he makes of them produces evil, or destructive results.*

Two fundamental factors enter into man's [illegible], and each of these must receive its full share of attention [illegible] the difficulties that have arisen through his birth [illegible] plane.

First is the fact that man is endowed with [illegible]

and possibilities. This is indicated in the scriptural record thus: "So God created man in his own image, in the image of God created he him;.....and breathed into his nostrils the breath of life." To be made in God's image—after His likeness—signifies to be blessed with all the faculties and creative powers that God himself possesses. In this sense is man an epitome of the Creator. He is like the Father in all things, except that the powers possessed by man are limited in degree and restricted in territory.

The second factor is the inheritance of free-will and the consequent individual responsiblity. Although this is given second place in the order of presentation, the characteristic of man's free-will can by no means be regarded as secondary in importance. The fact of his, being made in the divine image, constitutes one part in the two-fold purpose of man's creation, and of his being honored with power of choice and decision, of his being invested with individual responsibility in regard to his own thoughts, desires and acts, and the recipient of the divine decree: "Choose ye whom ye will serve." This constitutes the other part in the purpose of his creation. As each part is of equal importance in man's nature, so is each of these qualities essential in order that he may realize his divine possibilities.

In these two branches, or features of truth, in each of these characteristics, of man's nature, we have the key to the solution of the problem, of what constitutes evil, who is its author and what determines the principle of its eradication.

A few self-evident conclusions are to be deducted from this twofold proposition:

First; God is responsible for the existence of evil only on the ground of giving man freedom in the use of thought, desire and act.

Second; Evil is the misuse of a good faculty which has taken wrong direction of an otherwise constructive power, energy or force. These things constitute evil.

Third; Man alone, because of its [illegible] desires, base appetites and ignoble purposes, is responsible for, and is the author of evil.

Again, by way of parenthesis, these propositions may be viewed from another angle, and a few simple observations of a negative nature may be emphasized—though these reflections scarcely need be given the space of a sentence by those who are free from the entanglements of the sophistic and illogical reasonings of pseudo-philosophies and [illegible] which pass as religions. First of all there are not two distinct powers in the universe—one good, and the other evil. Neither are there two distinct divinities, one the author of good and the other of evil—i. e., God and Satan. Second, the struggle of life is not between gods and demons, divinities and satanic powers. The only conflict there is, is in man's own heart, between the *dual inclinations of his own nature*. These two may be expressed in one positive statement namely: There is one power in the universe, and one only. The use of this one power determines its character, whether for good or for evil.

Let us restate the basic proposition of the argument, giving emphasis to the fact of "creative" ability. God is Creative Being or Energy, man, made in His image, is endowed with this creative power, energy and instinct. Likewise, he is invested with the privilege of choice in directing these faculties and energies. The general truth may be thus formulated: ***Evil is the result of the wrong use of man's creative ability.***

It must be explained that the term *Creative Power*, as used in this connection, indicates much more than the ability to give life to one's own species. It includes the aptitude to create conditions, to effect changes in environments, to visualize ideals in the fine arts,—music, painting, sculpture and poetry. It contributes in the practical arts of every description, such as mechanics, architecture and home-making, and above all, [illegible] in the culture and development of the Conscious [illegible]

which is to be regarded as "first of all the fine arts" as well as the most practical of the constructive arts. In addition it embraces, the ability not only to visualize, but to execute such ideals and to bring them into manifestation. It creates a Soul according to the Divine Standard, brings it into a state of Individualized Consciousness, and furnishes the capability to live a life of unselfish service. Such possibilities as these are included in the term, *"Creative Power."*

Creative energy is the greatest attribute of the Divine Being. Moreover, the creative power and instinct, interpreted in their fullest meaning, are the most sublime characteristics of man's nature—when rightly employed.

There is one agent, however, that man possesses and must use in his creative capacity, and with which God is not encumbered, that is his physical body. True, we may think of the universe as His body, or of Mother Earth as His spouse, or His physical expression, yet in the universe the Divine Will is supreme, and is in no wise a hindrance to Him. Since the cosmos is in itself non-sense-desiring, the Creative Energy is thus free from desires of the flesh.

Man, on the contrary, possessing a physical organism with its demands, its appetites, and its requirements, is overwhelmed by a multiplicity of tendencies and desires, which naturally blind him to the truth and become his master, unless, through careful training, the divine nature regains its rightful supremacy in his life.

God uses creative power only for good and constructive purposes in the making of new creatures and new conditions, for the universal good. Being impersonal energy, there can be no selfish, destructive or partial motives to prompt in Him the misuse of the divine creative ability.

Man, forgetful of the Divine Ideal in whose likeness he is fashioned, employs his manifold faculties and potentialities for selfish purposes and *herein is the source of evil.* He uses

them to create conditions that seem good for himself and for those in his immediate circle, but these are often secured at the expense of others through their pain and sufferings, and herein is another source of evil. To effect conditions for the benefit of self, regardless of their influence on the general welfare—constitutes evil, irrespective of the success in deluding ourselves that there is no wickedness.

Again, man utilizes his creative faculties for the pleasures of the flesh and at the urge of the carnal self. This, likewise, constitutes evil. The flesh is not in itself an ill, nor are its desires in themselves evil; but to allow the carnal self and its appetites to dictate and to control—this is evil.

It permits repeating, that God has created no evil thing and has endowed man with no harmful faculty; but man, through misuse of the powers innately good and noble, or through the abuse of agents which are in themselves good, may bring about evil and destruction.

It has often been questioned: Wherein is man accountable for evil? What department of his being is to be held responsible for it? To answer these questions successfully, it is necessary to consider man's fourfold nature: Body, mind, spirit and soul.

Man possesses a body—the gift of Mother earth. This body, being of earth, is naturally earthly in its appetites; being of flesh, it is fleshly in its tendencies; being of the plane of sense, it is sensual in its desires. The body recognizes nothing that is like its creator except the generative principle; and even in this use the incentive is purely a desire to satisfy the flesh, or carnal self. Here, once more, it is well to repeat: The body and its demands are not in themselves evil; but to allow its dictates to rule the action of life, is evil.

Besides body and spirit, man is endowed with mind, and mind is the origin and source of evil. Therein must begin the eradication of all that is harmful, for being the creator of evil

and having the power of choice, it is held responsible for all evil originating in man's fourfold being.

In what sense mind is the creator of evil cannot be made entirely clear until consideration is given to the nature of mind, also to the essence of the soul and to the relation existing between them.

It is to be emphasized that mind is not an entity. It is not eternal. It is not immortal as an individualization, nor can it ever become so. It is eternal in the sense that nothing is really destroyed. The elements of things, through a process of disintegration, return to the universal Storehouse whence they came. The substance of things, enters into other formations. They become different but it (substance) is an essential factor in other combinations. These are not to be regarded as possessing the possibility of immortality. Although they continue to exist, in so far as their essences are concerned, they live only through change of form. The vegetation that to-day stands in the field may to-morrow give its life to man. Refuse and decay, the unsightly and even poisonous things, through chemical changes, contribute to enrich the soil, and live again in health-giving plant forms. Yet, these things are not to be classed as entities, nor are they in any wise conscious individual beings or creations.

In this class of non-individualized agents belongs the mind of man, for it is the governing power resulting from the combination of body, spirit and soul. When the spirit of life is breathed into the body, and the soul takes possession, there is an influx of energy to the brain giving it volatile life, and this we term mind.

Body, spirit and mind are all to be thought of as mortal, changeable, transistory and evanescent. The soul is the only part of man's being which possesses the possibility of attaining immortality. Even the soul is not immortal as an individualized entity until it has been awakened, developed and illuminated.

The body is inhabited by a spirit,—the Spirit of Life which God breathed into his nostrils at birth. This spirit is divine, coming as it does, from the Godhead. Yet it is not something peculiar to man. Every living creature, every animate object,—in fact, all that exists—not only sentient beings, but vegetables and mineral forms as well—according to its own degree, breathes in this same Divine Spirit. It is the Life Principle, that which animates, but does not control, every living thing. Spirit is neither personal nor individual. It is principle, it is essence, it simply is,—it is neither good nor evil. As long as man lives, he uses this life principle. At the transition, termed death, the spirit leaves the cooling body, and returns to its original storehouse—the Life Center in God whence all life comes. It is to be emphasized that this Life Principle, called spirit in the Scripture, is *not* identical with the Soul.

The soul is the divine spark,—the germ of the Infinite, which is incorporated into man's nature at birth. It possesses, in latency, all the capacities and all the attributes of the Divine Ideal. In the inert state, as an unaroused *spark of fire*, it awaits the fanning, the feeding and the careful attention of a Vestal Virgin, that it may become the Christ-flame of Love, ever-burning on the altar within. In its unawakened state, as the mere image of an ideal organic structure, it requires the hand of the architect to shape and fashion it into the Individualized Soul.

According to the divine economy, each department of man's fourfold being has been given its particular functions, or offices, to fulfil. To the mind has been delegated the function of [illegible] tivating the soulual nature, in order to bring it into a [illegible] Consciousness, or Immortality. The mind must [illegible] creative agency, and must direct its forces with skill, [illegible] fore, on account of its faculties and powers, and the methods of activity and execution, the mind of man [illegible] and center of responsibility in the application of [illegible]

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According to the divine economy, each department of man's fourfold being has been given its particular functions, or offices, to fulfil. To the mind has been delegated the function of cultivating the soulual nature, in order to bring it into a state of Consciousness, or Immortality. The mind must become the creative agency, and must direct its forces with skill. Therefore, on account of its faculties and powers, and its varied methods of activity and execution, the mind of man is the seat and center of responsibility in the application of creative energy.

The soul of man is designated to reproduce the distinctive attributes of the Infinite. God, as creative Being, or Energy, possesses as His chief characteristic a combination of wisdom and love which insures that all creative energy shall be directed into channels of usefulness. In this manner He is an impersonal expression of the Divine Law of Love, an unerring Standard of Infinite Goodness. Accordingly man, or rather his soul, being made in God's image, embodies potentially an expression of wisdom and love. In other words, the soul of man, created after the divine likeness, is an embryonic embodiment of the Divine Law of Love.

The Divine Law is not to be thought of as an external authority, but as qualities and tendencies inherent in the nature of the soul, which unfold and grow as naturally and as truly as the embryonic plantlet locked up in an acorn, which, under proper conditions, becomes the majestic oak. The Divine Law partakes of two prime features,—Love and the understanding of Truth,—and in the scriptures this is notated as: "Thou shalt love thy neighbor as thyself," and "Know the truth and the truth shall make you free."

The soul of man may easily be quickened into activity. It first manifests itself in his nature as simply an inclination, or a mere directive tendency, toward the Divine Ideal that it potentially embodies. Its innate inclination is toward obedience to the Divine Law written on the tablets of its own heart. It gives, in a gentle manner, an instinctive guidance toward the light. It is "the still, small voice" inherent in man's being, directing him, if he will but listen, always in harmony with the divine standard of life.

Accordingly, if the promptings of the Intuitive urges are heeded, the soul becomes gradually more fully aroused to a state of activity. In turn, the mind and the mental faculties become, to a degree, awakened and enlightened by the glimmerings of light and warmth from the evolving soul nature. This

is an inspiration to the mind, through its motives and desires, to direct creative energy into channels of usefulness and avenues of service to men.

The mind becoming thoroughly settled to its purpose to obey the Divine Law, and receiving guidance and illumination from the awakened soul nature, reaches a state termed "Awakened," or "Illuminated," as opposed to its previous condition of inexperience and inefficiency. Finally, after sufficient training, it becomes a creator, or builder, of the soul. It not only consciously utilizes its powers in this direction, but, even with intelligent application of mental and spiritual laws, it deliberately and intentionally directs invisible forces in the execution of lofty ideals, and delights in its own creative skill. Desires and ideals are communicated to the soul for its verdict of refusal or acceptance. In case of approval, in that the earnest wish is in harmony with the Divine Standard of Love and Justice, the Awakened Mind, illuminated by the light of Wisdom and the warmth of Love which radiates from the soul, is at liberty to set into operation forces calculated to bring about the realization of its conception. Thus, the mind consciously applies its creative faculties in executing a noble ideal; and consciously accepts its place on the throne of the Cause World. It issues its commands in favor of the Divine Ideal, and is certain that its decrees are obeyed throughout its own Thought Kingdom.

Admittedly, this picture is an ideal.

Although possessing divine faculties and possibilities, man as ordinarily known, is a creature that has lost all recollection of his first estate. He is of animal tendencies, or, to express it more accurately, he is a carnal, sensual being. To be sure, he possesses a soul, or rather, a divine spark that may in time become a soul; but, in its inert state, it is little more than a mere germ of possibilities. In this undeveloped stage, the soul has little or no influence on his life and character. He is unconscious of any promptings from the Divine Law of his being

Instead of recognizing and welcoming them as such, he is bewildered by the dual inclinations of good and evil, and by the conflict of his own nature. The spark of divinity is smouldering beneath the ashes of carnality and selfishness. The desires of the body have been so constantly gratified from infancy, that by the time the child attains the age of accountability he recognizes no higher appeal than the flesh, his soul nature already being buried beneath earthly desires and tendencies, and his divine heritage virtually lost. The body, having no divine impulses, holds supremacy over the entire being. Flesh and fleshly desires are in control. The carnal nature is supreme. The mind, unawakened to the dictates of a higher plane of thought, meekly favors selfish and sensual interests. Man's love nature, which is in itself good, but which in this case, expresses love of self instead of love for humanity—is utilized for ignoble and selfish purposes. Accordingly, in his dealings with men, arise wars, murders, strife and all destructive conditions.

In the unawakened man, we find the center and the source of evil. Through the carnal man,—the man of flesh, are born crimes and distress. On all sides we touch undesirable social and economic conditions. Advantage is taken of the innocent, and we daily find exploitation of the weak and the helpless,—in short, there is all manner of evil. *God did not create these conditions. They are man-made and evil because they are destructive. To claim that God had anything to do with their creation is to libel Him, and to bring His Divine Attributes down to the level of the brute.*

The unawakened mind can recognize but one law,—the demands of the carnal self. To it nothing seems worth while or real, except material interests.

Let it be repeated with emphasis: God does not create evil or destructive conditions. Man—the unawakened—by the misapplication of that which is innately good, by non-compliance with the law of his own stifled divine nature, has brought about these things.

When the soul nature is in this condition of inertness, and the mind is still unawakened to its divine mission of nurturing the spiritual ideal, much effort is necessary to arouse it from its sluggish habits. External influences—warnings, admonitions, inculcations from those who understand the higher law—are required to arouse the individual from this inertness, to a recognition of his true responsibility. "Repent ye, for the kingdom of heaven is at hand." This warning must be sounded with convincing force. "Seek ye the kingdom of God and his righteousness." This great law must be brought to man's attention again and again.

Convinced that it is his duty to put forth every effort to find the kingdom of God within his own being, his conscience becomes aroused to activity, and a conflict quickly commences between the lower self with its ignoble demands, and the soul nature with its idealistic tendencies. This war of the two natures is to be regarded as an omen of health rather than of disease, and is no reason for discouragement; since it indicates that the soul and its mentor, the conscience, are being awakened, and that the mind is becoming alive to its true function of utilizing its powers and faculties, its thoughts and desires, in furthering soul growth.

During this stage man requires careful guidance that he may skilfully train his mind to become the redeemer of his own spiritual nature. Through firm and steady use of will power,

by directing his mental faculties in channels of constructive activity in harmony with an exalted and ennobling ideal, can be brought about the eradication, or transmutation, of evil tendencies in his nature.

The origin of evil is in man's own nature. The redemption from evil must be accomplished through the awakened mind in man himself. The transmutation of the evil is the reversal of indulgence in it. This subject is not of merely dogmatic, religious importance; it is a practical consideration of daily life, and demands the careful and candid consideration of all.

Suffering

Man suffers.

There can be no disputing that fact.

There are many reasons for his suffering, though all the causes can be grouped in four classes.

First, the pains, sorrows and miseries caused by acts of his own and committed in the present life.

Second, the misfortunes and losses due to his own acts but which were committed in former incarnations.

Third, the losses and agonies resultant on the acts and interference of others and for which the sufferer is in no way responsible.

Fourth, the sorrows, losses and distress following in the wake of the sins of omission.

All the suffering, accruing to us under the first group of causes, is due to the Law of Consequences—the Effect following Cause. This might rightly be classed under the Law of Retribution.

This includes distress, pain and misery as the natural result, or inevitable consequences, of one's own thoughts, desires and acts. An abstract statement of the principles may be formulated thus: Thoughts, desires and deeds, by the *unerring* operation of an *impartial* and *irrevocable* (even by God) law, set into motion forces that return, in a reactionary influence, impression or action, to the one that entertained the thought, countenanced the desire or committed the deed. This Law

taught (not formulated) by Jesus and other Avatars before him. By the Initiate of Galilee it was voiced thus: "As a man soweth, so shall he reap." There was added no modification, of possibility of interference, with the Law.

Suffering, that can be classed under the second group of cause and effect, is due likewise to the Law of Consequences, but it refers to all undesirable conditions that befall us in this life as the result of thoughts, desires and deeds in a former existence. This is properly known as the Law of Karma, which indicates the law of cause and its effect extending from one incarnation to another.

All sorrow, loss or misfortune, be its nature whatever it may, coming under the third group, can be classed neither under the Law of Consequences, Compensation nor Retribution. Such undesirable conditions rightly accepted, are the accumulation of fortune which may at some future day be drawn upon for the benefit of the one who has suffered unjustly.

All beings born of woman are guilty, and consequently suffer, for the sins of omission. Daily, aye, even hourly, we violate the *law* by allowing to pass undone that which we should have done. The poorest laborer working for lowest wages, as likewise the most powerful magnate directing large corporations, because of an almost unbelievable profit accumulating to him, are equally guilty.

The man who agrees to labor for a certain wage, however insignificant it may be, is guilty of the sin of omission when he neglects to perform his full duty, and he thus stores an immense karma which must at some future period be fully recompensed. The smallness of the compensation can be no excuse. The mere acceptance of the terms, no matter how seemingly unjust, makes him responsible for rendering his duty fully and well performed. This is the Law. But, under a wise Providence and its exacting law, if the illy paid laborer does more than he agrees to perform and for which he is not re

imbursed, he thereby accumulates a credit for the same sum which must inevitably be returned to him. This is the Law of Compensation.

To fully understand the Law of Compensation it is necessary on the first two groups of cause of suffering, we must comprehend how the record of deeds is kept and in what manner the Law operates.

Every thought that man thinks, every desire that is born in the mind, and every act that man performs, is recorded in what is aptly termed by the scriptures, where the "Book of Life." This book is neither more nor less than [illegible] The keeper of the book, the servant of the Father who cannot possibly be bribed, is the conscience. The conscience is the faithful scribe that transcribes therein all that man thinks, desires and commits. Man's conscience is likewise [illegible] it is the agent which provides us of reward or [illegible] aspects, it may be termed "memory."

Our thoughts, desires and acts in time are never lost a record. They build the soul, that part of us which is called Conscious Individuality—individual immortality. The soul of Spark of the Divinity, is given to us for its nurture and development. It is a part of God. As a soul-spark it is [illegible] when we receive it from God, but it is not [illegible] dividuality of soul is entirely [illegible] in a potential state. It requires [illegible] careful guarding that it may mould its [illegible] ties and so become self-existent, individualized, [illegible] of its Godhood.

When we think elevating and ennobling thoughts, when our desires are constructive, and when we do deeds of goodness, this spark from the Divinity is increased to that degree of our activity or effort. If other exalted thoughts, [illegible] desires and noble deeds follow, then this tiny [illegible] Jehovah, this consuming (of dross) Fire, will [illegible] kindled. But,

if evil thoughts, destructive desires, and degrading deeds are encouraged, then to that extent is the fire dampened. If the deeds of man are more constructive than destructive, there is a slow, but gradual growth of the soul. This is one manifestation of the working of the Law of Consequences, Compensation or Retribution.

When man's deeds are more evil than good, there is no growth at all. The soul-potency remains in an inert, unaroused, and non-individual state, and there is an accumulation of the debris that effectually buries the tiny spark of the Divinity. This continues until the time of the death of the body. Then the part from Jehovah returns to the storehouse of God, and man—the personality—is dead unto destruction. To him has been offered individual immortality, and he has refused.

Although a soul may have been aroused to some extent and possibly had commenced to grow and expand, yet, if the possessor persists in destructively thinking and erroneously laboring, the evil, being a disintegrating force, induces dissolution and diffusion of the soul-forces. This, again, is another manifestation of the Law of Consequences, Compensation or Retribution.

Thus far, the Law of Consequences has been considered abstractly and in only a general way, in its action on the soul. To consider it more specifically in its working in daily life, follows in the natural order.

The doing of evil is like giving a note to a bank. When the note is due it must be either paid or renewed. Moreover, the interest must be paid on the entire amount. No matter what method we pursue, when we wrong or defraud another—even if he is unaware of it—a record is indicated by the Divine Law. In some way, we must recompense the one sinned against or we must suffer the full consequences, that is, we must pay the indebtedness—with interest. "As we do unto others, so will we (ultimately) be done by." This is an absolute, irre-

vocable law under which we [illegible] tion of interest what we give. [illegible] we are the cause of suffering or [illegible] not necessarily the same person—[illegible] sorrow and loss.

There are many ways [illegible] suffering to another. By [illegible] our jealousies, by [illegible] him; or, even, by [illegible] These are a few of the [illegible] means of sorrow and [illegible] Then, there are numerous [illegible] to another by our words, by [illegible] ing evil reports, by [illegible] discredit. Again, we may [illegible] tice of our deeds or [illegible] other means running [illegible]

Much of our suffering [illegible] of just such things is [illegible] who have our time and [illegible] others; and thus we would [illegible] hensive understanding of the Law.

Financial losses may [illegible] law. In some way or some time [illegible] for something received, or [illegible] received value, we find our [illegible] may have continued for a long period, all of which [illegible] against us by the divine law, and, through meeting with a loss, we are simply paying that just debt with added interest. We are called on to pay it, not to the person we injured or defrauded, but to the *Law of Righteousness*, and this same Law will wisely operate that the one whom we wronged [illegible] compensed according to his deserts.

Let us consider the justice of this all- [illegible] dispensa-

tion. It may be that I, personally, am a drone and refuse to do the work that I am well capable of performing. However, I have the means so that I am enabled to hire some one to do that which I might, and could, do myself. The one retained to fulfil the duties evolving upon me might easily say that as I consider myself above such tasks, he will do no more than is absolutely necessary to retain his position. By this attitude of mind and refusal to perform his full duty, he not only robs me of my money because of his refusal to render a just return, but he also creates an indebtedness to the Law of Consequences, Compensation and Retribution, which increases from day to day and which must be paid with interest. My neglect *cannot* be an excuse upon which to base his claim. Each man is a law to himself and one individual's weakness or short-coming cannot relieve another of his own responsibility.

According to the inculcations of the Nazarite Initiate and the many other true masters, man is here for a specific purpose. That universal duty is to gain understanding through experience; to know good from evil, and to attain Conscious Individuality. In other words, he is born into the flesh that he may fully comprehend his power as a creator and that thereby he may ultimately become conscious of his One-ness with the Father. His duty here is to learn to know the Law, and his responsibility in fulfilling the Law. To accomplish this signifies doing all those things which God would have him faithfully perform; that is, to live according to the dictates of the Divine Law.

No man can gain freedom from the earth plane unless he accepts his responsibility. This acceptation imposes living in obedience to the laws that will gradually, but surely, lead man to Illumination of the Soul—to Christhood or Sonship. When man has reached Illumination, he has likewise attained Conscious Individuality, and is *one with,* though distinctly separate from, the Father.

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helped him to still greater soul growth, grander power, and diviner wisdom, and to the ultimate of interior Illumination.

When we are suffering undeservedly due to the thoughts, desires and acts of others, it will greatly help us to accept it and suffer in patience. It is like the offering of a note from one who desires to borrow money of us. We will hold the note, he will have the cash, but in time, the amount of the collateral must be paid, as also the interest. Those who cause us suffering when we are in no wise guilty must themselves pay the penalty. That which they pay must come to us for our compensation, and all that we have undergone will be changed, or transmuted, into knowledge and wisdom, which, in due time, leads to higher and more sublime Illumination.

Unfailingly must we remember that there is no reward for loss and discomfort when we accept it with impatience or with a curse. The fretting under the injustice will offset any benefit that might otherwise justly accrue to us. It is written of Apollonius of Tyana that no matter what he was forced to suffer, he always accepted it with patience, without a word of complaint, as though he were meeting something that was his due. For every agony through which he passed, he received greater power to do good work, and additional strength to undergo trials. It is not always given to us to understand whether a certain test through which we pass is due to our own misdeeds in this or a past life, or is something for which we are in no wise responsible. It is for us to accept that which we cannot avoid, and to do so in harmony with the Law of love.

We may learn from the lives of the masters that no one is exempt from suffering so long as he is on the earth plane. The master often-times passes through far greater agonies than could possibly befall the unenlightened of God's children. The refinement of the material elements produces a sensitiveness unknown to the ordinary mortal and it is because of this transmutation of the gross into the refined, that the sorrows and

miseries of the master or master are so much greater than those of earth's children. The same place is a training school for all. If we refuse to master our lessons [illegible] we must remain while many one another new their freedom.

To summarize the four proximate causes for suffering:

1. For the thoughts, desires and acts of the present life thus awakening in us the knowledge that will lead us to Oneness or Sonship with the Father, though meanwhile remaining separate individual entities.

2. For those acts which we find in past incarnations and for which we have now returned to this plane to make payment, with the knowledge that we can minimize them all and that, if we live according to the Law, we are enabled to arouse the Divine Spark to Illumination and Conscious Individuality, therefore to Immortality.

3. For the thoughts, desires and acts of others and for which we are in no way responsible, but through which, if we accept them and bear them with patience, we will receive strength and power, ultimately greater Illumination of Soul.

4. For all which rightly and justly accrues to us because of the sins of omission, of duty unfulfilled, of services paid for, but not rendered. To offset these, we must give profound thought to all that we promise or imply by our acceptance of conditions. Unless we fulfill our entire duty we will be continually increasing our indebtedness not only to man generally but to God as well. There can be no freedom so long as we are slaves to our weaknesses and inertia.

Action is Life.

Consistency

"The consistent believer in the regular school of medicine will have none but an Allopath when he is ill. The Churchist who has faith in the Baptist church will acept communion from none other than that of the Baptist church. The Physical Culturist will not for one moment follow the practices of the Orientalized American. The Christian Scientist, who is such in fact and not merely in profession, will when ill seek the demonstrations of a healer instead of the services of a physician. While we may not believe as these do, we nevertheless respect them for their consistency.

"The aspirant entering one of the Secret Schools should be equally consistent and center his whole attention and all his desires in the accomplishment of the Work as taught by his school. Strange as it may seem, no sooner does the seeker enter the Path than he becomes possessed with the mistaken idea that he is now free to dabble in all the fads and isms of the moment, and that thereby he will gain wisdom.

"He will study the lessons of his school and at the same time the books of every other system. He will attempt to follow the calisthenics of the physical culturist, the breathing exercises of the Hindu Yogi, the negative practices of the Spiritualist, take the communion of some church, not because he believes their doctrine, but because he is in fear of his friends' opinions, and when ill, he will call the services of a physician, though he disclaims faith in medicine. He becomes a "crazy patch quilt" of human action and expects to become a Master." *Guru Rakadazan.*

[illegible]

[illegible] circle, he has been held [illegible] and to his mortal self, [illegible] freeing himself [illegible] by another no less binding.

He has failed to recognize the first great law: *To be free he must first serve, thus gaining a full comprehension of the duties of the servant.* Because of the non-recognition of this law, it is a fact that *those who prate most of their emancipation from all bondage and who consider themselves most unbound, are held in heaviest thraldom.*

By no means would we indicate that man can at once arise in a new sense of freedom and walk upright as a truly freed man. His growth from a state of bondage to one without limitation must pass through the various stages of infancy and childhood. The creeping stage, filled with thoughts of groundless fears, must gradually give place to the recognition of the possibility of holding the body erect, which, in due time, leads to walking. With him, who has long been accustomed to depend on the opinions and creeds of others, the sense of subjugation remains until, through trial after trial, he has become conscious of his personal connection with the source of *all.* This is a relationship as actual in his own individual case as that of those to whom he formerly looked for guidance. Naturally, time and again he attempts to sever all bonds connecting him to undesirable conditions, only to be overtaken by some grave doubt and thus again lapsing into a temporary state of discouragement. For this reason we repeat the Law: *"He who would be free must first serve in the various capacities to the Master."* However, with each attempt new strength is gained, until finally he is convinced that the stumbling block *most* in his way, is *his own mental concept of his limitations.*

From this sense of limitation, man cannot tear himself away suddenly. Nature's method in all things is by means of processes, all more or less slow, and certainly nearly always gradual. This requires not only time, but patience and painstaking effort as well. The more important the results anticipated, the more time and delicacy are necessary in the process. Yet, if the seeker after the "truth that makes free" is faithful,

there need be no discouragement, for, ultimately, success is assured him.

Success is attracted to him who never ceases his struggles, who will continue the battle even though many beginnings may be required. To free oneself from the bondage of fear is the most difficult task the gods set for man to do. The fear-thought admits of so many different forms and aspects that it seems as if man overcomes one, only to encounter another. The fear of another's opinion, of losing money, friends, home or position, the dread of criticism and condemnation of others—in short, the constant apprehension of this, that and the other, holds man in thraldom to others, as well as to himself, and makes him a slave to circumstances and conditions which are usually highly undesirable.

No wiser saying is recorded, and none more applicable to every man's needs than this: "The truth shall make you free." What truth? The truth that what man has done, man can do. That "perfect love casteth out all fear," indicating that when man learns to labor in love, he will be enabled to master all conditions.

For every difficulty there is some aspect of truth that especially fits the case; and this truth removes all impediments from the sense of limitation. "Learn to know the Law," master the method of procedure of that which you desire to accomplish. Labor with the thought of your sonship with the *all*. Recognize love as the key to all mastery, and you will surely succeed. To become convinced of the potency of love to cast out all fear, is the first important step toward freedom. We do not unduly shrink from the adverse opinion of another when our hearts are filled with love and true desire. We are not over-sensitive of criticism when our hearts beat true. On the contrary, we then weigh carefully both adverse opinions and criticisms, and *profit by the insight of others.*

The recipe for attaining freedom through the power of love is based on the Law of Substitution. Love must be substituted for all destructive, negative emotions, such as hatred, jealousy, ill-will, retaliation and resentment—the spirit of "getting even." Man can never be free from slavery as long as he allows his soul to be buried under the mountains of jealousy, even though there may be a cause for it, or the attitude of hate, even though there may be justification in it; or a feeling of resentment, even though he may have been grievously mistreated. These are all bonds fettering the soul to the lower self and cannot right a wrong. The moment man decides to become free in thought and deed and in strict accordance with the "truth that makes free," he will eliminate all thoughts that tend toward weakness and substitute in their stead ideals of strength, of love and of self-mastery.

"The truth shall make you free." What is this truth? It is the uncontradictable fact that nothing can harm one unless one permits it to do so. The truth that nothing is gained by hating another, or holding any form of ill-feeling toward another, though such a one may have been the cause of loss or pain and sorrow. The knowledge that everything which is really ours will be attracted to us if we persist in the correct attitude of mind, and that ill-will and grudges can never result in true benefit to ourselves or to others. Love and good will are the only really paying propositions. Aspects of truth such as these will set one free from the bondage of fear and limitation, though each one must formulate a statement of truth especially adapted to his own particular need.

The masters of old recognized this great Law when they formulated the statement concerning those who would bring them harm: "Father, forgive them, for they know not what they do." Buddha worded this somewhat differently, saying: "To know all is to forgive all." This is the attitude of mind that expresses mastery, superiority and supremacy over divers

adverse conditions, and will assuredly attract to the individual all which really belongs to him, so connecting him with the *one* and *only* source of power. The consciousness of one's own forgiving spirit makes it natural to take it for granted that others too may be actuated by the spirit of forgiveness, or that, if they are not so now, they may in time learn the needed lesson. This very thought mollifies the sensitiveness of one's nature toward the misunderstanding and misrepresentation of others.

We can readily overlook the caprices and the spasms of temper or anger in the child, knowing that in time he will outgrow these things. We comprehend that these displays of passion are due to ignorance, lack of experience and animal exuberance, being common to the stage of life through which the child is passing. It is not so difficult to direct the same attitude of mind toward men and women of mature years, even those of whom we have reason to expect better things; for, after all, how many of us are more than children older and of larger growth? Certain traits may be noted by us in others which seem objectionable and we wonder why they do not overcome them; but are we certain that these same weaknesses do not hold strong forts within ourselves? Have we thoroughly examined ourselves, thus assuring us that our antipathy is not due to the antagonism caused by *sameness?*

These whom we presume to judge may have been giving their attention to faults and weaknesses which to them seem more grievous than the ones that annoy us. In the silence of their lives they may be victors in many a decisive battle of which we little dream. Their struggles are not ours, but they may be just as important. Their victories are not ours but they may be just as decided and even more glorious. It therefore behooves us to seek within ourselves for *our* faults and shortcomings and to *fight the winning battles that we so vainglorious think others should wage within themselves.*

Kindliness of thought and forgiveness toward others con-

stitute only one form of freedom, yet it is an important one, leading us gradually and in an orderly process, toward emancipation. The truth that stimulates and fosters love, is the truth that sets us free. In the mind filled with love all the potencies of life are to be found. Therein is the "peace that passeth all understanding," and in such environments is found the state termed "heaven" the kingdom which all men would like to enter but are unwilling to pay the necessary entrance fee.

To win the battle against one error is highly desirable, but it is not final. Freedom from one weakness, or victory in one struggle, merely offers one greater liberty to cope with others. One problem solved confers strength to attack the next and possibly more difficult one. To obtain a diploma of graduation in mathematics is not evidence that one has solved all the problems that the science affords. Rather is it indicative that, having mastered many, one is capable of finding the solution of others, and of developing strength whereby to gain the mastery of the future more perplexing ones. Pleasure and zest in his subject cease, if the mathematician is deprived of abstruse and complicated formulas to unravel. The scientist takes pleasure in the unknown rather than the known; for the hidden, the experimental, leads him on to deeper research and to keener investigation. The linguist takes delight not so much in his fund of acquired knowledge as in the opportunity of prying more deeply into the intricacies of root and stem.

These facts should give renewed courage and zest to the student of life's mysteries. In the art of self-mastery, the aspirant is often overwhelmed with discouragement when he realizes that the overcoming of one error or difficulty or weakness only opens to his views many others of which he was previously unconscious. In the game of life, the lifting of one card discloses another to be played; but remember, there is every chance for it to also reveal the possibility of a fortunate play. Admittedly it is true, that the mastery of one difficulty

exposes another, but it is just as certain to unravel a truth adapted to the difficulty; and this new knowledge is that which sets us free and for which we hunger. We understand and appropriate truth only as we apply it to our individual needs. Thus, the uncovering of a weakness or a fault in our nature becomes the avenue of revealing the truth to our consciousness, and of interpreting it to our hearts.

We should pattern after the mathematician, the scientist, the linguist and other investigators, and so learn to love the *science of self-mastery* for its own sake, and to take great pride in overcoming just for the joy which such victory offers. It is true that the removal of one difficulty reveals to us the next one; yet, even if the realm of self-mastery, were difficult feats denied us, lethargy, indifference and languor would soon be our most prominent characteristics; and we would shortly weep for more worlds to conquer. Fortunately, in actual life, there is no dearth of worlds to conquer. Even while we foolishly think we have mastered or attained in some particular respect, when off our guard, an unwary step, betrays our weakness. Even this will not be a source of discouragement to the real aspirant, for with each new trial comes not only greater strength, but a deeper and a sweeter humility; a humility, a grace of character than which none other is more charming.

Through the "ups and downs" of life we become conscious of our connection with the one and only source of power, which is the soul consciousness of our oneness with the Father of Light, Life and Wisdom. [illegible] and storms of life that [illegible] losing the little that [illegible] of the truth [illegible] power and [illegible] [illegible] in which [illegible] the [illegible]

[illegible]

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[illegible] *son of God*' his "fall" is certain.

It is well to frequently call attention to the admonition of the Master: **"When ye think ye stand, take heed lest ye fall."** Instead of standing, man has long been in the creeping stage; crawling under a load of fear, hatred, jealousy, superstition, malice, ill-will and other destructive mental states. At last, he

has "bethought himself;" is discovering his true condition; recognizing his weaknesses; and having become acquainted with the Divine Law, is putting forth effort to live in harmony with it. Love and forgiveness is gradually, though very, very slowly being substituted for the destructive desires and passions. Thus, he is learning to stand in an upright position, to walk as man should. But, now that he holds himself erect, and as he stands, he must take heed lest he fall. At this stage, danger is near, the tempter is at hand.

Freedom in one direction attracts toward error in another. Understanding of divine principles, recognition of many aspects of truth, application of these to one's needs, an intelligent use of creative power—such achievements lead to emancipation and to a consciousness of relationship with divine power. They also influence toward subtle and dangerous by-paths. Each step in the direction of freedom admits of a misconception of what privileges this implies. The sense of personal greatness, of personal power, must give place to a realization of the *all* power, the Universal greatness, the One source, from which the individual is permitted to draw according to his requirements. Power and influence are safe only in the hands of those who crave not for it. To identify one's love with the Infinite Love, to see that godhood in man is a part of the Universal Whole, for which no Master has found a more sublime appellation than "Father"—this is to insure that power is safe in one's keeping.

Mankind generally, in the present commercial and pleasure-madness age, lives largely in the idea of profit. The question of first importance in respect to any proposition, is: "Does it pay?" The query in itself is not to be thought of as ignoble. When properly considered, it is, indeed, highly praiseworthy. The law of freedom may even be approached with this question, and is found to admit of careful analysis. Ask yourself: "Does [illegible] way to feelings of ill-will, hatred, jealousy [illegible] candid consideration forces one to admit

that it does not; that, on the contrary, it results in positive harm in every instance. Through grudges and the spirit of retaliation, one creates, by the law of vibration, conditions which will return, bringing with them the identical things one does not desire.

"Does it pay?" A thought, a desire or act pays only when there is no loss from it either directly or indirectly, now or in the future. From feelings of hatred and ill-will, there is a direct and immediate loss. Moreover, there is also an indirect loss, since harmful reactionary effects must be met. On the contrary, from feelings of good-will, love and consideration for the welfare of others, there is a double profit, this being immediate vibrations of wholesomeness and stimulation to body, mind and soul; also the return waves from such thoughts, which are refreshing, strengthening and encouraging.

The fact that the constructive attitude of mind is a paying proposition in every respect does not, however, lead to the conclusion that the man who is determined to live the correct life is exempt from sorrow, loss and suffering. As long as man is domiciled in the world of *cause* and *effect*, there will be occasion for these unsought conditions; but sorrow will seem different from what it did formerly. At least, he knows in his heart that he is trying to do his best; that he no longer bears any ill-will to any creature; consequently, he feels that he is not consciously at fault. The assurance of his own attitude toward all mankind enables him to rightly accept loss or misfortune. He comprehends that what comes to him is for some good purpose, though it may not be apparent at that particular moment. He has learned that the happening which man usually regards as unfortunate often proves to be a great blessing; or, at least, is pre-

Magnetic Power of the Mind

Physical man is like the earth. In fact, he is a little world; and the laws that govern him in every department of his nature are identical with those that reign over Mother Earth.

The law of correspondence between the celestial and the terrestrial was clearly understood by the thrice wise philosopher Hermes, whose teachings may be epitomized in the brief statement: "As above, so below," likewise, "As below, so above." Man, or correctly speaking, the body of man, is like the earth. The mind of man is like unto the sun. The Soul Illuminated, that is, one which has become Individualized Consciousness, is prototypic of God who rules both earth and the sun.

In man the vital energies that give him power are termed personal magnetism. It is a vivifying force, an attracting power, which, according to its degree, draws all things to itself. When, reversed, however, it becomes a repulsive power that repels all desirable qualities and quantities, such as health, success, friends and happiness, and all else that the normal human being craves.

To understand the basic laws governing man and his environment with resultant conditions, we do well to appeal to natural objects for illustration. The same laws prevail, though under different aspects, in all departments of life. Therefore, by studying natural objects and by comparing them with man, we are enabled to understand the laws that obtain in the domain of mankind.

it is essential that we return to our first trust, in which we must enthrone Love, as king in the heart. Through Love all things must be judged, no matter how unworthy they may appear. This thought the master had in mind when he admonished the worldly: "Judge not, for as ye judge, so will ye be judged." As we judge others, so will we be judged. If love is on the throne, then it is a righteous judgment. Each thought creates a vibration. If our judgment be erroneous, then, even should the one toward whom the thought is directed be protected by his aura of innocence, against such vibrations, the wave returns to us and so condemns us.

Cast fear from the heart by instilling love, good-will and consideration for the welfare of others. This is the Law of Freedom.

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There are certain metals which are known as natural magnets. These possess all the properties of the manufactured magnet without the necessity of being brought into contact with electricity or the magnetic field. Their peculiar properties are due to location and to their surroundings, and they are termed "natural magnets." There are other metals, which, though they are not magnets naturally, are capable of becoming such, through a process of magnetization.

In a comparative manner, there are men and women who are naturally magnetic. They make no special effort to develop this desirable quality in their nature. Instead of exhausting the vital powers, all of their acts seem to be correct and they create more energy. Their magnetic store is to be accounted for by the fact that they were born so; that is, under circumstances making for harmonious mental, moral, physical and spiritual conditions.

Again, there are many persons who possess very little magnetic presence, having merely sufficient to live, to move and to obtain the necessities of life. They have not enough of the force to help them toward health, happiness, success and other desirable possessions. However, like the metals that are inherently non-magnetic, though magnetizable, such persons may become the possessors of a great store of the vital energy; though like the non-magnetic metals, they must either by themselves or by others, be "put through" a process that establishes the right conditions, thus enabling them to gain magnetic power.

When a magnetizable substance is brought near to, or into contact with, a magnetic field, it becomes converted into a magnet through the law of induction, just as a charge is inducted into a conductor by an electrical body. Likewise, a person possessing little magnetic power of his own, through contact with one who is possessed of an abundance, may draw from the possessor this force to himself, though the probabilities are that he will shortly lose all of it again because his body is

not in a condition to retain the energy thus obtained. For the forestated reason, highly magnetic persons frequently are depleted of their strength after contact with non-vital ones, though usually they are ignorant of the cause and therefore cannot avoid it.

The natural magnet does not become depleted or weakened irrespective of the number of other bodies in contact and no matter how much magnetic energy these may draw from it. This is due to the fact that it is under the control of natural law and draws from nature a continually sufficient amount to remain at its par. With man, it is different. Though physically under the same natural law which governs the natural magnet, he is also overshadowed by a divine law which gives him the right of *choice in all things*. He is therefore protected by natural law *only in proportion* as he works in harmony with its requirements. This, it is necessary for him to understand and to co-operate with both natural and divine law but he must do this consciously—all inanimate things do this unconsciously.

The natural law, or law of natural selection, finds an illustration in the lily, proverbially regarded as the purest of all flowers. The lily will grow in water at the bottom of which is the rankest filth. Through the principle of natural selection, without choice or volition, it absorbs from the slime and filth *only* those materials which will develop it into a flower of beauty and purity.

Man, on the contrary, may live in the midst of plenty, may be surrounded by pure air, sunshine, cheerful companionship, and the choicest of food products, and yet, having free choice but being ignorant of the laws of proper selection, m in a state of disease, unhappiness and discontent. The lily, has no free choice because it has not been given c ness by the Creator, and through its inherent natu only the best. The other, man, created like unto f endowed with their capabilities, through exercise

and non-obedience to natural laws, may refuse to become wise in the Law, and make no effort to develop his powers. Thus, instead of becoming the master of circumstances, he remains the plaything of fate, and bemoans his lot all the days of his life.

A piece of steel, placed in the earth pointing due north and south, will in time become energized by the magnetic fluids, or vibrations, passing from pole to pole. In like manner, if man will assume the correct attitude toward the Divine Law; if he will prepare himself, taking the proper exercise, purifying his body and making it receptive, if he will establish in his mind ideal conditions of love, trust and forgiveness toward others,—in short, if he will assume the uprightness of a man in all respects—then in time, he will become magnetic and possessed of an abundance of vital energy.

Mesmer taught: "There is a fluid universally diffused and continued so as to admit no vacuum, whose subtlety is beyond all comparison, and which from its nature, is capable of receiving, propagating and communicating all depressions of motion, as the medium of the influence."

And again: "The property of the animal body which renders it susceptible to the influence of the heavenly bodies and of the reciprocal action of those which surround it, manifested by its analogy to the magnet, has made men call it animal magnetism."

The human body possesses properties similar to those of the natural magnet. Magnetic influences may be accumulated, concentrated and transferred at will. It is necessary, however, for one who desires to become personally attractive or to store a high degree of vital energy and virility to have a thorough understanding of the law of accumulation, concentration and transferrence.

The first requisite is to prepare the body for the reception of the vital force which is diffused throughout nature. To be able to do this, man *must* give careful attention to the

[illegible] the preparation [illegible] of [illegible] [illegible] of [illegible] [illegible] the establishment [illegible] [illegible] [illegible] [illegible] nerve and brain [illegible] [illegible] [illegible] [illegible]

self to be like an inert substance, waiting to be picked up and charged with life-giving forces. He must use his right of choice and of selection. Consequently, he must first of all employ rightly his power of thought. His thoughts, his desires, that which he selects as thought food, and all that he chooses to think and to dwell upon—these activities help him unto the path that leads to energy and power. Thus, it will readily be seen that the mind has much to do with the accumulation of nervous energy and vital force, and these are the bases of personal magnetism. Also, in addition to physical necessities, such as care in regard to diet, bathing, breathing and sleeping, attention must be given to mental conditions; for, after all, mind is the great factor in the accumulation and storing of vital energy.

Thinking the right thoughts, holding the right kind of desires, are acts of concentration. All this is naturally preceded by an act of choosing that which one desires, and what one wants to become. The act of concentration, as an exercise of development, must succeed a definite, well-outlined choice, growing out of the application of the law of selection on the mental and the soulual planes.

To choose for oneself qualities of an ideal character; to select as our portion success, love, happiness and other conditions not forbidden man; to want truth, righteousness, wisdom and an understanding heart—this is a necessary step toward an accumulation of dynamic energy. When one follows such concentration exercises and at the same time observes the proper physical conditions as outlined elsewhere herein, he will thereby accumulate a wonderful store of vitality and virility and these will give him the power to obtain his desires.

After having mastered the principles of accumulating vital forces through the law of selection and accumulation, man must also be able to govern the transferring and the practical use of these magnetic energies. Unless he rightly employs the vitality thus stored, it will be of little avail, and may even become a

detriment; for an unused fund of energy tends toward stagnation. To be strong and healthy, all forces must be kept in constant circulation. The law of transference and use cannot be better designated than the "Law of Equalization," or of "Equal Exchange." At its foundation, it is nature's law of exchange. It obtains on all planes as a principle of generous reciprocity, or co-operation. It is based on the *fact* that all things in life are intended to serve a just and noble purpose. A willingness to serve the purpose intended by nature, to give in proportion as we receive, to bestow on others the benefits that accrue to oneself—this attitude of mind is an expression of the natural law of Equalization, or fair exchange.

In using for one's benefit the accumulated forces of vital energy, it is necessary to purify the desires and the motives, and to make certain that one is willing to give full value for everything one longs to receive. It is essential for one to overcome the pronounced weakness peculiar to nearly all moderns; that is—the desire to obtain possession of any and every wanted object, power or success, and at the least possible investment of time, effort or money. This is a grave weakness that must be overcome. The attempt to gain possession on low terms, the ever-ready faculty of "jewing down" the price asked for any given object, without considering whether the other party concerned in the transaction suffers loss or harm is not fair and honorable. This soul weakness is abnormally developed by the American people and typically illustrated in their bargain-counter madness which makes for cheapness. The stamp of it is manifested in all their acts and is foreshadowed even on their features. If a man desires to accumulate and to store up a vast amount of vitality and virility, if he wishes to use it for the good of himself and others, he must cease to degrade by such tendencies. He must not consider how desired article or how easily is a [illegible] for facility, how good, and how necessary is it to his welfare, [illegible]

investigation, it proves to be good and truly desirable, he mu be heart-willing to pay the price, whether this be in money o in commodity or in service, for the desired object; also he m be willing to make painstaking effort when it concerns the d velopment of a latent faculty. Man must become *man* befo he can be more than man; and he can be neither truly man n a godlike representative of divinity, without willingly payi the necessary price for that which he wishes to obtain o attain.

When a person has trained the mind to think thou which will build up the desired faculty; when the art of centration has been mastered, when he has accumulated forces that make for health, happiness and success—the must make certain to employ his concentrated forces and po only in the right manner. The Biblical story of the ta clearly illustrates, that unless proper use is made of our tale our powers and possessions—even the little that we have, be taken from us.

The law of right use may be termed the Law of Jt In employing one's forces, one must be guided by the pri of fairness and of justice towards others. One must thi only of oneself, but also of those whom one's action affect. To be sure, man owes a first duty to himself. He not allow undue advantage to be taken of himself; for is to be gained by so doing; rather, harm results to bo self and to the person who takes such privileges. A man be equally conscientious in watching that he himself gi compensation for all he receives, and so far as he is mand that others in their dealings with him likewise hav for the Law of Justice.

Within man are all the properties of the sun, mo and stars. In truth he combines in his nature all pot the physical universe; for, in reality, he is a miniatu The identical laws that control and govern the earth

he lives also apply in his life. Therefore, he should study natural laws and seek to work in harmony with them, adapting them in their application to his individual life. He should make use of analogies between nature's ways and conditions on the human plane, and thus learn wisdom in interpreting life's perplexities.

In the natural world there are for instance storms, which are electrical forces in motion. Such storms serve the purpose of clearing the atmosphere. There are days of sunshine and there are days when the clouds roll thick and heavy. On the human plane, these conditions serve the purpose of developing all parts of the being. They clarify the mental atmosphere and clear one's vision. The student of life must learn to look upon these manifestations in the proper light. He must comprehend that all conditions serve a purpose. In the natural world, if there were no days of dark clouds, no rains, no storms, life soon would cease. In like manner, on the human plane, if there were no days of sorrow, no periods when the clouds hang heavily over the weary soul, man would soon be inclined to forget his neighbor and his God. To ignore these relationships, to neglect his duties to his Maker and to his fellowmen, tend toward self-destruction. Without clouds, rain and darkness, the intense heat of the physical sun would burn up the vegetation of the earth. Just so, without the tempering influences of shadows which lead man to recognize the necessity for the Divine Law of love and forgiveness, the fires of selfishness would scorch and consume his whole being—mind, body and soul.

To establish in one's nature reverence for the Com- love, charity and forgiveness toward every living the prime essential in cultivating a magnetic p any external condition that helps to intensify working power of this truth is to be welcome student. Too much stress cannot be laid on t

cultivating the spirit of kindly, but just and strong, love and good-will toward all creatures under all circumstances. By definite, positive thought power, by systematic training in self-mastery, by conscientious guidance of the mental forces, in brief, by a masterful directing of the power of thought, man's mentality becomes the mighty agent for attracting to his organism the vital energy and the ethereal essences of the Universe. Thus, it is greatly to man's interest in every way to subject his mental attitude to rigid and conscientious training in harmony with the law of love and good-will and in harmony with the Law of Justice and Equalization.

In all walks of life, irrespective of what the desires of the human may be, it is essential for man to possess a goodly store of vital, or life, principle. To be without this is to be lacking in health, discontented and minus the energy to accomplish. Lacking the energy to labor, is to be without the stimulus that enables one to consistently pursue a given work to successful accomplishment. Consequently, to accumulate and store dynamic force, termed personal magnetism, is one of the requisites of success in life. Properly understood, success identifies itself with usefulness. The useful career is the truly successful career. The useful life is the one that has put to good use the talent that God has given to each of us. It may be the one talent, a gift not conspicious or promising in respect to outward appearances; but, through wise investment and proper use, it may become a mighty potency for good.

Greatest of the gifts bestowed on man is that of life, or virile force; for this can be employed in developing all other desirable potentialities. Development, however, cannot take place if man is inert, if he expects others to do for him what he

should do for himself. Effort in this way, to obtain what one desires is an essential feature of the success. This fact cannot receive too great emphasis in its instruction given to students of the higher development. The first step in effort through concentration is to understand oneself, *to know exactly what one truly desires to accomplish.* The second step is to do, to act, to live, in harmony with the idea one places before oneself. Thus, through concentration (consistently working) one accumulates and stores up vital energy and, through faithful service in the practical affairs of a rational life, one transfers and transmits this energy, and maintains the channels of its circulation unobstructed.

Let us try to be men and women. Let us guard every tendency toward cowardice. When all is darkest, know that the life-giving rains are nearest. When the clouds of shadows hover over the earth, know that the life-giving ozone is also there. It only remains for us to hold on to life, and to draw in the good that darkness brings; for is it not said that the darkest hour is *just before* the dawn.

No man has reason to feel discouraged because he is not naturally a magnet that draws to him all he desires. It may be that his desires are contradictory and artificial and in need of careful analysis and classification, and of purification and condensation. After his desires are classified, purged and the destructive ones eliminated, it is possible for him to attain great magnetic power. Through willingness to learn the laws to meet conditions that are necessary to the obtaining of power and to make just returns for all he receives, he can become as great as the greatest.

Moreover, he may become stronger than the naturally mag

netic person. In the case of those so gifted, their natural endowment, for which they as individuals are not consciously responsible, was not either created or accumulated by them; nor do they know *how* they obtained it. Consequently, to lose the power is to lose all; for they would not know how to restore themselves to their former estate. On the contrary, those who develop magnetism, or vital energy, understand the laws of development, the method underlying the accumulation of the force and its use, and if perchance, through some accident, they deplete their store or dissipate it, they will be enabled to restore the loss.

A vital, magnetic, personality is the beginning,—the foundation,—for the influx of the higher Æth Fire.

Thought and AEth Forces

Vibrations is the activity of a force or an energy.

In the forces resulting from the action of thought, is the secret of all power that man can obtain.

It is said that Marconi made the statement: "A word, or its equivalent, makes a vibration in the air just the same as a pebble thrown into the water makes a ripple over the surface."

Accepting this as a fact, it is logical to reason that the larger the pebble, the deeper the ripple. In like manner and under the identical law of vibration, it is uncontradictable that the stronger the thought, the more intense will be the vibration; consequently, the greater will be the influence for good or ill, depending on the character of the thought.

Initiates of the Æth * maintain that all power begins in the mind—that is, the mind is the dynamo,—the producer of the energy to be employed. As the dynamo generates the electric current, so does the mind create the mental, magnetic and Æth currents. Like the generator, the mind is capable of creating only, it cannot store the energy which it creates, and unless the forces are accumulated and stored, as a reserve fund, they are wasted.

When the aspirant or neophyte begins the study of the power of mental energy and first attempts to employ these forces

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*The *modus operandi* governing the development of Æth is more fully elucidated in "The Science of the Soul." Published by the Philosophical Publishing Co., Quakertown, Penna.

through the practice of concentration, he finds that his control of thought is exceedingly weak. As he proceeds with the practice and continues faithfully with the exercises for mental development, his power of concentration gradually increases, and command of thought becomes comparatively easy. In due time he is able to gain the mastery, and the effects of thought concentration becomes apparent in his life and character.

To be able to understand the method governing the gradual accumulation of power, it is well to reason from analogy. The dynamo and storage battery of an individual electric plant, are designed after the human economy, and by means of this analogy we may illustrate the points under consideration.

In country districts where commercial electricity is not to be obtained, it is possible to provide the home with electric light and power by one of two plans. One method is to obtain a unit composed of a gasoline engine and dynamo, and to generate the electricity as it is required. By using this plan, the current is drawn directly from the dynamo as it is generated. The moment the dynamo ceases to run, the current is cut-off until such time as the engine is again started and the current begins to flow from the dynamo. This aptly illustrates the average human plant; using as man does, almost every atom of power as rapidly as he is able to produce it.

The second and much better plan is, to connect a storage battery to the dynamo and to obtain the electricity from the battery instead of from the dynamo. In this instance, the storage batteries receive the current from the dynamo and store it for use whenever required. This method allows the generating of the current at any desirable time, and the power is available whenever it is wanted and without the necessity of starting the engine. Naturally, the supply must always be replenished before the amount previously stored is exhausted, otherwise there is difficulty in again filling the batteries, and also a rapid deterioration of the plates in the cell-units.

Exactly analogous to this, is the functioning of body, mind and soul of man.

The body may well be considered as the engine. In it are produced heat, life and activity. These, in turn, induce activity in the mind and enable it to create thought. Thoughts are like electricity generated by a dynamo. They are vital power. The mind of man is the dynamo. The soul of man is the storage battery. The currents from the mental dynamo charge the soul, and it is from the storage battery of the soul that he may draw his greatest power.

It is well to continue this comparison and so gain a thorough understanding of the operating law.

For illustration, suppose that the engine connected with the dynamo is not in perfect working order. It may be running continually, but with irregularity. What is the result? A man who is an experienced engineer is aware that the contact switch will not remain closed; and, as a result, the batteries will receive the current only whenever contact is made. The storage batteries may be in splendid condition, the dynamo perfect; but if the engine is at fault, and running with irregularity, the dynamo is unable to generate sufficient current to maintain the necessary contact on the switchboard and as a result, all current actually created, is lost.

Following this analogical reasoning, we maintain that man's physical welfare is of paramount importance. It may be freely admitted that the soul of an individual is comparatively clean,—that is, there is no great accumulation of evil. The mind is not contaminated with degrading or degenerating thoughts and desires, but if the body and its faculties and forces are not in normal functioning condition, if the physical is weak, overfed, or starved for want of proper nourishment, or incorrect combinations, then, it, like the engine with irregular movements, is incompetent to supply the power and energy enabling the mental forces to function correctly and systematically.

mind does not receive sufficient energy from the body, then, like the dynamo, it cannot create a satisfactory volume of current or vibration. In consequence, the forces actually created, will not reach the soul, and there can be no storage of reserve power.

In the creation of power, by the accumulation of those forces, energies and faculties which the enlightened man desires and requires, he must carefully consider the three great factors necessary for their generation; namely, the body, the mind, and the soul. If either department of man's threefold nature is not harmoniously poised, the results are equally undesirable, for the condition of each one reacts on the other.

For the reasons just stated, the Initiates of Æth maintain that the first necessity in the development of higher potentialities is the cleansing and the re-building of the physical man. This is essential that the required energy may be supplied to the brain to insure the mental faculties being unimpeded and free from morbidity.

Another application may be made of the analogy between man's organism and the power plant which generates electric currents.

In the dynamo which produces the electricity, there is, besides the magnets,—which are positive and negative, also the magnetic field. This magnetic field is composed of a fine, delicate and scientifically wound net-work of wires. Any interference or break in this intricate system will prevent the production of power.

In the human body, there are also positive and negative forces delicately balanced. The nervous system is the finest magnetic field, or network of wires, that God and Nature could produce. In the human organism, these nerves or wires do not often literally break. They do, however, become entangled, or "crossed." It is more often the case that they are starved—weakened and morbid for want of proper nourishment. It not really is an admitted fact that the American people are fa

coming a nation of Neurotics [illegible] overfed, nevertheless, starved nerves.

The reason for this [illegible] not far to seek. Although [illegible] this unhappy condition [illegible] and the gulping of food [illegible] the material desires of the [illegible] which man foolishly believes [illegible] piness and peace be [illegible] this is of superior importance. [illegible] sion of mind and nerves [illegible] life. Normal exercise [illegible] neglected.

That the human power house [illegible] tioning, the engine—the [illegible] ulous care. Physical exercise [illegible] to be encouraged such as walking, [illegible] back riding, dancing—[illegible] appropriate to the different [illegible]

The influence which these exercises [illegible] the nerves is much the same as [illegible] engine. Through exercise the [illegible] air and thereby throw off the [illegible] tem. In this manner the [illegible] accumulations. Just as [illegible] continually without cleaning [illegible] health in the human system, together [illegible] out a normal amount of natural exercise.

To resort once more to the analogy under consideration another factor requires consideration.

To keep an engine in the [illegible] working order, and running without friction, it must be [illegible] and regularly oiled, and the fuel must be of the best [illegible] of correct lubrication is neglected, the engine [illegible] super-heated within

a short time, and stop running. The grade of oil is of utmost importance. With an inferior grade of oil the engine may continue to run, but there will be friction, a great deal of waste, and an accumulation of carbon, resulting in fumes and smoke and reduced speed.

The food ingested by man is, to the human body, what oil and fuel is to the engine. Man may select an inferior quality of food, or a kind not adapted to his needs. The result will be an impoverished physical and mental condition. The human machine, it is true, may continue more or less active; but there will be an accumulation of waste material; friction in the organism, and the body will be full of aches and pains and disturbances. As a natural consequence, man becomes inefficient, a weakling, and finally a chronic invalid.

The correct method for the overcoming of this difficulty is to supply the body with proper nourishment,—with foods not merely because the taste is desirable, but because they contain the elements required by the system. There is no reason to conclude, as so many do, that food containing the elements necessary to the body, nerves and mind, are unpalatable. The most wholesome and nourishing foods prepared in a manner retaining all their nutriment are also the most appetizing and richest in natural flavor. These articles of diet are as essential to the human system as oil and fuel to the engine.

Not only is it necessary to supply oil and fuel of the best grade to the engine, but the dynamo must be properly lubricated as occasion requires and the points of friction must at all times be free from carbon. If any of these essentials are neglected, there will result a lowered voltage, or none at all.

In the human system, not only the general welfare of the body is important in the generation of energy and the Æth forces, but the mind, corresponding to the dynamo, is of utmost consideration. The mind is dependent on brain activity and nerve force, and demands nourishment of a pa

the kind of food necessary to nerve and brain power is omitted from the dietary, then nerve and brain will be starved and impoverished. To secure actual results, the one desiring to accumulate Æth forces must be certain that his dietary includes articles of food adapted to the varied needs of the organism.

Continuing with the analogy, suppose that all faults of engine and dynamo have been corrected. Both are working smoothly and in perfect order. The engine is running regularly and at proper speed, and the dynamo is generating the required voltage; for some reason, the batteries are not being properly charged, lacking either the correct mixture, or there is an insufficiency of the right kind. The result is that much of the current generated by the dynamo is lost; and, despite the fact that engine and dynamo are all that can be desired, the light from the battery is inferior.

Just as the storage battery may be out of order or lacking in one of its departments, and fail to store the current received from the dynamo, so the soul of man may be inharmonious or, or unprepared for, light and truth, and thus be unfitted as a storage center for love and wisdom. The body may be strong, the mind powerful and well developed in certain channels, but if the soul is a harborage for bitterness, malice, revenge, criticism, jealousy and other ignoble passions, it is unable to receive the Godlike currents from the Æth sphere.

This difficulty, like defects in connection with the storage battery, can be corrected. The deep and intense aspiration to do so, is proof that the self may become unencumbered by malice, ill-will, resentment and all other types of [illegible] and desires. It is of first importance that the heart shall be cleansed of its tendency to criticise the action of others and its inclination to sit in judgment over those, who, all unknown, may be far in advance of it. To render the best service and to attain the greatest power [illegible] one must adopt as the [illegible] the Master's [illegible] forgive them for they know not

what they do." This must be felt in the heart, not merely uttered by the lips.

Irrespective of what others may say or do, the standard for the individual self must be: "What is that to thee? Follow thou me." To be true in thought, word and deed to one's self, are the qualifications which makes it possible for the soul to become the receiver and distributor of the powers, energies and forces of the Æth realm.

The first step for the aspirant or neophyte to take, if his wish is to develop the Æth potencies, is to cleanse the heart of all unrighteousness and to make certain that love is the motive back of every endeavor.

The next step is to learn of the needs of the physical being and to supply these, whether they be food, exercise, deep breathing, recreation, rest or greater activity.

The Æth forces and energies can be accumulated by man or woman only in proportion as he or she cleanses body, mind and soul, and conscientiously visualizes Sacred Mantrams whereby he or she may establish relationship with the Æth Hierarchies. It will be a waste of time for one even to attempt the use of Sacred Mantrams for the purpose of higher development, unless body, mind and soul are comparatively free from unwholesomeness and undesirable conditions.

"Ye are the light of the world."

Let these considerations stimulate each one to more earnest devotion and faithfulness in his desire to attain the highest ideal of character. To be truly the light of the world, each one must take particular care to keep each department of his threefold being in perfect order. Especially let us "watch and pray" lest at the moment least expected we be overtaken in a fault.

[illegible]

[illegible]

[illegible]

[illegible] is the [illegible] not been [illegible] such an energy is [illegible] they make no effort to develop [illegible]

A third class of individuals, [illegible] the other two, repels [illegible] them. These are the people [illegible] been reversed.

People, naturally [illegible]

force as has been stored, or is being normally generated. They comprehend neither the law of its increase, nor of its appliability; therefore, they continue to be magnetic personalities only while conditions are favorable. As soon as anything reverses their power—unkind thoughts, unworthy deeds or angry words—they quickly become as great failures as they were formerly successes.

Much has been said and written relative to personal magnetism. Great and wonderful in its results it is; but there is a force far superior to it, even when in its highest form—a potential agent, one whose very existence is little known. This power is what the School of Initiates is pleased to term the Æth.

The Æth is employed in the same manner as magnetic power; and, just as the so-called dynamo in the human economy, is used for the generation of magnetism, so is this self-produced magnetism, the underlying base for the Æth power as it is inhaled and absorbed from the Æth sphere.

There is, however, a great difference between personal magnetism as usually understood, and the Æth force,—one as wide as that separating night from day.

For the generation and storage of vital or magnetic energy, it is essential for man to meet certain conditions, both on the mental and the physical planes. He must attend to the requirements of his physical well-being as regards proper food, satisfactory elimination of waste material from the organism, cleanliness of every description, sufficiency of sleep under normal conditions, as well as wise control of thought habits. Through such means as these he is able to generate and store magnetic power, which gives him the ability and the inclination to work and to accomplish.

To possess magnetic command is by no means sufficient. If man desires to attain the highest, if he seeks mastership, he must learn to make definite use of his magnetic and vital forces in drawing to himself the Æth fires direct from the Æth sphere.

The physical and the mental condition necessary for the generation and the accumulation of magnetism are likewise here important, and should continue to be observed with conscientious carefulness.

It is necessary for man to possess an abundant supply of physical vitality and a masterful control over his own thought habits and mentality, before undertaking to connect himself with the Æth forces, for the reason that the Æth is an element of *living* fire; and is destructive to all unwholesome conditions. Consequently, it would be hazardous for one whose health is in an impaired state, and whose mental atmosphere is miasmic with gloom, depression, or a sense of injury and failure, to undertake to draw in, transmute and store, Æth forces and energies. The fires from the Æth sphere are so penetrating and mighty, that they would prove destructive to one whose organism has not been subjected to thorough preparation for them.

It is possible for one characterized by failure, unhappiness and discouragement, to be transformed into a being of self-respect, marvelous power and success. But it should be emphasized that this transformation will be a process of time. He cannot change suddenly from a state of disease, discouragement and failure, into a consciousness of the Æth and acquire the capability of directing it. He must begin a new existence in harmony with the dictates of God and Nature. He must set aside old, destructive habits, both physical and mental, and must form and establish in his character and disposition, new, constructive desires. He must gradually rebuild his shattered body in its various departments, must learn to accumulate and conserve his physical forces and vital energies, and must direct and use these magnetic influences in channels of usefulness goodness. He must endeavor to comprehend the cause ure, illness and inertness; remove them by substitutin ions of health, activity and success; and besides, he 1 command over his selfish tendencies.

Only after he has established satisfactory conditions of health and vitality in his physical being, and in his heart feels an appreciable degree of love, forgiveness and kindness toward all creatures; only after he has accumulated a certain amount of personal magnetism, and has gained a strong hold on his will-power; only after he has attained a certain stage of development of soul, and is conscious that the *Fire is burning on the Alter* and that Love is enthroned as Supreme Ruler in his domain; only after he has a correct understanding of the Divine Law has made it the actuating principle of his life—then, and only then, is it safe for him to take active, definite, deliberate measures to draw in and store the Æth forces and energies.

The magnetic and vital forces previously generated and accumulated in his organism will be as a shell, a shield, a protection, or an aura, to the finer Æth fires as they are becoming part of his life. While the law of love and forgivness, having been made the ruling motive in all his activities, will insure him against attempts of harmful use of the Æth essences. The Divine Law in its various aspects, having been established as the standard of his endeavors, will become his guidance and his inspiration in the affairs of life, thus insuring him against erroneous and detrimental application and utilization of the Æth principle.

This indicates an emphasis of the first difference to be noted between magnetic and Æth forces. The Æth potency cannot be used for evil purposes, however powerful the initiate; whereas magnetic forces may be directed into channels of harm and loss to others. The Æth essences can be employed only for good. Any attempt to do otherwise would ultimately,—frequently immediately,—terminate in the destruction of the guilty person. This explains why it would be hazardous for one to undertake contact with the Æth unless he has previously undergone purification of both the physical being and the mentality in preparation therefor. The pure fires of Æth are instant in their

consuming potency. Their fine rapid vibrations cause immediate devastation to gross material with which they come in contact.

Electricity is a wonderful force and may be utilized for the most beneficial purposes. When misapplied or misdirected, its charges, when heavy enough, may result in instant death to self or to others. Likewise, the Æth essence is a factor for good, in fact, the most powerful known to man, but when deliberately directed with intent to harm others or used for unallowed purposes, it will cause instant death to him who attempts the misuse.

After the resurrection of Jesus, his first words to Mary were: "Touch me not for I am not yet ascended unto my Father." It was dangerous for one even as regenerated as Mary was, to touch his body immediately after he had arisen from the tomb. This is an instance in which the body, through a certain system of regenerate living and conscious training, was charged with pure Æth fires,—a *globe of pure fire,* as it were; consequently, it became destructive to everything not previously prepared and refined to receive or to come in contact with it.

Admittedly, this is an extreme illustration. It is only once in a cycle that a man so thinks, lives, acts and loves as to become thus charged with pure Æth, and therefore so strong and powerful, as to be destructive to all gross matter with which he may come in touch.

With the ordinary man it is far different. There are so many affairs, so many interests to absorb his attention, that it is only at odd moments or at a specified time, that he can meet the conditions essential for inhaling, transmuting and storing the Æth forces and energies. It is well that this [illegible] the times especially dedicated to this purpose, he can [illegible] faithful to his practices, accumulate sufficient force [illegible] needs and for every practical use in the demand [illegible] life.

Legitimate use of the Æth forces is limited [illegible]

nobility and construction. They may be directed into avenues that will bring success in some special line of endeavor; as healing the diseased and cheering the broken-hearted, uplifting and enlightening humanity through inspirational expressions of art, administering justice in courts of law; or mastership along lines of mystical study. In fact, they may be directed toward success in any worthy occupation or profession. However, first of all, they should be used in seeking the kingdom of heaven—the kingdom of interior forces and energies in man's own being. They should be directed toward mastery in one's own thought realm, in one's own interior universe, which is the prototype of the macrocosm in which man lives outwardly. To exercise mastership and superior authority in harmony with the ideals of love and justice within one's own thought domain—this is the first requisite of triumph on the material plane that deserves the term-success.

Too much emphasis cannot be placed on the importance of lofty and worthy motives in every avenue of life. He who aspires to connect his consciousness with the infinite resources of the Æth Hierarchies must be certain that there hovers over his soul the dove, which is emblematical of the "winged globe," and which represents "peace on earth and good-will toward men."

Space will not permit us in this chapter to teach much relative to the methods that will enable one to establish conscious connection with the Æth sphere.* But it is safe to state that the earnest and faithful aspirant will seek until he finds those who are qualified to show him "the way, the truth, and the life," whereby he may, in time, consciously prove his oneness with the Center of Æthic potentates.

Another aspect in which the Æth differs from personal

*See "Science of the Soul," Philosophical Publishing Co., Quakertown, Penna.

magnetism and every other magnetic force is in the fact that he who utilizes the Æth can see it and have conscious knowledge of what he is using. A man may be exceedingly vital and magnetic in his personality; in fact, so much so that he fascinates and charms those with whom he associates; yet to all appreciable purposes he may be totally ignorant of his possession, and the force may be a mystery to him. Personal magnetism is invisible to the one so gifted and also to others, irrespective of how great a store of it he may possess. With the Æth forces it is entirely different. As soon as one begins to accumulate them, he is also able to see them; for, as he charges his nervous system, they appear like unto a vivid fire, but purer and cleaner than any form of material fire could be. Just as one can see the spark-like fire when the dynamo is generating electricity and charging batteries, so can man see the *Fires* of the Æth when he is charging his organism with them.

What is even more wonderful, is that when the Æth forces are employed in the treatment of disease, the physician can see the current of purple fire that leaves the Center within, and follows the arms to the hands, and thence enters the body of the sufferer.

All that has thus far been said is neither a delusion of the mind, nor a devotee's dream. They are such facts, as can be demonstrated to the satisfaction of every sincere aspirant who will obey and persist in meeting the necessary conditions. Moreover, the greater number of students at the present time are regular physicians in good standing. They are following the instructions and the training for the sake of better qualifying themselves, in their chosen field of labor—that of helping deserving suffering humanity. The art of healing by means of applying the Æth forces is thoroughly scientific. The method may be subjected to the most careful analysis and may be directed in the treatment of disease with as much percision as electricity or any other mechanical agent.

In time past, when Egypt was in her glory, and when the mighty temples and magnificent monuments were built—in that period existed a Priesthood of men who lived in harmony with the Æth Hierarchies. They gave their entire time to helping the unfortunate and the discouraged: to those who were ill, as well as to those who were struggling under difficult conditions. Their mission was to guide, to guard and to protect the neophytes under training, that they also might become Initiate Priests. In turn, the entire populace contributed to their support, that was in keeping with their exalted service and position.

In that age, the Priest Initiates were men of mighty power, men who healed by the touch as portrayed on the ancient monuments, and as Jesus is said to have done. They were men who lived the ideal life, who thought and acted in harmony with the Divine Law; and thinking and working in this manner they were enabled to accumulate Æth forces to such an extent that they were masters indeed.

With the fall of Egypt and the closing of its Schools of Initiation, conditions changed. The dark ages quickly followed. Nevertheless, throughout the centuries, there have been at all times Priests of the Æth who were capable of mighty works. In the centuries most characterized by selfish interests and material aggrandizement, there was but a lonely traveler here and there who was willing to dedicate his life *unreservedly* to the Æth Hierarchies, and the Æth manifestations of the Deity.

Once again, as the world is moving near the end of a cycle, and as men begins, of an internal urge, are foolishly and without reason looking for a new Messiah to appear in the world of action, there are coming to the front those who appear willing

to take upon themselves the Vow of the Æth, and enter upon the training enabling them to become Priests of Æth.

How glorious and powerful the reborn and re-constituted Priesthood will become none can know. We confidentially are looking forward to a great and mighty revival of religion—a religion not of faith alone, nor with the expectation of a Messiah who will take upon himself the sins of those who are without enough manhood or womanhood to be willing to be responsible to the Law of Compensation. We shall see works as the demonstration of faith, a religion that has as its object the Illumination of each individual soul, a religion that shall govern all efforts and every act of life, not by some dogmatic formula, but by the spirit of love and justice.

Naturally, the men and women who are to be the advance guard of this mighty incoming civilization will be those who have come into touch with the power of the Most High. They will be such as know and understand, because they have loved and obeyed Him, those who know the potency of the Æth and are qualified to use it. Thus, in time, a civilization will spring up destined to outshine every former civilization, even that of the one that once graced Egypt.

The temples that will be erected by this new order of men will be far more beautiful than those of old. They will not be built through the labor of slaves, half-starved and driven by the whip, but by men who comprehend the truth, *and who love to labor;* so portraying the All-Creator who continually *works and never rests.*

In these temples, to the tune of celestial music,—soul-destroying jazz having long been forgotten,—will be taught the mystery of the Æth as it is at present to a few earnest, unselfish

souls who are really seeking the truth and a way whereby to help themselves and others less fortunate. These are the aspirants who are trying to cast out selfishness, malice, bigotry, harsh judgment and the spirit of criticism of others. These are the few who are beginning to have faith in God and in those who are appointed by God to teach the truth, and are suffering on account of their obedience to the Divine Fiat.

As in all ages of the past, the first masters must suffer and go the way of the flesh. They are born in mortality; and, consequently, after their work is finished, must pass the way of mortality. The new civilization, born in truth and under the Law of Light, will reap the benefits. Thus, as Jesus was born for a purpose, and as he had to pass on to indicate the path to others, so will it be with the Priests of Æth who are paving the way for the new civilization.

[illegible] which he may be [illegible] in such a possibility, has on his patients.

All [illegible] that a change may be brought about by the action of the will upon another, but it must be distinctly understood that such action of the will, like all other activities, is determined by a just and righteous law—a Divine Fiat that is absolute and never-failing in its operation—a Law that will defend all who meet the conditions of its protection. The purpose of this chapter is to explain the requirements whereby one is enabled to secure the benefit of safety offered by the Divine Law.

Thought, like all forces in nature, can be used for two distinct purposes. The one, for the good of the thinker and of his fellows. The other, apparently for the good of the thinker but to the detriment of others. The second may seem to be for the advantage of the operator, and temporarily often is, but, in reality, results ultimately to his harm. In time, the one against whom evil thought is directed, regains all that he may have lost temporarily through that influence, provided he himself is not at fault in the matter.

To fully comprehend the potency of mind, it is necessary also to realize its weaknesses. To understand both the power and the possible inertia of mind, requires that we grasp fully the governing underlying Law—the One Law that controls all mental forces. This Law has to do not only with mind in respect to its receptive attitude toward so-called evil or destructive influences from other mentalities, but also with its receptivity toward disease—all evil being understood as disease. The Law is *always the same*, whether it pertains to admitting undesirable thought from other minds or to taking on some form of physical, mental or spiritual ills. Diseased germs, like evil thoughts, constantly surround us.

What is this great Law? Simply this: *Man cannot contract disease, even when it is contagious*

tions for harm are directed, will quickly melt or transmute the evil forces into power and goodness. A heart of love and forgiveness is mightier than the strongest mentality. The soul illuminated by the Flame of love and good-will is far superior to a perverted, though gigantic, intellect or a misdirected mind.

We free ourselves from fear of the power of other minds in proportion as we cleanse our own hearts of all undesirable inclinations, ungodly thoughts, desires and passions. The purification of our own hearts is our assurance of security. No matter where we may be or what our surroundings are, by cultivating the qualities leading toward Soul Consciousness and illumination, we will come to peace with all men and all external conditions of life. These are the only requirements whereby we may become powers for *good*.

To hurl mind against mind is by no means the most satisfactory or potent method of resisting evil. Far better to *close* our entire being—body, mind and soul to its influx. This we can do by a non-recognition of evil in so far as it *concerns* us. We have been admonished to resist evil with *good*:—which is, by refusing to think of the evil surrounding us *or* that may be directed against us, and instead, think *of*, *or* plan, *some* constructive operation. Powers of heart and soul, *strength of love* and goodness, are ever-potent for the *negation of unprincipled* intentions of others. We are *not* to think *of ourselves* as *entering* into combat with mental forces; but merely to think exultingly, living the goodly life, and cherish kindly thoughts and feelings toward every creature. To do this because it is right and is the highest aspiration of the heart, is infinitely better than to foster the thought of being in need *of protection* against arrows of maliciousness. Far better to *ignore* the possibility *of* deliberate intent on the part of others to harm us; *or*, at least, to be superior to the intent of combating *evil specifically directed* toward us.

As "Virtue is its own reward," so is "*goodness* its *own* pro-

The same law that pertains to protection against disease also governs against all thoughts created and sent out by corrupt or unenlightened minds. The action, however, is somewhat different; for, in the case of thought, man cannot receive harmful forces, no matter what their nature may be, and irrespective of how powerful may be the sender, unless he has in his own thought-atmosphere (aura) conditions similar to the vibrations directed against him. The method of protection against both intentional and unconscious thought forces, is the *Law of Love.* He who bears this in mind and who lives in harmony with this Law in all its requirements, has nothing to fear.

In the principle underlying love, kindness and forgiveness, we find protection against all injurious influences and destructive forces coming from invisible realms of action, whether these be intentionally or sub-consciously directed against us. Let us always remember this mantle of Divine protection. Let us cultivate the spirit of kindness and generous judgment of the acts of others. The secret of power of the Master lay in this prayer: "Father, forgive them, for they know not what they do." To root out all feelings of revenge, retaliation, resentment and hatred; to eliminate the desire for every type of "get-even-ness;" —to substitute for all negative, destructive tendencies the positive virtues of kindness, graciousness and correct understanding of truth—indicates clearly the Path one must tread so as to receive the over-shadowing of the Divine Law, though this does not decree that we must be inert in our endeavor to prevent wrong being done to us or others. It is our positive duty, to discourage with all our might, every attempt to do us harm or injury.

There is no power on earth strong enough to adversely influence the individual whose heart is enshrined in the armor of pure, unselfish love toward all creatures. As the iron, white with heat, upon which falls a drop of water, instantly absorbs it, so the warmth of a pure heart, toward which thought vibra-

tions for harm are directed, will quickly melt or transmute, the evil forces into power and goodness. A heart of love and forgiveness is mightier than the strongest mentality. The soul illuminated by the Flame of love and good-will is far superior to a perverted, though gigantic, intellect or a misdirected mind.

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As "Virtue is its own reward," so is "goodness its own pro-

tection." Virtue is its own armor. Impartial, impersonal love and forgiveness are self-adjusting, self-operative weapons, concerning which we need give little attention except to make certain of being free from selfish interests. The Divine Law of love and purity of heart is automatic in its protection as well as in its operation in every other way. A clear conscience in respect to our own intentions and purposes, even though we may be guilty of mistakes and missteps, does more toward insuring a sense of security than any deliberate effort to counteract intentional harm from another.

The mind, as well as the heart, acts like a magnet;—only that which is drawn to the mind from the outside by means of some power residing *within itself* can materially affect it. *This is the law.* Something within the self is harmonious with, or receptive to, the conditions that persist in coming our way. This may be unconscious on our part, it may be a relic of the past lives, nevertheless, it is yet part of us and must be eradicated.

Unwholesome, despairing thoughts and desires, become a nucleus about which other thoughts and feelings of the same tendency accumulate. Thoughts of failure, harm, fear and of illness, coming to one's mind, find little chance of a welcome entrance or a prolonged stay unless there is already in one's nature a center of similar thoughts.

For an individual to admit (within) to himself that he is a failure, is to form an entrance through which the depressing and discouraging thoughts of others may enter and add their intensity to his own vibrations. To have failed in accomplishing a particular aim, is not to be accepted as evidence of actual, or ultimate, failure. It is, on the contrary, often a stepping stone to something higher, pointing out to us, as it should, the *reason* for the unsuccessful attempt. To have attained the particular design aimed at, and at a special time desired, might have seriously interfered with a greater success, which is yet to come *after* weaknesses have been eliminated from the plan.

These statements are not high-sounding metaphysics. They are practical truths, tested and tried by many individuals of the past and present. To believe otherwise, is to admit that the Divine Lawgiver possessed no knowledge of the ultimate, and would be an injustice; indicating a *lack* of Divine Law. To be able to break a divine law would result in chaos. That which gravitates to us, is our own making or is to prevent us from gaining something which might result to our lasting harm.

These principles apply to all who are seeking health. Let such not despair or acknowledge permanent failure. There *is* cause for the lack of health. Let them seek the cause, and finding it, let them remove it. God has not created man to suffer; but to possess health and virility; thereby showing honor to both his Maker and himself. As man establishes in his consciousness the assurance that he is gaining health and strength, so the forces that are productive of healthful conditions will gravitate to his aid and assist him. Let him see to it that destructive, unkind thoughts and feelings toward others, are not the cause of his difficulties, and that thoughts of self-injury, such as the erroneous belief that he is not receiving sufficient compensation for services rendered, have no place in his heart. Feelings, thoughts and desires such as these not only tend toward disease, but also to suffering in other ways; failure in undertakings, and dissatisfaction in general.

The creative forces and the transcendent powers of the universe, flock to the aid of all who cleanse the heart of impurity. Good, kind, noble and generous thoughts radiating from a pure, unselfish heart become a part of the atmosphere, or *aura*, surrounding them. These thoughts contribute to the mig magnetic field of universal love. Thus, by increasing the oc or the atmospheric sea, of love and good-will, we both add the blessings of others and also increase the storehouse f which we ourselves may draw. We are limited in our d power only as *we limit ourselves*.

Thomas Paine never wrote a more potent sentence than: "The greatest religion that man can have is to do good." We must agree with this, since, in doing ennobling deeds, it is necessary for man to be pure of heart. There is, however, a negative type of goodness. Many are virtuous not because the heart dictates the acts, but for some ulterior reason. They fear to do otherwise or they seek for the advantages resulting therefrom. This is a purely selfish form of goodness and fails to bring to the operator beneficial results or the protection of the Divine Law. The Divine Law functions only through the reactionary effects of the radiations of one's own heart. To outwardly perform good deeds while internally harboring selfish motives and ignoble purposes, does not meet the requirements of the Law's protection. In this, as in all other respects, the functioning of the creative fiat is impartial, impersonal and automatic. The thought and the motive of the heart determines the effect of the deed. The intent of the heart, rather than the outer act, sets into motion the vibratory forces and finally indicates the channel in which they must travel and operate. If the motive be selfish and ignoble, the vibratory forces enter the great reservoir of selfishness and destruction in the universal magnetic field. If the intention be pure and holy, they become part of the supply of exaltedness and constructiveness in the vast field of vibratory creation.

Do nobly because you want to be good; because you desire to do good. Love because you have awakened to the desirability of love. Forgive because your highest aspiration is toward the ultimate of the all-goodness. Seek that which is highest because the non-good can bring neither lasting pleasure nor desirable gain;—at best, it is but a semblance of these things.

Through the use of his mentality, man is, in great measure, the creator of all things that now belong, or ultimately, should belong, to him. Very often he may be ashamed of his creation, but that aversion alone will not detach him from it. Only as

he learns to cleanse [illegible] destructive thoughts [illegible] peaceful, powerful [illegible] plishable in a day [illegible] not be overcome [illegible] to forgive those who, according to [illegible] world, have actually wronged [illegible] enemy; for it naturally seems [illegible] wronged, we have just reason [illegible] thoughts of "get-even-ness." [illegible] from this attitude. [illegible] other errors. [illegible] we can say from our inner heart: "I forgive all those who have wronged me." Though [illegible] again offer them the opportunity [illegible] this would be in a par with the action of a man who would display his valuables, knowing that they would be temptations to those morally weak.

When we have learned to forgive, we have found the path leading to power, to freedom from undesirable things, and we will be in a plane where the thoughts of another or of many others, be they ever so potent, will have no perceptible effect upon us. The consciousness of a true, pure, kind heart makes man a king, a free man, even in a world of slaves.

Many students have expressed the belief that, in order to become free from the evil influences of other minds, it is necessary for them to have some one—a master or an adept—who understands the Laws, to create counter influences. It is undoubtedly possible for another to do this; but it is not always a desirable method to pursue. It is employing the Mosiac law: "An eye for an eye." The better plan is to *learn the truth* and so always be protected.

There is but one satisfactory way of attaining freedom. That is, to free the mind and heart from evil. When [illegible]

is accomplished, there will no longer be the creation of any but the most exalted, elevating and ennobling vibrations, thus prohibiting all low, deceitful, malicious and destructive influences from entering within the personal aura.

Even when we know that someone is trying to injure us by the specific use of thought power, we should seek the shelter of the heart plane, and there hold the thought: "Though you are trying to harm me, to bring me misery and failure, yet, before God I fully forgive you, and refuse to even entertain the conception of your act. You shall be as though you had no existence."

If we do this we may rest with a clear conscience and without fear. We are assured that the Divine Law will be our protection; that what might otherwise have brought us harm and distress will actually be the means of giving us peace and strength. By our attitude of mind we are transmuting into love and power, the forces that would otherwise have been harmful to us. We may even become conscious that the white heat of love on the altar of our inner sanctuary, melts the heavy, clogging vibrations directed against us. In such consciousness is found a power well-nigh omnipotent.

The Divine Law is clearly illustrated in the scriptural narrative of Lot and his family. Here we are told the story of a great city, which, because of the constant dwelling in the minds of its citizens on thoughts of lust had become so degraded as to bring upon itself a sentence of destruction. God, however, was just and could not permit anything that would be unjust to a single soul. Accordingly He offered safety to the inhabitants if only a few godly souls could be found in the vast city, these few being potent to protect the rest.

Here we see the power of a clean, exalted, loving soul. However, in that city there were none such except Lot and his family. He, being free from evil, a man who loved God and humankind, was potent to delay the destruction of the city until

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their characters much inborn love, sympathy and kindliness of heart, reflect just that degree of the Divine Nature. Moreover, many of these supposedly non-believers show great reverence for all that is good, true, beautiful and elevating, while others who profess great piety are narrow of mind, small of intellect, and have reverence for none of the truly desirable things in life.

A verbal assertion is worth little unless it is manifested in the life of the pretender. He who claims to follow the dictates of the Divine Law and to have great faith in the Fatherhood of God, but who shows little love for his neighbor or his family, who lacks sympathetic regard for creatures below the human plane, who cannot see the desirability of the beautiful in nature and the worth of personal freedom, does not give evidence of actual heart belief in God, however much he may delude himself into the thought that he has faith in a Divine Being.

Whoever has great love for friends and neighbors, for the home circle and the sub-human kingdom, for the beautiful, the chaste and the elevating; who is willing to lend the helping hand in times of distress without question as to social standing or church affiliation of those in need,—he it is who foreshadows by the acts of his life that he truly believes in God, irrespective of any verbal avowal of non-faith in the existence of a Divine Ruler.

Consciously or unconsciously, those who are truly human seek the best that life can give and this in itself indicates heart religion. Knowingly or unknowingly, such admire the beautiful in all around them, and this is a form of worship. This indicates the fact that there is, within the innermost self, some Ideal, some form of Godhood, that is enshrined in the heart. The possessor, or professor, may be utterly unconscious that this is worship. He may be unaware that his devotion to an Ideal and his love for the beautiful, or reverence for the great or successful, constitutes "worship" in the true sense of that term.

It is immaterial to whom man worships God, the Father. It matters not even if the reverence is unknown and foreign to the intellect. That which is of importance is for the heart to have an ideal enshrined and constantly to strive to attain it. Even though this life may not witness the accomplishment, the act of idealizing and of striving to accomplish is in itself a potent and energizing type of worship that becomes part of the immortal soul.

Whenever man has awakened to the possession of an ideal —an ideal built of the beautiful, the true and the elevating, of the lovely and the lovable—it is not essential for him to verbally call it God. Lip prayer is then not as potent as the *constant effort* to bring this ideal into materialization. The all necessary thing is for him to strive, with heart and soul, to realize his ideal and to make it practical—of value to himself and his fellow men. Merely to think of an ideal and to day dream about it in a listless, effortless manner, is not worship. Unless there is an endless striving to make the desire practical, it can scarcely be termed a worship at the throne of God, the Father; but to put forth every effort to accomplish the desired aim in a way to benefit mankind—this is practical, and likewise acceptable worship.

Unquestionably the reason such an ever increasing number claim to be non-believers in God, is due to the fact that their gradually enlightening idea of a Divine Being does not coincide with the manifested ideal of the majority of professed believers or with the inculcations of the organized creeds. If we mention God, the Father, to them, they suppose that you are referring to a personal being who knows love, but also hate, who manifests kindness but offsets this by taking revenge of those who disobey. They imagine a personal entity who, though primarily creating absolute laws, nevertheless, is Himself able to set aside these laws. They believe Him possessed of whims and passions, originating arbitrary commands and rules of conduct for man.

but is not Himself governed by them, and that He punishes and rewards, condemns and blesses, according to His own autocratic standards.

These many professed non-believers cannot at first realize that the advanced and enlightened conception has in mind a Divine Consciousness fundamentally different from the usually accepted one. They may not have heard of the mystic's idea of the Diety—a Universal Personification of *creative* Love, of justice, of Goodness, of Kindness—a Being knowing neither hate nor revenge, one who established Laws conjunctively with the creation of the heavens and the earth, who is Himself now governed by these Divine Laws and can no more set them aside than the merest human. He is a Father who is all love, who knows neither hatred, malice nor revenge, who does not, and cannot punish, but who so organized the laws that if man attempts to set them aside, he will *himself* punish himself through the *reaction* of defied laws.

The multitudes have not been instructed, therefore do not comprehend the law of Universal Substance, or an Essence, or a Divine Spark which is implanted in each and every human form, containing in latency the attributes of the Divine Nature. Of such a teaching they may have heard, but their own ideas are, as yet, so indefinite and vague that they do not give themselves credit for having faith in a Supreme Being, irrespective of form, nature or type.

Perhaps the idea of the Fatherhood of God is not new to them; but it is the old orthodox God they have in mind. They have not been instructed in the personification, *within themselves*, of Godhood, nor how to make practical application of such a thought, neither do they know how to establish it in their lives as the actuating motive and working principle of all their endeavors.

These unconscious worshippers of the true God may have heard of the inculcation of establishing Godhood in man, but it

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cultivation and nurturing [illegible] Divine essence within. The conception must be made a vital positive belief which [illegible] effort [illegible] and which has an abiding faith that expects the ultimate achievement. When man has once reached a clear, settled, well-defined conviction of the reality of Godhood which can be made possible in every human being and then he [illegible] the capability of exemplifying it in his own individual [illegible] ness, he is well on the path to success in the Spiritual [illegible]

To be thoroughly convinced of the truth that God may come to dwell within, is to induce one to seek; and to seek is ultimately to find. No man makes effort in vain unless he becomes discouraged before he has had time to grow into the accomplishment. To truly aspire is to do the works necessary in order to find. It is to obey the Divine Law that leads one to God, the Father. The faith which induces the seeking, the earnestness which offers obedience, these lead to a satisfying conception of God, and a consciousness of His indwelling in our own being. At the same time works, such as the Father within prompts, manifest the attributes of God. Man attains a satisfying conception of God only through the *consciousness* of Him in the *depths of his own being.*

The process of becoming *consciously* united with God, the Father, is a gradual one and is possible only through a spiritual growth. To effect the consciousness of unity with God, is the Great Work, the accomplishment of which brought man to the earth plane. The undertaking of this Great Work is worshiping (working) at the foundation of a living, vital, throbbing, pulsating, urging religion. It is not merely a religion, but becomes a *revealed*—to the individual soul—religion. It is a faith made practical, one with a consistent aim, and benefits both the person living such a life and those who come in contact with him.

Men admit, without question, that there is a law of creation, one governing generation. They daily see this law in manifestation, hence it is not difficult to believe. Not being able to see the workings of the Law of Recreation, or of Regeneration, they find it difficult to accept the tenet that such exists. Yet it is the Law governing Recreation with which man must work in harmony, if he desires to attain a satisfying consciousness of unity with God, the Father.

Throughout all the domains of nature, there is a double, or dual, law. The pendulum of the clock swi

Wherever there is apparent a law, there must have [illegible] lawgiver, call this, or Him, what we will. There must be something to set the law into operation, giving it its direction and motive power. This something, this origin of [illegible] center and source of functioning in the universe, is tho[illegible] call God, the Father of all, the Supreme Being, the [illegible]rce. If another term suits the fancy better, so be [illegible] or

title is not an item of importance. Recognition of the fact, realization of the Law that has been set into motion, co-operation with the Law— *this* is the thing of vital significance. Moreover, a law-maker, a creator, must necessarily be an intelligent force. A non-intelligent force could not set into motion a law, nor could it bring something into existence according to law and order, capable of living and propagating its own kind.

The law governing generation is made use of by human kind and by all sentient things—even by the flower, the tree, and the animal. We may exclaim evolution, but evolution is governed by a law and that indicates a law-giver. The law of generation is the incentive to reproduce, and is the instinct in all living forms. It is not a law that needs to be learned or understood in order to be of use; because inborn instinct dictates to all things that bring forth according to their kind.

The law governing Recreation, or Regeneration, is far different. Man, only, is capable of applying this law. Being endowed with reason and the power of selection, he is capable of making intelligent use of it. This he does, not by blind instinct, but by an intelligent direction of the highest power of his being. Moreover, the desire for knowledge of God and the longing to become Regenerated, go hand in hand. *There cannot be real knowledge of God, no true knowing God and being at-one with Him, unless there has also been a Regeneration of the whole being.* After Regeneration is accomplished, the instinct for creation gives place to the intuitive powers of the soul.

Although the carnal man does reason to a certain degree, nevertheless, he depends greatly upon his instincts to guide him in all things. His passions and his desires—the instincts that belong to all animal creation—mostly selfish, guide and rule him. With the Regenerated, or the Recreated being, instinct is no longer the ruling force. Reason, guided by intuition, directs him and leads him onward.

The power to become Regenerate is within every human

being who possesses the embryo of a soul, and requires merely to be called into activity. Creation of a physical body is the result of the commingling of two separate beings; but Recreation is a work that must take place in the individual being. All the powers and potencies come from within, beginning in the mind of man when he first desires to know something higher than that which belongs to the physical self.

The Regenerating substance in man is the same as the force that calls a new creature into being; but it is used in a different manner. It is the pendulum of being swinging in the other direction. The force of creation is the pendulum of the clock swinging toward the west. If continued without a reversal of movement, it leads to death, to cessation of life. Recreation is the identical pendulum swinging toward the east, whence comes Light, Life and Love.* Both of these movements are necessary to man and to God. As man, to be man, requires both body and soul, so to become enlightened he needs to exercise both the power of creation and of Recreation.

Creation has to do with others than ourselves, with the work that we owe to the universe, to the Creator of all things. *Recreation* is the duty that we owe first of all to ourselves and to our God, and then enables us to perform better our duties to man on the human plane. Recreation, or Regeneration, also indicates enlightenment and Illumination. No man can attain Illumination of Soul except through the process of Regeneration. Generation is the means that brings forth instruments through which the Light is to shine. Regeneration is the process giving oil to the lamp, so that there may be a fire to give forth Divine Light.

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*The spurious body, terming itself the A. M. O. R. C. and working without authority from the authentic Fraternity, has deliberately, and without authority, used the words "Life, Light, Love" on its so-called charter. P. B. Randolph, the Hierarch of *Rosicruciae*, first gave this Watch Word in his book "Ravelo[illegible]" published in 1871.

Seeking to become Regenerate also indicates that man is trying to find his God—not a Being in some far-off heaven—but the divinity that may dwell within each human creature and come into unity with the Universal Being whom we call God, the Father. When Regeneration has become established, unity with God also has been attained. This is the conception of God, the Father, that satisfies the hungry soul.

It must not be understood that when man commences the process of Regeneration, activity on the plane of creation must cease. Some, in fact, many, to their own harm, have entertained the idea that Regeneration entirely supplants generation and that the two labors cannot be carried on together harmoniously. This is a mistaken idea. Man can live the Regenerate life and be a better husband and father than if he were living the creative life alone. In fact, he can be a thousand-fold better father; for, when he is living the Regenerate life, he is certain to do his full duty toward his children because he fully comprehends the seriousness of the governing Law. The man who is living the creative life with a family to care for, to guide and to lead in the right, can lead the Regenerative life as easily as the one who has no one depending upon him for guidance and support. In truth, in this case, as in the former, he may become as great, if not a greater, Master, if he is married, and has children, for the reason that these children and their requirements will call forth, love, sympathy, kindness and other good qualities, which, otherwise, might be unknown to him.

He who seeks Mastership must remember that *every* law in the universe is dual in its expression. To attempt to stop the Law from functioning in one direction is to nullify its action in another. To be complete, man must recognize the demands of the material plane as well as those of the plane termed spiritual. He must honor the physical as well as the intellectual in its legitimate demands; the intellectual as well as the soulual. He must give attention to the body as well as to the soul. ❦

body being the temple, and the soul being that which is to dwell in the temple. That which dwells in the temple cannot find an abiding place elsewhere; and without a tenant, the temple is but an empty shell.

The law of creation belongs to the physical man; and we must see that the body possesses full strength and power, and that its energies are never employed for unworthy purposes. The Law of Recreation peculiarly governs the soul, though there is also a regeneration of the body and its functions. The powers of creation and Recreation are innate. It is our privilege and our duty to make use of both of these laws; or, to express the thought more accurately, to work harmoniously with the Law in its dual aspect.

The Law of creation is by no means limited to the function of the reproduction of the species. Its more important function manifests itself in the power of thought and imagination. Thinking is a form of creation. Mere thought may be negative; but becomes positive when we act according to the thoughts in our minds. Imagination, or image-making and image-holding, is one process of using the creative law. To imagine an ideal, a house that we wish to build and dwell in, a friendship that we wish to possess, a business that we wish to establish, a benefit that we desire to confer—these are legitimate and fundamental uses of the creative power; but we must ever be careful to employ the Law for noble and worthy purposes and in a constructive manner.

On the one plane of Recreation, we construct and build by the power of thought and imagination, an ideal that pertains to our finer nature, the Soul. The aspiration to find God, the Father within, to know Him and to feel [illegible] him—this is employing both the law of creation and the [illegible] of Recreation. Our desire is for manifestation [illegible] material and soulual plane. We aspire to express [illegible] of God, the Father, in the activities of a practical [illegible] We long

also to reach out toward the Divine Being and to unite our consciousness with Him on the plane of Soul, or Divinity—this dual expression of our desire is a manifestation of the Laws governing creation and Recreation.

We obey the law of creation in doing our duty to our fellow men, as we do when we act in harmony with ethical and moral laws; but there is something higher than ethical law and moral obligation. To meet the conditions of the higher we must harmonize our thoughts, desires and acts with the Law of Regeneration. To know God, the Father, to commune with Him, we must observe the requirements of the Divine Fiat. As we do this, gradually our whole being becomes purified, transformed, exalted and Regenerated and we will know God. No longer have we need to merely believe in His existence. We have become like Him in thought and feeling. We have become conscious of Him. Faith has given place to knowledge.

The doctrine of the consciousness of God, the Father, becomes a religion of revelation having to do directly with the individual soul. It is not a dogma that requires faith in mere external or formal creeds. By its method we go directly to the fountainhead of consciousness and of realization. Thus, the question: "What of God, the Father," receives a highly satisfactory solution.

[illegible]

that [illegible] specific [illegible] in the [illegible] classes of [illegible] Masters [illegible] except in the [illegible] of [illegible] use the term [illegible] class, numerous in the [illegible] deserves unflinching [illegible] misguided system of [illegible]

without assuming the function of dealing with personalities and individuals. All our statements are made with the sole idea of guarding the sincere student against dangerous paths.

Many of the fakirs of the Orient called Yogi, have, through mental and physical practices, reached a state of negative mechanical development almost beyond comprehension. By negative mechanical development we have reference to that peculiar mental inertia which permits earth-bound disembodied beings to use these negatives at will. These classes are specimens of filth; matted hair, dirty rags for bodily covering and persons that seldom, if ever, experience the cleansing effects of water.

Though constantly used as a medium by unknown forces, and appearing as occult masters, they never perform any useful labor or service. Their acts are of benefit to no living creature unless it is to the vermin infesting their bodies. They are apparently wonder-workers, phenomena-mongers, lifeless machines dominated by the disembodied. They live through the alms given them by the people, are feared by all who come in contact with them and who willingly give in order to avoid the curses that might otherwise be directed against them.

This class of Yogi is common throughout India. It is the curse of that country. They are the result of true Yoga wrongly directed. It is this type of Yogaism that has been freely taught in the Western world and is freely followed because it enables the deluded aspirant to produce phenomena. It is destructive Yogaism. In *every* instance it tends toward ways that bring harm to body, mind and soul to all who are foolish enough to be misled.

It is rightly termed negative Yogaism because he who follows this path never becomes a master in the true sense of the term. He develops into a mere machine, is a plaything of embodied spirits or of his own degraded imagination. He master certain forces sufficiently to enable him

in producing phenomena: [illegible]
thinking machine. [illegible] forces [illegible]
themselves the result of [illegible]

Much of that which is known [illegible]
world comes under this [illegible]
attain the highest [illegible]
low this method of so-called [illegible]
tices which produce negative [illegible]
It is impossible for such [illegible]
Psychic, (this is a misnomer [illegible]
tive that foreign entities [illegible]

For illustration, here we [illegible]
respect, one who might be [illegible]
of glorious motherhood [illegible]
kings. Through a misguided [illegible]
tivism, ending in psychism [illegible]
notion that she can, or will [illegible]
of the world.

It is admitted that the [illegible]
thing: but he never intended [illegible]
to display phenomenal power [illegible]
mystic capabilities. [illegible]
to a worthy call in the [illegible]
cause that cannot otherwise [illegible]
adept, does undertake such [illegible]
during the whole period of [illegible]
possessing such powers and [illegible]
than the negative Yogi of India.

With individuals who in this [illegible]
it is far different. These are usually women whose nature is refined and highly sensitive. The more refined a person is, the easier it is to become negative to the destructive influences of the disembodied. Because of the practices required, negatives are almost invariably [illegible], having a highly sensitive

nervous system, emotional in temperament, and lacking in self-control. The nerve and brain cells are starved and far below normal because their vitality is constantly sapped by the disembodied ghoulish forces that use them.

In the majority of instances, the psychic's attempt to leave the body has no just excuse. It is incited by the same reason that the opium fiend takes his drug—to satisfy an abnormal craving of the physical being. At each attempted astral trip, much nerve and brain energy is lost, and the general system becomes more and more depleted. Sad to contemplate, the psychic imagines that by this means she is attaining development of soul and greater illumination; whereas, each experience of attempted astral wandering, robs her of the *Regenerating Fire* that is absolutely necessary to true refinement of the soul which would ultimately result in Illumination. For this one reason, if for no other—because it is self-destructive—negativism in any form, called by whatever term, is to be deplored.

Examining this problem still further, we find that nearly one hundred per cent of the psychics that claim to be able to leave the body and to be conscious while so doing, are neither more nor less, than the dupes of their own imagination—the delusion of their senses. This statement is clearly proven by the fact that not one out of a hundred, is able to even sense either good or evil coming to them while on such an astral journey. Were it really true that they retained consciousness and could enter such a state, they would be able to sense conditions through their contact with the Universal Æth. By sniffing the air, the hunting dog finds the scent of the animal of which it is in search; and, through following the trail, is led to the game. In like manner, through sensing the Universal Æth that would be connected with herself, the psychic would be enabled to comprehend the influences about her. Records of investigation prove that this does not occur except in rare instances; consequently, there can be but one conclusion: psychics are the dupes of their

own negative states and this is due to their harmful practices, which sap and deplete them of their vitality, and bring harm and distress to others who are constantly being misled by them.

As previously mentioned, the psychic is usually a person without health. The nerves are on edge most of the time. Fault-finding to the last degree is a prominent characteristic. The emotions rise, surge and sway, for they lack all control. A sense of self-injury and the feeling that he or she is much abused and little appreciated makes the ordinary psychic a disagreeable member of the home. Yet, despite all this, these individuals consider themselves highly developed spiritual beings, and hardly less than the angels.

True Yogaism (we prefer the term "development"), aims at the perfecting of the whole being. First of all, its initial aim is the development of the physical body. No man can reach ultimate Mastership without having first brought the body into a normal, healthful condition. All the physical centers must be in harmony. The digestive organs should be in working order, the nervous system strong and under control, the brain working harmoniously and analytically, and the channels of elimination unobstructed.

A person claiming to be a psychic, or of higher development, shows signs indicative of a nervous breakdown, which may be classified under the term of destructive negativism, whether due to self-delusion or the sapping of vital forces by outside entities. To be sure, any man or woman may be temporarily in a state of weakness, and may lack health, due to overwork or disobedienc to physical laws; but, proverbially, the typical psychic su continuously from lack of vitality.

Let it be understood that there is such a thing a psychism, but this indicates Illumination of Soul and So sciousness. The true psychic is one who has attaine of Soul Consciousness, and is never a nagging, fa self aggrandizing being and always refrains from

claiming extraordinary powers and ability. He is one that accepts conditions as they come, yet is always trying to improve them. He seeks to recognize good in all things, realizing that humanity has not reached perfection, and, consequently, that great charity is called for. His judgment of others is tempered with kindness and forgiveness because he considers each individual as being in the process of refinement. A nagging, fault-finding tendency in one who lays claim to superior development of soul, at once classifies such as a victim of negative practices who seeks the welfare of self alone. The truly Illuminated and highly developed soul is never tyrannical. He has at heart the good of his fellow men; comprehending that each individual is a law unto himself and that each must work out his own destiny without interference of others.

To encourage and to cultivate the psychic powers along negative paths is a benefit to none, neither to the possessor nor to those who, by circumstances, come into contact with such. A wrong and misguided development of these faculties is a curse of the worst kind, because it leads the possessor to imagine himself on the road to divinity and to all that is good and desirable, whereas, in reality, he is treading the path leading to greater self-delusion and final self-destruction. No advantage is to be gained by developing the ability to leave the body at will. Even when possible and done with the highest motives, there is danger connected with it. The manifestation of psychic powers negatively directed is invariably abnormal, and, consequently, should be shunned by every sincere aspirant.

True psychic power (here using the term in its fundamental meaning, "Soul") properly directed, admits of wholesome, normal development. Its function is to benefit both the possessor and others. He who is seeking Mastership should not even attempt to develop the ability to leave the body, until after Illumination has been attained and the soul has become wise in things spiritual. The seeker, may, instead, direct his attention

the development of the [illegible] seeing, as this means to the soul [illegible] the eye—a means to [illegible]

Clear vision of soul [illegible] aspire to a vision of the [illegible] that he may know how to [illegible] should [illegible] ditions as they exist. [illegible] belonging to the soul [illegible] ventures in dangerous and [illegible]

In the Western world the [illegible] of psychic forces [illegible] stance, it is the same [illegible] carefully avoided. [illegible] Yogaism. The development [illegible] of body, mind and soul. The [illegible] the true aspirant will [illegible] forces of nature [illegible] dition. It also holds the [illegible] kindness, forgiveness [illegible] truth, intuition and the [illegible] full of good works and [illegible]

The distinction between the two types of Yogism may be emphasized in another way by calling them practical and impractical. The chief characteristic of the development is that it encourages a practical, creative life, usefulness and good works, positive virtues and constructive powers. It honors the creator, and the laborer. It preaches activity and guards against listless, aimless habits of life. It exalts worthy pursuits and occupations. Its ideal is to make man a man; woman a woman. Its aim is to create of them helpers of humanity—not [illegible] a means that weakens, or lifts the load from the [illegible] which it has been placed, but by pointing out the [illegible] help. It inculcates the tenet that strength comes [illegible]

coming, that effort and struggle are the price that must be paid for attainment and achievement. Practical Yogaism encourages modesty in regard to spiritual claims. A true representative of practical Yogaism never makes definite claim to Illumination; never displays his powers, hides from his left hand the deeds of the right and comprehends that "he who talks does not know; while he who knows does not talk."

Further contrast is to be noted between the two types of development in the fact that destructive Yogaism feeds the personality, the outer self, the perishable part of man's nature. True, positive, practical effort along spiritual lines gives birth to, and develops the individuality, the inner self, the imperishable part of man's being—the Soul.

Positive Yogaism does not ignore the personality, but teaches that it must be transmuted into qualities that live forever. The personality, the lower self, the secondary, must serve the individuality, the higher,—the primary, and must ever contribute to its welfare; while the individuality, the Immortal Being, considers itself merely as an instrument to do the Will of Him who is still greater; He with whom the individual is connected as by a silver thread.

These items indicate the main points of contrast between the Ancient Egyptian Priesthood and its Initiation, as at present taught by the modern Secret Schools, and the negative Yogaism of India, with its abuse, degradation and nullification of the creative principle of sex.

The Egyptian school was founded thousands of years before the time of the master Jesus, and has continued true to its nature since. Those who entered this school, or Priesthood as neophytes were required to perform useful labor in the fields and the gardens belonging to the Priesthood by divine right or through concessions from the kings. Labor was by them considered essential to the welfare of the newly entered aspirant. Through physical effort, their natural bodies received needful

exercise and [illegible] sion was [illegible] the development [illegible]. This system of development [illegible] of mind [illegible] faculties [illegible] spiritual being.

When the subject [illegible] he entered upon a life of [illegible] a teacher or a physician [illegible] was a positive active [illegible] world, a free man—slave neither to [illegible] passions nor to the forces of nature. [illegible] was exemplified in the life of Jesus, and it is generally understood that he was trained in the Egyptian Temples.

Search where we will in contrast with the foregoing uncontradictable statement, we find that the doctrines emanating from India and the vast Orient, including the sublime teachings of the Buddha, were negative in character. Neither through positive self-help nor active exercise for humanity did Buddha receive the doctrine here promulgated. That which he attained, was solely through negativism. Records clearly state that he made up his mind, *after* a period of riotous living and the loss of virility, to receive the Illumination, and swore he never would leave the Bo-tree until he did receive it. In this way, through sheer negative methods, he formulated the doctrine which he gave to his followers and to mankind.

We are not to condemn anything good, irrespective of its source. We gladly admit that there is much of worth, and of the beautiful, in the philosophies emanating from India, but the fundamentals are impractical, therefore wrong.

To summarize: There are two divers paths which [illegible] followed by those no longer satisfied with [illegible]

dogma. On the one hand is that of the Ancient Egyptian Priesthood, as present upheld and indicated to the aspirant by the Æth Priesthood and its outer circle, the Temple of Illuminati. This inculcates a doctrine of manhood and womanhood, of positiveness and individuality, of good works and needful service to humanity. On the other hand is the inculcation of negativeness, the becoming of the plaything of fate and submerged forces, indifference to the welfare of others, making slaves of the devotees, and inducing others to be in bondage through fear; ignoring the worth of useful labor and the practical affairs of life, while exalting the personality above the soul.

It must constantly be borne in mind that qualities and powers of Mastership are *impossible* of cultivation when shirking the practical demands of life and shunning ordinary every day affairs. The true man ignores nothing that is useful and necessary. It must likewise be emphasized that qualities and powers of Mastership are not developed by giving one's entire attention to things spiritual. The eye looking at one thing [illegible] cannot see clearly. Attention directed in one direction only, without relief in other channels, loses its acuteness.

The attainment of Mastership, or Initiation, is by no means proof against annoyance and difficulties. Frequently, the contrary is true, the Master having more, rather than less, to cope with in external affairs. As shoulders become broader, burdens often become heavier. Were a man to reach such a plane that he no longer had aught to overcome, the faculties adapted to battling against adversity, would quickly become inert and he would be less than man. Like all others, the Master must meet all the conditions of life, which

or otherwise. His Mastership, however, has taught him to view conditions and circumstances from an entirely different angle. He overcomes by accepting conditions as they are, by meeting them as man should, and then turning a disadvantage to his advantage. He lives in the world of action, and he views the grandeur of the soul at the same time. Beauty is his by right of conquest, effort and activity, because it constantly adds to his life and the forces that give him greater power.

Consistency

"On entering the Secret Schools and commencing the study of the Sacred Science, do not—if you are sincere and believe in them—attempt to practice the breathing exercises of one school, the calisthenics of another, the dietary of one system, and the bathing of yet another.

"Subscribe whole-souledly to the entire system, follow it implicitly and you *cannot fail.*

"For unwritten centuries the Secret Schools have made the needs of men their study, and the system is complete in every respect. Within its membership are teachers who instruct in the art of breathing, bathing, dieting, exercising and developing. In its circle are Priests who offer communion in harmony with the spiritual inculcation of many centuries, likewise physicians who select the best of the material remedies and harmonize them with spiritual forces. There is no need to run after "strange gods." In all honesty to yourself, be at least as consistent as are those whom you have left, because you considered them unenlightened, and their beliefs as unworthy of your knowledge." *Guru Rakadazan.*

Leaders

To become a leader or teacher, thorough preparation is essential. The most worthy cause—and the attempt to give soul food to the many who are no longer satisfied with old interpretations—may be thwarted through meager and superficial preparation of its representatives and adherents. Many conditions must be considered in the qualifications of a teacher. Too much stress cannot be placed on the importance of the necessity of a full comprehension of the spirit of the work.

He who aspires to the leadership of others, must, first of all, have been a faithful follower; for only so is it possible to understand the feelings and longings of the seeker, and the capability that is demanded of the teacher. To follow, requires both hunger and humility in the heart of the seeker. Humility of heart makes one teachable, eager to learn and willing to tread in the footsteps of another. One can deserve the respect and the homage due to a leader only in proportion as he himself has rendered heartfelt faith and reverence to the one to whom he himself looked as his leader. The more devotedly one serves as a follower, the better is one prepared to meet the obligations of true leadership.

Reserve, silence and discretion are to be considered as essential qualifications for leadership.

He who seeks to become a worthy worker must cultivate the ability to maintain, at all times, scrupulous reserve in regard to his own personal affairs. To parade before others, especially

[illegible] master and [illegible]

[illegible] reserve [illegible] more or less [illegible] easily [illegible] respect. A self- [illegible] clear vision of the ideal [illegible] reason for seeking to realize it. [illegible] reserve and normal modesty are a[illegible] and an unquestionable index of power. [illegible] reserve and silence are admir[illegible] comparatively easy to establish [illegible]

It is also of supreme importance that he who is preparing [illegible] a teacher or leader in the Great Work, should exercise [illegible] silence and discretion in respect to his own training. [illegible] will find it much to their advantage to exercise silence, [illegible] and discretion even in their association with other stu[illegible] [illegible] good reason why a student who is enrolled [illegible] should reveal to a fellow student the course [illegible] he is pursuing or the special lessons he is trying [illegible] greater is the need of silence, in regard to any [illegible] when associating with those who are not in [illegible] The reserve one feels concerning [illegible] progress should also be an incentive to [illegible] study and the degree of success of others. [illegible] of the sacredness of such individual [illegible] student to be reticent and

the questions that he propounds to other students. In a work of this nature, there is no place for curiosity and inquisitiveness. Silence and prudence in offering and seeking information always mark the truly cultured man or woman.

Withholding information in the matter of training should include more than one's own personal affairs. It should embrace all things that concern one's teacher. Nothing can be more sacred than the communications between teacher and neophyte—between Master and those who seek Initiation. The student has a perfect right to feel assured that his communications, both verbal and written, are held inviolably sacred and confidential by his teacher. It is equally important that the teacher should have reason to expect absolute secretiveness and confidence on the part of the student, and in regard to all that he may confide or communicate to the aspirant. The master's communications and instructions are individual and personal. There can be no possible excuse for repeating them to others. Death should be preferred always.

The mission of the Master and the Initiate is to lead the seeker to the Truth, to guide him in the path of true development, and help him to find the Light within his own Center.—truly a herculean task. Loyalty to the teacher, or guide, by no means places one in bondage to an individuality, nor does it in anywise interfere with freedom of conscience and the exercise of personal judgment and opinion. It does not necessitate that follower and leader shall view all things through the same eyes; but it does demand confidence and deference. The teacher interprets the laws of the Higher Kingdom to the neophyte. In no detail does he interfere with his personal freedom; on the contrary, in every way does he try to help the student to find his own Inner Guidance and the Light of his own Center. His efforts are to guide the novice to the [illegible] of Mastership within himself, and the aspirant gains [illegible] his Inner Monitor, by faithfully and confidentially [illegible] instructions according

to his best understanding. There are times when the severity of a teacher or the chiding of a master are necessary stimulants to the more earnest endeavor, and the neophyte who is unable to accept this and to face his own conscience through the righteous sternness of the teacher, is far from being prepared to attain Initiation, or qualified to enter upon a life of leadership.

The Initiate-Master is far superior to the thought of personal following. He is above the plane of demanding loyalty and support to the personality. He is indifferent to praise and censure. The admonition to the neophyte in regard to loyalty, reserve and silence concerning both master and training, comes from a source far removed from arbitrary man-made authority. The very relationship existing between neophyte and instructor, the conditions necessary to soul growth, the law of honesty and devotion, make it obligatory upon each to maintain the attitude of loyalty toward one another. Undeviating loyalty of both must be given to the Great Work under pain of damnation for being traitors. Damnation *always* is the price that must be paid by the traitor.

The inculcation of the necessity for reserve, silence and discretion is applicable to every one who seeks inner development and higher knowledge. These qualities of character are of prime importance to the growth of the soul. The Masters of all ages enjoined the principles of silence concerning personal matters, especially relative to training for mastership and the admittance into the temple of knowledge and power. The reason for this becomes more and more apparent to the sincere aspirant the farther he advances on the path. Ultimately he will comprehend that this principle is indeed the secret of wisdom and power. It is in every sense to his own best interests to observe the law. Let it be emphasized in every possible point of view that the law of silence, reserve and discretion has been, [illegible] all the ages, enjoined upon neophytes because it is [illegible] to spiritual growth, just as the law of [illegible]

[illegible]

a condition [illegible]
vision of [illegible]
see [illegible]
any [illegible]
more [illegible]
prove [illegible]
virtues.

While [illegible]
growth and [illegible]
power. [illegible]
to become a [illegible]
rigid self-discipline [illegible]
own personal [illegible]
funable [illegible]
ings be [illegible]
in regard to [illegible]
tem of teaching [illegible]
need of support [illegible]
teacher or leader [illegible]
loyalty to the [illegible]
despised. [illegible]
in direct proportion to the [illegible]
by him.

So important is it for the [illegible]
thoroughly established in [illegible]
be most careful not to enter the field [illegible]
Work before "the time is ripe." In the [illegible]
other things, often "haste makes waste."

As an essential qualification for leadership and possibly the most difficult of attainment, is the absolute necessity that the critical "I" should be [illegible] the "I" that can love, serve, overlook and forgive. [illegible] no means to indicate that one should depreciate [illegible] and powers.

Nothing can retard the [illegible] of the student more

than a critical self,—the constant fault-finding with the habits, and shortcomings of others. Such a person is never satisfied, no matter how things are, merely because they are not according to the tastes of that particular exacting "I."

Not only does the spirit of criticism retard soul growth, but it produces in the organism a potent cause of disease of the body and unrest in both mind and heart. In fact, the critical spirit is a poison that permeates the entire being and causes everything to be seen as "through a glass darkly." If the organism is clogged with poisonous substances, which induce all things to be seen as "through a glass darkly," it is easy to comprehend that the judgment cannot be clear, the vision cannot be accurate and trustworthy. A pessimistic outlook is the natural result of such a condition of body, mind and heart. Another individual, of wholesome, sweet-spirited inclinations may view the same situation and find it pre-eminently encouraging.

It is not difficult to be at peace and in harmony with one's self when all things seem well. In that instance, it does not require a student of the higher philosophy or a Master to feel satisfied. Anyone, even the most carnal and materialistic, can manifest a sweetness of spirit when outer circumstances are to his liking. When all things appear wrong, and we are among those whose habits differ from ours, that is the time one must, through the inner harmony and peace, be at ease and at rest. One never is aware of true peace and harmony until he finds them within himself. To depend upon the inner harmony when external conditions and surroundings are far from congenial, indicates true attainment and power.

The critical personality invariably is out of harmony with itself. It is seeking in the externals of life and in other people that which must be found in one's inner consciousness. When peace and harmony have been attained within, it will cease being annoyed by the inconsistencies and the inharmonies that attract its attention from the outside sources.

to peace of soul; for *all* of these have their niche in the great world. They have their sphere of action and "fit in" as do the various stones of multitudinous shapes fit into the walls of a great building.

Think of the soldier on the march against the enemy! Even though he may have been reared in a home of refinement and luxury, does he, in active service for his country, expect all the comforts of life? Does he think to be free from hardships, toil and strain? Does he not rather yield himself loyally and bravely to present conditions on equality with a comrade that may never have known luxury? If carnal man, bent on the destruction of his fellow man, through his loyalty to country and love for the mission in which he is engaged, can forget the luxuries by which he was surrounded as a private citizen, and be able to enter heart and soul into his mission, how much more should be expected of the Soldier of the Soul,—he who helps men to find life instead of death,—be willing to deny himself and to find peace and contentment in the Great Work?

So strangely is mankind constituted that, among those who appear, or at least who claim, to be highly evolved, are many who have developed a critical self far beyond the most egotistical materialist. It is discouraging that this should be so; nevertheless, it is uncontradictable. It is this critical self which must be mastered before man can become an Initiate, or Master, and then a leader to others and a fit representative to point others "the way, the truth and the life," that leads to peace, happiness and immortality.

The Science of the Soul, through the medium of the Order of Illuminati and the Temple of Illumination, is gradually instructing mankind in the *WAY*—not a new Path and an untried method, but one that the Masters and Initiates of all the centuries have taught and followed, one tested and proved in the experiences of many who have attained Soul Illumination. [illegible] is the ideal that man must live in thought, word and d[illegible]

[illegible]

yet perfected in much of [illegible]

Society in general, the [illegible] each of which considers [illegible] this makes little for [illegible]

We in America, considering ourselves the brave and the free, do not recognize clan and class with such keen precision as do other countries; yet perhaps this very fact makes the social problem a more delicate one. It is not uncommon for the colored man of the South to speak of certain white men as "white trash." In like manner, there are those among the seemingly cultured of the white race who express contempt for their less fortunate brothers by designating them as "low trash." These expressions are here repeated with regret and sorrow of heart, merely to call attention to the chasm of separation that exists between the different planes of the great human family, and to give an effective background to the statement that the Science of the Soul recognizes *only* the fairness of mind and greatness of soul.

The difference in the degree of culture and development between the colored man who calls the white man "trash" and the white man who speaks of a less fortunate brother of his own race in the same terms, is that of color only. In the case of the white man, it is an indication even of a less degree of true enlightenment for the reason that the white man has had greater opportunity, having had his freedom for centuries, whereas the colored man has but recently attained his legal status.

Let the aspirant and he who would be Master or Initiate always remember that in God's great universe there is no trash and no color line. In the eyes of the All Father, the brother of lowly degree is as dear as is the man or woman of rarest refinement. The lowest as well as the highest are given the opportunity to seek perfection. If there is any difference, the great Father has more regard and tenderness for the lonely and lowly because these need more care and attention. This thought is clearly illustrated in the old hymn: "The Ninety and Nine." Only those who have opportunity to develop and advance and ignore it, place themselves beyond the pale. These were given a talent and refused to make use of it or wisely invest it to their advantage.

True culture is *never* manifested in criticism nor condemnation of others nor in self-praise. It does not parade in snobbery or scratching sarcasm; nor in passing judgment on, and finding fault with the lowly. It forever and always proves itself by offering the helping hand, with a heart full of love—so filled that the most humble may feel its radiations and be convinced of its genuineness.

You cannot draw the faithful dog to you while at the same moment you are holding a whip behind your back and make him believe you want to pet him. Instinctively he will feel the deceptive motive and shun you. No more is it possible for you to try to help the uneducated and the lowly and make them feel that you love them while you are cherishing in your heart a feeling of criticism, judgment and superiority.

The principle of love and kindliness towards others does not encourage lowliness as such, nor does it depreciate external culture. True refinement and polished speech and manner are admirable indeed and much to be desired, and admired, in all; but, unless these are accompanied by a refinement of heart and soul, they are to be classed as "paste and tinsel." We must never forget that it is not uncommon to find a jewel of rarest value buried within an unpolished exterior.

The principle of love and kindliness of heart toward all, does not advocate indiscriminate intercourse and familiar association between the different classes of society. Here again, the law of reserve and discretion must be the guide. The nobler passions will in time naturally find a happy medium, which bridges all chasms of separation and at the same time is careful not to violate the law of appropriateness, nor infringe conspicuously on the tastes and standards of others. To the soul of noble culture, "all things are lawful, but not all things are expedient."

The truly developed soul sees and hears many things without allowing them to make an impression on itself. The act of

seeing and hearing is here accompanied by that of "taking no notice" consequently, it is the act of forgetting. It is possible to place oneself under such careful self-discipline that one becomes comparatively impervious to the acts and the characteristics of others, especially such as would ordinarily tend to disturb, shock or annoy.

This is an ideal greatly to be desired in all students of the higher philosophy. Most of us at times are so situated that the affairs of others are seemingly thrust before our notice, giving opportunity for pronounced opinions in our mind regarding them. In order to maintain peace and harmony within our own hearts, thus enabling us to be at our best for the work that falls to our lot, it is wise to cultivate the art of attending strictly to our own business, and of presenting the attitude of "holy indifference" toward the affairs of others when such do not concern us. This attitude of mind toward the affairs that belong strictly to others in no wise stultifies the exercise of judgment and opinion in channels that demand our legitimate attention, nor does it countenance wrongs and evils which concern the many. The good of the many is paramount to the welfare of the few.

The aspirant who is preparing for leadership, even though his work may be restricted to the more polished of society, should be fit in mind and heart to meet men and women of all walks of life, and always with a feeling that there is no "gulf between." The student can accomplish little in the Inner Work theoretically, he must find the actual realization, and receive the test that comes through actual experience. Consequently, he who is consciously or unconsciously passing through the stages of preparation will doubtless be thrown into such circumstances in life as will fit him, in heart and soul and mind, to love, overlook and forgive. In every station of life there is demand for those who have attained kindliness of heart and an "excellent spirit." Remember the story of the youthful Daniel who was

preferred above presidents and princes because of an *excellent spirit* within.

Let us pray—desire and work—that the Christ Flame, with its warmth of love, its light of understanding, and its chemic quality of a masterful will—may perfect its work of purification in our hearts and establish in our natures "an excellent spirit," and "a holy indifference and sweet non-resistence to the actions of others."

It is a noteworthy fact that, in many instances through all ages, the great leaders have been men who were reared in luxury.

In ancient Egypt, in the Temple of the Initiates, comparatively seldom did the sons and the daughters of the common people enter as neophytes to become priests and vestals. Most often it was the sons and daughters of kings and princes that entered the temples and took upon themselves the sacred vows of the Priesthood, and gave their lives to useful toil and to teaching the common people. And nowhere is there evidence that the common people appealed to these sons of kings and princes in vain; for the priests, physicians, teachers and vestal nurses were ever ready to help all who applied to them.

Moses, educated as he was in the temple among the high priests, and learned in all the lore of the Egyptians, renounced all that was offered him, to serve the common people. Instead of sleeping in a palace of marble and gold, for years he pillowed his head at night under the trees in the wilderness.

Jesus, born with a full heritage of innocence, refinement and power, trained in the temples of the Essenian masters possessing abilities which might have brought him all that he could wish, renounced all and devoted his time, in simplicity, teaching and healing the common people.

The supreme test is for a man to remain a gentleman fined, and clean in heart and mind, despite any posit

which he may be placed, or any labor, however menial, he may be performing. This test brings the highest reward, and only he, in whose heart dwell love and devotion to a great cause, can successfully compete in such a test.

Nor must he who desires to serve God and humanity, think that in the humbler walks of life, a little learning, understanding and wisdom will suffice. To be of the greatest service among the lowest, a thorough understanding of the Divine Law is essential. Meager and superficial training in the principles of love, truth and the path of power may result in harm rather than in good. Let each aspirant who desires to prepare himself as a teacher, a leader, or a worker in the cause of individual and race development, under the auspices of the Temple of Illumination and Order of Illuminati, place thoroughness of preparation before all else but loyalty, to the cause. Let him aspire to become truly and fully qualified. Let him not be impatient; but seek to be genuinely, sincerely, thoroughly "prepared" in body, mind, heart and soul.

The Science of the Soul will develop the power that is to lead the children of men, who now dwell in ignorance, out of the darkness into the light. But that the multitude may come to an understanding of the Word of God—the Divine Law—it is necessary for those who would lead and teach, to understand the Law, and this they cannot do in any other way than by entering mind, heart and soul into the service of the master.

To many it may seem that this requires extreme self-denial, foregoing all the things worth while. In a sense self-denial is demanded; but only in regard to things that are harmful either to the self or to others. Long past is the day when it was regarded a sin to smile and be pleasant on the Sabbath day; or when it is thought wrong to meet in social converse. No more is the special dinner, the game, or recreations and sports classed as "mortal sins." We are approaching the cycle in which nothing will be forbidden man which is in itself neither harmful to

the one indulging, nor to others, for all good things may be enjoyed. Therefore, the leaders and teachers of men are to deny themselves only those things which are neither for their own good nor for the benefit of others.

The leaders in demand are men and women who have *absolute faith in the system they teach.* They must understand the various aspects of the Divine Law and possess a keen insight into requirements of men. They must comprehend that obedience to the Law is absolutely necessary so that man may free himself from slavery to carnal self and to others, and therefore freedom from un-health, unhappiness and misery. Not only must such leaders have supreme faith in the principles in the abstract, or theoretically considered; but they must have confidence in them as a power functioning in the lives of those to whom they minister. They must also have faith in the "within" of each individual, and constantly keep his own will power on the alert so as to rise instantly above doubt, suspicion and surmising. They must teach impersonally and impartially the principles of truth and righteousness, and the importance of thought control within oneself. Under no condition should they sit in judgment upon those who need not wise admonitions.

What the teachings of the Master were to humanity two thousand years ago will the Science of the Soul be for humanity during the new cycle. This science will interpret the allegorical teachings then annunciated, giving plain and definite instructions regarding the attainment of Immortality of the Soul, which is, in reality Conscious At-One-Ment with God, the Father.

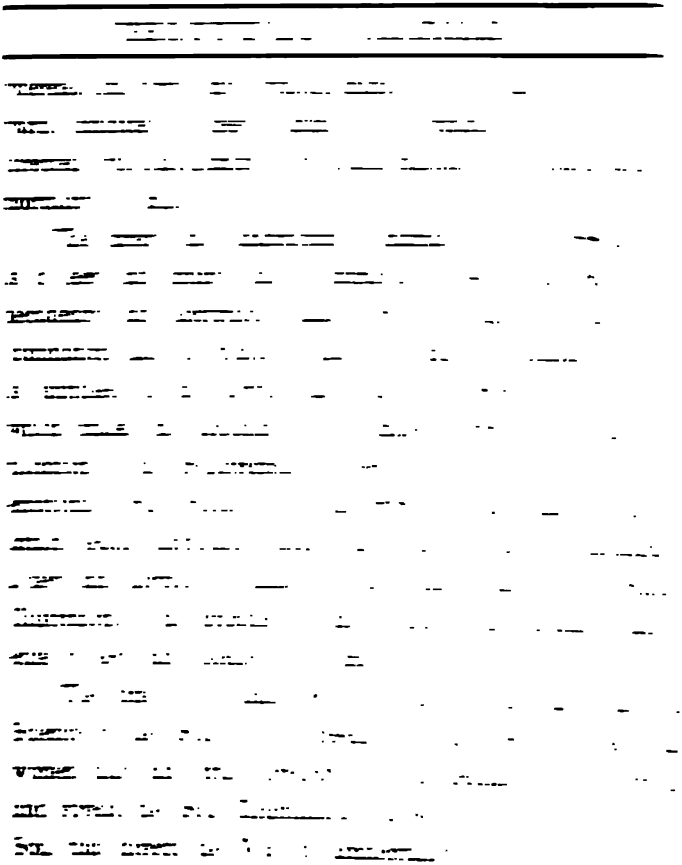
The channels of instruction that represent the Science of the Soul do not fasten arbitrary dogmas upon its adherents. They state principles clearly and emphatically. These principles are essential as a foundation upon which to build.

If men and women could be made to see the future with its opportunities, they would quickly come forward and prepare themselves, giving heart and soul to the Great Work—a labor

that is not for the self alone, but also for humanity and for God. As in all other worthy endeavor, "preparedness" is the magic Key. Unless a man is thoroughly qualified to accomplish the things he desires to attain, he can scarcely hope for success. This is even more so in the Great Work of helping humanity to seek and to find the Center of Peace and Harmony within themselves. Unless man is ready to meet in his own heart the conditions of the Divine Law—the Law of Love and Forgiveness—in its various aspects, he is liable to make many serious mistakes, and one error may do more harm than can be remedied by a thousand good deeds. Humanity is so constituted that it will quickly forget a thousand noble deeds, but will long remember one little fault that attracts its attention.

Mankind generally, is to-day characterized by restlessness and uneasiness. That is why we are accursed with jazz and the "flapper." Superficially considered, it may appear that this is due to self-seeking on the material or physical plane, and to a desire for things external, tangible and visible, as a source of happiness. It is admitted that there is an unrest that looks for satisfaction on the plane of externals; but, on seeking deeper, there is every reason to believe that the cause is far beneath the surface, and is due to a general, though possibly unconscious, hunger for that which would satisfy the soul. Not comprehending what it is for which they long, men are turning hither and thither in search of something to satisfy their craving and unrest. Not knowing where and how to direct their search, they court externals, vainly hoping to find peace and happiness in material splendor, carnal pleasure and temporal power.

Thus, appearances indicate that men are becoming more and more materialistic in their tendencies, and less spiritual,



Compensation

"The price of every beauty in this world is in proportion to its quality, even although the payment of the price exacted may be long deferred, or may be made in such an intricate and remote form that its connection with the result is overlooked." *Marie Carmichael Stopes, B. S., Ph. D., Munich.*

A sermon in a few words! Every aspirant to Initiation or Mastership should memorize this and conclude to "pay the price" in the beginning, so avoiding the payment of heavy interest.

The Vow or Obligation

In so far as the Divine Law is concerned, is there a difference between a promise, pledge, vow or an oath?

What Law determines the reward of loyalty and the penalty of disloyalty to the vow one assumes?

A promise is neither more nor less than so many words by which we bind ourselves to do, or not to do, a certain thing. In a promise, a second party is not necessarily involved.

A pledge is a promise to another; the language is usually stronger than in a simple promise, and, often, is more to the point. Moreover, frequently, in making a pledge, something is deposited as an "assurance of good faith," or "to bind the bargain."

In an oath, God or the Soul within, is taken to witness one's promise or engagement. *The oath implies a willingness to be bound irrevocably and to submit to the effects of Divine Vengeance in case one fails to be faithful to the promise made. Moreover, in the truly Mystic Fraternities, the oath or vow allies the aspirant with the Invisible Heavenly Hierarchies; and, the oath being taken upon one's Soul, it cannot by any means be violated without damning the eternal soul, since allying oneself with these Hierarchies is to be, in a degree, one with them.*

It is not to be understood, or supposed, that the Spiritual Hierarchies damn the soul of the foolish human weakling who attempts to nullify his most sacred vow. It is the reversion of the Vibratory forces which have been called into being by the oath, which produces the effect.

The vow refers peculiarly to an engagement made directly with one's own soul or with God. The vow is entered upon voluntarily, and, may be made without the intervention, aye, even without the knowledge, of any other human being.

In so far as the Divine Law is concerned, the terms,—promise, pledge, vow and oath, mean virtually the same thing. The difference between them is only one of degree. Each indicates something that we promise to do or not to do; something that we vow to guard with sacred secrecy, or to which we pledge ourselves to be true and loyal. The Secret Schools demand that the aspirant must pledge upon his soul, since this allies him with the Spiritual Hierarchies under whose protection the Schools are. Experience, bitter and of long years, has indicated the necessity of this.*

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*A master teacher, one who has been engaged in teaching the sacred science to, and training neophytes, for the past twenty-five years, has shown records to the writer which offered positive proof that more than forty aspirants out of every hundred actually prove faithless to their most sacred vow. For instance, an oath is taken to preserve inviolate the secret books, but instead of being faithful to the vow, the percentage mentioned will go to the extent of loaning such books to those who are not obligated. Again, instead of so arranging that in case of accident or sudden death such private books be returned to the Order, they ignore their own obligation and permit them to fall into the hands of the profane. Another frequent occurrence is where the aspirant loses interest, but instead of being loyal to his soul's promise and returning books to the Order, either gives them away or sells them. These same records clearly prove that in each and every case, the reversal of the Vibratory forces, caused by such disloyalty of the soul, set into motion forces which either brought fearful sickness, utter failure in business or violent ending of life. In such instances as where the student omitted to make provision and died, thus allowing the books to fall into profane hands, the soul remained earth-bound until such time as someone, with more honor in his or her soul than was possessed by the neophyte, recognized the privacy of the books and papers, and returned them to the Order.

Let none conclude that the Fraternity in mind, or its masters and teachers, had anything to do with the failure, illness or sudden destruction of the faithless ones. It was the reversion of the Vibratory forces which took place immed-

[illegible]

[illegible] souls.

[illegible] desires, enter [illegible] They take upon themselves [illegible] men display little [illegible] nevertheless they [illegible] and there is not [illegible] sneered at by many [illegible] papers, or books [illegible] that this leader, known [illegible] should be heart sick at the [illegible] make spiritual pretensions.

an oath? The answer would naturally seem to be: To the person to whom, or the organization to which the promise is made.

To the superficial mind this would seem a satisfactory answer. If one takes upon himself fealty to a cause or to an organization he is indeed honor-bound (if he really has honor in his soul) to be true to it and to refrain from anything (thoughts, words or acts) that might bring the cause or the organization into disrepute. If connection with the cause or the organization proves to be uncongenial or averse to one's principles, one may (in the Occult and Mystic) return to it all that has aught to do with it and then sever connection with it, but one is still honor-bound to maintain silence and an attitude of neutrality toward it.

The relationship between individuals and organizations and other individuals, is twofold. There are obligations on both sides: By disloyalty to an organization, an individual virtually severs his connection with it. By proving false to an organization, he forfeits all rights to its protection and benefits. Obligations on the part of the individual to another or to an order or an organization of any kind, should be entered into only after serious reflection and careful consideration. Then let it be with full allegiance of heart and life and with sincerity of purpose and with the full knowledge that there can be no "mental reservation" under the Divine Law, as he who thus attempts to evade the spirit and the letter of [illegible] obligation, thereby sets into motion dishon[illegible] therefore [illegible]ive, forces and these spell his doom.

While [illegible] the individual promise is to [illegible] in the esoteric (inner

his oath and allowing private lessons or books to fall into other hands, would be physically, mentally and spiritually responsible, both in this world and in the soul realm after death.

The Illuminati and the Magi, in their Science of the Soul as well as in their private instructions, aim at a sane and reasonable disposition of all difficult problems of thought. They seek to interpret all things in harmony with the Divine Law; yet, they are governed by the experiences and records of the vast army of leaders and teachers who have preceded them and who recorded faithful and unbiased chronicles of their work, experiences and the results.

The Science of the Soul finds no reason for emphasizing one form of a promise more than another, nor does it insist on any particular formality in regard to enforcing loyalty and devotion. It seeks rather, to explain the Law that underlies this loyalty and devotion, and thus make clear the natural and the inevitable results of disloyalty and faithlessness—not because it teaches thus and so, but because the *Law is and no one has ever lived who, under any excuse, or by any hook or crook,* could successfully evade it.

Experience has clearly and unmistakably proven the supreme importance of emphasizing this point so that none need err. The formality attending the promise of loyalty and faithfulness is of insignificant worth. The Magi and the Illuminati therefore make no distinction whatever regarding the pledge, promise or oath. It recognizes and teaches that, under the Divine Law, one is as binding as the other in so far as fundamental principles are concerned, but demands one certain form of all who would enter the path under their banner and be instructed in the sacred mysteries.

Satisfactory disposition of the Law underlying loyalty and faithfulness demands careful consideration of the question. To whom is one under obligation in making a pledge, promise or

an oath? The answer would naturally seem to be: To the person to whom, or the organization to which, the promise is made.

To the superficial mind this would seem a satisfactory answer. If one takes upon himself fealty to a cause or to an organization he is indeed honor-bound (if he really has honor in his soul) to be true to it and to refrain from anything (thoughts, words or acts) that might bring the cause or the organization into disrepute. If connection with the cause or the organization proves to be uncongenial or averse to one's principles, one may (in the Occult and Mystic) return to it all that has aught to do with it and then sever connection with it, but one is still honor-bound to maintain silence and an attitude of neutrality toward it.

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While in the exoteric sense it is true the individual promise is to another, or to an organization; in the esoteric (inner

spiritual) sense, the promise is, fundamentally, to one's *own self*, to the Law governing one's own entire being—body, mind and soul; and it is the Law of one's being that *forces* one to be accountable for keeping the promise. Nor can one ever be released until the inner Law does so, and to attempt to repudiate a vow or an oath is to reverse the Law and certain punishment is the result. *It is not God, nor any man, nor order that punishes, but the return waves of the reversed vibratory forces, and no man has ever been strong or powerful enough to nullify these.*

Even in business transactions in which we promise another individual to do certain things, or to reimburse with money, or perform stated tasks, although the pledge is to him, yet, fundamentally, the promise itself is to ourselves—and binds us irrevocably to the individual until such time as we have fulfilled its requirements. Not an exterior regular, or legal enactment, but the Divine Law continually functioning in our own lives *and founded in the soul itself*, determines our release when the obligation is paid, and *not* one moment before.

When we take upon ourselves a pledge or an oath to be faithful and loyal to a cause or work, we are not binding the cause, nor those connected with it, but only ourselves. No one can release us from the bond we have assumed; because, voluntarily, with free-will, we took the obligation upon ourselves; and, until we have fulfilled the promise, pledge, or oath according to the conditions specified, we are bound, heart and soul, to it. The Divine Law functioning in our own lives will be certain to keep strict account and make certain that the reckoning is accurate. Admittedly, many have retarded the day of accounting for so long a time as to allow themselves to become deluded by the foolish idea that they have been shrewder than the Law

itself, but these will learn, to their sorrow, that when least expected the accounting will be demanded and a heavy interest added to the principle.

If all men kept their promises and their obligations, this world would be more like a heaven than as now, a Gehena. As it is, when pledges are given as lightly as a "Good morning," and men promise anything or everything, as the necessity demands, seldom is one actually believed. As a consequence, even in ordinary business transactions, papers are demanded which are readily negotiable and which can be turned into the things promised despite anything the giver might attempt to do. Under the Divine Law, the pledge or the oath lightly given, even such as are made under the delusion of "mental reservation," and therefore with the intention of breaking it, is just as binding, aye, more so, as is the contract represented by a negotiable or bankable document; and, in the final settlement, it must be met more surely than a note of hand at the bank.

God might forgive, and the heart free itself of the penalty of a broken oath, when such results through ignorance or misunderstanding, but when the oath is taken under fraud, as where one accepts it with "mental reservation," there is no excuse. It is a travesty on honor,—that which is most sacred to the soul,—and which must always be a part of it, or it is destroyed.

The analogy is exact. It is an actual fact that, under the Divine Law, *all* promises are bankable. All pledges, like notes on a bank, are payable. And, whether we will or not, the Divine Law, in its natural workings, forces us to pay them when due. Through the working of circumstances, we are compelled to honor all our obligations in one way or another. The law operates through the principle: "As ye sow, so shall ye reap."

and the Secret Schools accept the aspirant *only* under this condition, clearly, openly and frankly teaching that the neophyte who takes upon himself the obligation and is unfaithful to it, *himself* reverses the forces of the Law and thereby effectually and unavoidably damns the soul. *There can be offered no excuse.*

The Divine Law *is*. It is always functioning. It is the Law of Equilibrium. It is *the law* that balances and ultimately "evens up."

In the working of the Law where there has been a betrayal or disloyalty, it may be that ruin or loss or sorrow comes upon a man through the betrayal of a friend in whom he has absolute confidence just as those who trusted him and accepted his obligation reaped disappointment through his faithlessness. The principle to be emphasized is that the *law is constantly functioning—that there is no intermission.* It does not always work in a prescribed manner, nor are we always called on to suffer exactly in the way in which we brought suffering or loss to others; nor are the inevitable effects of our own thoughts and deeds thrust upon us immediately. But we may rest assured, and have no doubts that the Law of Equilibrium will in some way equalize everything.

A caution must be given to students of the Divine Law. We must be on our guard lest we draw erroneous conclusions from the misfortunes of others, and become critical and exacting in our estimate of others. The fact that suffering has befallen a man—loss, misfortune, accident—offers us not the right to draw any definite conclusion as to the inducing *cause*. The effect that manifests itself in suffering may be due to many things other than a deliberate unfaithfulness to a promise made.

It is for us, as students of the [illegible] *all* judgment of others relative to [illegible] lives. It is for us as individual [illegible] *errors* as much as we can, and to extend to others [illegible] in every time of need.

Points to be reiterated in regard to promises, pledges or oaths are: First, a promise made, a pledge given, an oath taken, *must be fulfilled*. It cannot be recalled when once made. Second, the loyalty to a promise, pledge, or oath is not to be determined by the ability of others to hold us to it. For, fundamentally, it is made to ourselves, *our own soul*, and not to others; and the Divine Law that underlies and works through our thoughts and deeds will exact payment if we do not voluntarily meet the conditions as specified in the promise, pledge or oath.

The Divine Law does not step in and prohibit a man from making any kind of a promise or obligation; but it *demands* that the pledge be fulfilled according to the specified agreement, nor can man plead that the one to whom he made the pledge has not fulfilled his part. As previously stated, fundamentally, the vow or oath is made to our own souls, to our sense of honor to ourselves; and he who repudiates his vow, who violates his honor thereby damns himself and destroys the soul. Nowhere is this more absolute and certain to quickly manifest than in the reality of the Mystic.

Many repudiated promises [illegible]
"broken") are due to the [illegible]
others. When [illegible]
law affects directly [illegible]
breaks it, the [illegible]
pledges and vows [illegible]

obligation, unless prevented by reason over which they have no control and then they will make peace with the contracting party, or parties.

Special attention must be given to pledges, promises and vows that concern sacred and divine things. Of the one who seeks instruction in the various branches of the Sacred Science, it is the Law, for reasons already stated, to demand a written statement of sincerity and loyalty. To ally oneself with certain Orders and Fraternities which have the authority to dispense instructions in the Higher Laws, it is necessary to subscribe to a statement of silence, loyalty and faithfulness. We are fully aware that there exist many black brotherhoods and clandestine bodies who have usurped honored titles and who are associated with no Spiritual Hierarchies. They are outlaws in the Spiritual realm, and request no such obligations and unsophistically teach those whom they mislead, that vows have no part in things spiritual.

It is regrettable to admit that many aspirants give their sacred word lightly, with apparently no appreciation of the supreme importance of being true to them. Those who attempt to ignore or repudiate their vows, little realize that, by their very acts of disloyalty, they are subjecting themselves to the penalty resulting.

Before man or woman takes a pledge or vow, let him or her seriously consider whether the intention is to be faithful to the obligation according to its specified conditions; and, when agreement is made to be faithful to it, come what may, let him or her exemplify in the life loyalty, silence and faithfulness despite anything that may happen.

Let each one remember this: Although he owes the duty of loyalty to the organization that witnesses or accepts, his vow; yet, primarily, he is honor-bound to his own soul and the Divine

Law and to his own consciousness [illegible]. Otherwise, he brings upon himself the penalty of a violated trust.

It should be recognized by all that, in the present day, promises, pledges and oaths are necessary. Natural laws obtain in the soul world, as divine laws govern in the natural world. "As above, so below; as below, so above." This principle is no less true to-day than in those of Hermes, the Thrice Wise, who so ably voiced it. In the material world, no business could be transacted without the protection of legal form and documentary evidence of promises and contracts. Chaos would soon reign, and untold suffering result.

The identical principle is true in regard to the soul world; for men of the material realm to-day compose the members of the world of soul on the morrow. Sacred trusts and truths must be restricted so that the ignorant and unworthy may be protected. Under a just law, the man who desires to obtain sacred and divine teachings, but who is unwilling to meet the necessary obligations, is on a par with the man who seeks to obtain goods on credit, but is not willing to give his promise to pay, and who possibly mentally is evolving a plan for the repudiation of his responsibility. He is *like* the man who, according to the parable of the master teacher, wished to "climb up some other way" and to enter otherwise than by the door, thus being like the thief in the night.

The Divine Law *is*. Man cannot change it [illegible] revoke it, nor obtain a stay. Man can interpret [illegible] to others so that they may obey and [illegible] sulting from harmonizing with [illegible]

Man, God's Experience

"Did you ever stop to think that 'We' are really just God's 'Experiences'? That idea came to me sometime ago and seems so EXPRESSIVE that I thought it worth passing along. It is always so difficult to understand just WHO and WHAT 'we' are as distinguished from the Soul, or the Christ within. Of course, the Soul is NOT really The Christ, either, until It has become Illuminated—Anointed.

"In this sense it is easy to see how 'we' are indeed 'asleep in Him' until such time as He is *Raised from the Dead.* We are only 'memories' at best, recorded in His 'Book of Remembrances.'

"This thought filled me with an intense desire to KNOW Him in *this* life. Always before, I used to seem content with the thought that 'I' would be, or had been, 'reincarnated.' Now I realize that it is not 'I' that is reincarnated, but the Soul; and that 'I' would be literally 'lost' until the Soul (Book of Life) in which my name was written, was illuminated. 'I' being the 'personality,' of course, and not the Ego, the Soul." *Extracts from a letter written by one student to another.*

[illegible]

[illegible] gether. [illegible] students [illegible] up that [illegible] I had [illegible] Work [illegible] get that point [illegible] ever. [illegible] ter written by [illegible]

Love plus Service

Love and her handmaiden, service, is the general attitude of mind back of all healthful, constructive, positive, stimulating, cheering, hopeful types of mental action. Malice and the "dog-in-the-manger" attitude in some shade or degree, pervades all negative, destructive, poisonous, gloomy, despondent, heavy, foreboding types of thought. To the one class belong optimism and good-cheer, to the other, pessimism and gloom with its depressing influence. The one is constructive and upbuilding; the other destructive and disintegrating.