

## Editorial Department

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### A PERSONAL LETTER TO OUR READERS

By the time this number of THE INITIATES reaches our readers, the September number will be with the printers.

The September issue closes the first year of its existence under the present management; and, from the letters received from its readers, there is every reason to believe that all are more than pleased with the year's publication.

In order that we may know how large an edition to print of the October number, that being the first number in the new year, and marking the beginning of most of the subscriptions, we ask each subscriber to forward at once the subscription price for the coming year. We ask this in order that there may be no disappointments, that all may receive the October number of 1913 and thus have a complete file of the magazine for the new year.

We ask more than this. We ask you to get one, two, or more new subscribers for THE INITIATES to begin with the new year. According to the testimony of many of you, the magazine has been a source of great help and inspiration; and, if it has been to you, it will doubtless be a great help to your friends.

For one subscriber besides yourself, we will give you any 50 cent book published by The Philosophical Publishing Company; for two subscribers besides your own, any 75 cent or \$1.00 book; for three subscribers, any \$1.25 to \$1.50 book, and so on.

Surely it is worth your while to make every effort to secure one or more subscribers, not only because of the premium book or books, but because of the good it will do your friends to become interested.

During the coming year we will continue the policy of interpreting some Mystic or Divine Law in each issue of the magazine. For instance, in the present issue, there appears an article on "The Status of the Soul," which we consider a clear exposition of the Law that concerns the growth and the standing of the Soul. Moreover, the article is in answer to a letter received from a student.

Indeed, many articles during the year have been called forth by students' questions or by perplexities of thought mentioned in the monthly reports of students. In this connection, the Editor wishes to invite questions from readers of the magazine. If our students who are giving careful consideration to the different aspects of the Divine Law would write to him asking questions on different points they do not understand, it would enable him to prepare articles which would settle difficulties of thought far more satisfactorily than is possible in a personal letter. Even general readers who are not enrolled as students in any of the courses of study are entitled to the privilege of suggesting a subject that they would like to have treated in the pages of the magazine. Thus, the articles in the magazine would be of vital interest in that they would not be on subjects chosen at random, but on topics that are uppermost in the minds of readers.

We take this opportunity to thank you each one personally for your hearty co-operation in the various departments of the year's interests.

We will do our part gladly to make our magazine "speak to the needs" of its readers. Will you do yours? If you will do your part, we promise that the result will be a periodical that holds a place in present-day thought such as no other magazine holds.

THE EDITOR.

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### THE STATUS OF THE SOUL

What is the soul? Do all souls reach perfection? How are we to account for the different stages of development that different souls represent?

These questions are absorbing the interest of many minds. Vital and fundamental in importance they are indeed. Those who hunger for wisdom and enlightenment never find full peace until such questions have been satisfactorily adjusted. On the solution of these problems hangs the solution of all others that pertain to man's eternal welfare. Furthermore, the adjustment of difficulties of thought concerning the soul bears close relation with the greatness of man on the plane of externals—personality and success in life; for according to the greatness of soul is the greatness of man in all relations of life.



Soul can be described only in terms of its relationship with God, its source, and in relationship with other departments of man's four-fold nature. Therefore, to understand what the soul is and its destiny, necessitates an understanding of the four-fold nature of man—body, spirit, mind, and soul.

The body of man is composed of the elements of the earth, it is earthly, it is mortal. The conception of the body is with the father and the mother. The process of fashioning and perfecting it as an instrument of service for a new life, is secret and in darkness. No light shines on the face of the earth while this process is taking place. It is the formation of a new world, a little world, a miniature expression of the great world or universe which man's body represents. Hence, it is called the Microcosm, as the great world or universe is called the Macrocosm.

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

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. In like manner, when the body of a new creature is born, when the body is freed from the waters in which it has been enveloped for many months; when the first breath of life is taken, when the spirit—that is, the individual life separate from the mother—enters the body; when the newly-formed creature is lifted out of darkness and the light of a new world bursts upon it, at that very moment, a soul, an emanation from the Father, is breathed in by the new being. This combination of body, spirit, and soul charges the brain with a quality called mind. Thus, at the very moment of taking in the breath of life, at the very moment of being ushered into a world of light, the new being becomes a four-fold creature, body, spirit, mind, and soul.

But if, as sometimes occurs, there is a mal-combination of the three principles, body, spirit, and soul, due to some structural defect in the brain or to some other cause, there is no mind; and we have what is usually termed, for want of a better name, the idiot, the mindless being, or the one of defective mind.

The body is created and fashioned by the earthly parents. The spirit is the life principle. It is not peculiar to man, nor is it limited to the human kingdom. All animate things, all that can breathe, partake of the spirit; for it is the 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 there is power to breathe. Spirit does not admit of the designation good or not-good. It simply *is*. Man's use of it determines its character in his life.

A certain degree of mind belongs to all things that are born with the necessary combination. Possession of a brain is not limited to the human kingdom; but, in the other kingdoms of life, there is little evidence of a brain that is endowed with the faculty of reason. In kingdoms below the human, there is no evidence of soul as a spark of divinity capable of being developed into the likeness of its Creator. Technically speaking, therefore, the word mind is restricted to the human plane, and refers to that part of man's being which is divinely endowed with the function of developing the divine spark of a soul. In the case of man, mind is that which results from the combination of body, spirit, and soul. It is the connecting link between the three. Its highest function concerns development of soul. Mind is not in itself an entity, nor is it eternal in its nature. It ceases to exist with the severing of the partnership between body, spirit, and soul.

But what of the soul? Is that a new creation also? Is a new soul created with the birth of each new body? Does the soul possess the property of eternal life?

The soul is an emanation from God, the Father. It is a spark of divinity. It is an atom, a seed, a germ, of the divine nature in man. As such, it is at first like the ungerminated seed. The acorn, for instance, in its ungerminated state contains in potentiality all the qualities of the oak. Under proper conditions, it may become the oak. The change from the acorn to the full grown oak is a prolonged process. As a seed, the germ of divinity in man, the soul, contains in potentiality all the attributes and possibilities of the divine nature. When it is breathed into a newly-formed body for the first time, it is like an ungerminated seed. Thus, it is undeveloped, non-individualized, unconscious,, unawakened. Like the ungerminated seed, like the unaroused spark of fire, it is sleeping the sleep of latency, and must be aroused from its sleep and must pass through



stages of unfoldment and growth in order to become an Awakened, Conscious, Individualized Soul. If, during its first pilgrimage, the process of awakening from latency, the process of germination, has begun, then, at the transition called death, it passes to the soul sphere, there to remain until opportunity arises for it to enter upon another earth pilgrimage. Whether a given soul is on its first pilgrimage, is impossible to determine. The only basis of judgment is the standard given by the Master Jesus, "By their fruits shall ye know them."

Indications are that in the present age no new emanations are going forth from the Father. This means that souls now inhabiting the temple of clay have been here before. Some of these have been here many times; some, who have not repeated the pilgrimage many times, are young and inexperienced. While others are here for the last time, finishing their work on the earth plane, rounding out their characters 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 now inhabit bodies or that will take up bodies during the present cycle have been on the earth before, we face the question as to the How and the When of their re-incarnation.

At the change called death, which marks the passing of a soul from its tabernacle of flesh, the soul, in whatever stage of awakening or unfoldment it may be, passes to the soul realm. The length of its stay in the soul sphere depends on the degree and the type of its development. If highly developed and highly charged with the potency of a particular aspiration, it may soon make for itself a suitable opportunity for renewing its contact with earth that it may continue its own development and render its particular type of service to humanity. The particular desire or aspiration with which it is charged becomes a magnetic or attracting force—a force so penetrating and so undeviating in its tendency that it may appropriately be called the power of selection or choice. This magnetic force, or power of choice, determines parentage and environment for the body that is to be its future tabernacle of clay.

To illustrate, the soul of superior development may have learned of the Divine Law and may have been living in harmony with it to the best of its ability in accordance with its degree of enlightenment. It may have definitely placed before itself the goal of Christhood and Conscious Sonship with God, the Father; but, for some reason, it has not fully reached Consciousness of Soul, or Christship. This type of

soul, having put forth conscious effort to attain, has become so charged with the one desire to attain perfection and purity of heart, which leads to Christhood, that on passing to the Beyond it takes with it this one desire or aspiration. This aspiration, having been the predominant, the ruling, passion of the former life, is retained by the soul when it passes to the soul realm. It is concentrated and condensed, as it were, into a penetrating center of consciousness endowed with the power of choice or selection in harmony with its distinctive quality.

Those who make conscious effort in the present life to reach Soul Illumination, or Consciousness of God, whether they really attain their desire in this life or not, have earned the right of choice. To express the thought more accurately, they have condensed the soul into one fixed purpose, one settled conviction, one ruling desire, which manifests itself in the soul world as a developed power of selection or choice in regard to its future condition. For that which we establish in our consciousness now will continue with us until a stronger and different passion takes possession of us. The strongest passion, the strongest aspiration, is the one that always rules. Consequently, through the magnetic force of its concentrated desire, such a soul will be guided to the parentage and the environment that will best enable it to perfect its purpose and to execute its wishes. The soul is so highly sensitized with this one desire and ambition that it becomes its own law of attraction, directing its path to parents who will cherish its inclination and help it to realize its desire.

Parents on earth, while in the stage of preparing a temple of clay, are magnetized with the particular type of conditions that they are capable of giving to the child. On earth, there may be many bodies in process of formation, in as many different homes, representing different types of personality and different interests. In the soul world, there may be many souls in different stages of unfoldment, representing many different types of interests. But the soul that is sensitized with a certain pronounced tendency will have little trouble in choosing its future surroundings. A parentage that is characterized by the desire for an advanced soul as the inhabitant of the body in process of formation and a soul that is characterized by the desire for a home with advanced souls, become to each other mutually attractive and harmonious. Having found satisfactory conditions, the soul hovers about its chosen home awaiting the



time when the newly-formed body shall be ushered into a world of light on the earth plane and shall breathe its first breath of independent existence. With the first indrawn breath of life, the new being breathes into its body the soul of its instinctive choice, wrought into its very fibers while in the process of formation.

There is another class of souls, which, having learned of the Divine Law and the heritage belonging by divine right to all men, having made conscious, deliberate effort, have reached Illumination of Soul, or Christhood, and, therefore, according to the words of the Master Jesus, have found the kingdom of heaven. These pre-eminently have earned the right of choice; rather, these have developed the power of choice. They have developed the power to say whether they will leave the earth for good, and go onward and upward towards perfection or whether they will return to the earth plane as saviors of mankind, as great teachers, great artists, great musicians, great inventors, or as mighty souls in some other line of usefulness. There is no law that can compel these souls to return to the earth plane. Theirs is the right of free-will, theirs is the right of choice.

There are two laws that determine the re-birth of souls. The instances just cited illustrate the law of natural and harmonious selection.

The other law concerns souls which have not reached the stage of development that incites them to put forth definite effort in seeking the kingdom of heaven. This class of souls may have been on earth many times and may have manifested a certain type of faith in God, the Father; but, not having put forth conscious effort to find the kingdom of God within, it has not established in its nature one fixed purpose, one ruling desire. Although it may have lived an upright life while on the earth, it realizes nothing of its own Godhood. Consequently, it does not come under the functioning of the law of natural selection. It has not become sensitized by a ruling passion to attain Christhood, which by its own automatic working, gives it the ability to choose. It is bound in the soul world, as it had been bound during its earth life—bound by conditions over which it has not developed power to exercise control. Hence, when the time comes for re-birth, it is drawn by a law over which it has no power, to parents which are in harmony with its degree of unfoldment. It will be born in a family that is living the type of life it lived in its previous incarnation.

It is possible, however, for a soul that comes under this law of incarnation to be magnetized by some particular desire of another order. For instance, it may be possessed by a powerful passion for music or art, which it was not permitted fully to realize in its previous incarnation. Thus, on passing to the other world, it may be charged with the magnetism (used for want of a better word) of music or art. The soul must remain in the soul realm until it has become free from conditions which became a part of itself while on earth, and free from the attractions of that individuality. As soon as it is free from these, it is ready for another incarnation. The passion that controlled it during its previous life is the attracting power which will draw it to its new parents.

However, countless numbers live on the earth plane without a ruling desire of any kind. They are actuated by desires for this, that, and the other—a motley array of unclassified emotions and interests. Hence, the soul is charged with no marked magnetism that serves as an attracting factor in determining its future conditions on earth. In this case, the attracting power that determines its station in the next earth life comes from parents on the earth who are seeking a soul for a being in process of formation.

Another class of human kind, by far the greatest in number of those born, do not even attempt to make anything of life. They are satisfied to live, not a natural life such as is given the animal kingdom to live, but a life that is characterized by immorality, thievery, cruelty, persecution of others. They live solely for the self, they have no thought for the welfare of others. They simply exist. They may work, may even follow some worthy profession. Having been endowed with the power of free-will, they have chosen the path of darkness. With this class, the soul slumbers, it has never been awakened. On leaving the house of clay, the soul is nothing but a spark or atom of divinity, as it was when it first emanated from the Father. It is still in the unaroused, unawakened, unconscious, non-individualized, ungerminated, undeveloped state that it was originally. Therefore, it returns to the universal storehouse of soul emanations, to God, the Father, whence it came. From there, from the Throne of Fire, at a suitable time, it may again be given the opportunity to enter upon a cyclic round of development.

There is another type of souls that should claim attention—a class to be carefully shunned by honest seekers af-



ter truth. Some men and women—not so large in numbers—have become acquainted with aspects of the Divine Law; they understand something of the possibilities of the invisible forces and energies. They have come into possession, thus, of a certain degree of power. But, being ignorant of the reactionary working of the law of justice, they make ignoble and selfish use of the power they have developed. They make display of abnormal power by abnormal demonstration of phenomena.

Not having the right conception of God, not understanding the practical aspects of the Divine Law, they develop the spark of divinity in themselves into an entity of marvelous power, which they use for ignoble, selfish, and immoral purposes. Instead of developing the divine spark of soul into a glorious, fiery, Conscious Soul that works for righteousness and truth, they have awakened and aroused it to activity and to consciousness 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 symbology, they are “the angels that are cast into the bottomless pit.” These souls are burned up, not by a material sulphuric fire, but by the fires of their own passion. Thus, they are no more; thus in the fires of their own kindling they are no more. Such souls do not re-incarnate. Only such souls as have some chance of becoming perfect and ultimately of attaining Christhood re-incarnate.

What of the monsters that appear on the earth and startle the world with misdeeds, deeds of cruelty and malice—what of these? How does it come that they re-incarnate?

These are souls, which in a former life may have known something of the Divine Law and may have developed great power; but, while they made use of their powers in the wrong direction, they did not carry out their evil intentions to the extent of totally preventing the divine spark from fulfilling its mission. Consequently, under the Divine Law, they were permitted to re-incarnate. Their nature pre-determines that they will be attracted to parents of like tendencies. Thus, they become doubly evil in their inclinations; and we have the monsters of creation, men who stop at no cruelty.

What is to be said of those souls that pass out of life before they reach individual responsibility, infants, children who have not attained the age of accountability, and are

neither responsible for their acts nor able to develop the soul into a state of consciousness? What of these?

There are two reasons for this. First, in a previous life, they may have almost reached perfection; but, passing out of the earth sphere before they had fully attained Christhood, they had to return in order to complete the soul being. Second, it may be that their premature departure from the earth was due to improper care on the part of parents. In this case, they are on the same plane as those who leave the earth in an imperfect state, though not evil; and they will be given the opportunity to return and complete the work begun.

When the soul has reached Conscious Immortality; when it has found Illumination, and has become conscious of its own Godhood, or Christship, it is no longer subject to destruction. Even if it should be in the body of one who through unfortunate circumstances should be led into by-paths and erroneous ways, it would not be destroyed. For, in that case, it would leave the body suddenly through death brought on by accident, and thus become free.

This leads to the consideration of insanity. Is it possible for this misfortune to overtake one who has attained a high degree of soul development?

Insanity is not of the soul, but of the mind. The possible causes are many and varied. It may be brought on by overwork, work beyond the capacity of the body. It may come through some great sorrow, which, being sudden, cuts asunder the controlling forces of the body. It may even be brought on by long-continued use of improper food, the brain and nervous system being so starved that the connecting co-ordinating links are broken.

In any of these cases, if the soul had attained the Christ Consciousness, the misfortune of insanity does not affect it. When the mind is dethroned, the soul will take its flight, and only the shattered body remains. On the other hand, if the misfortune is brought about through deliberate and persistent evil doing, or through immoral practices—sins against the Holy Ghost, they are called—then, in that case, the result is destruction of soul as an individual entity; for the fires of the soul are used to feed the lustful passions. The soul germ, the primitive emanation, cannot be destroyed as such; but, if the spark of divinity has been partially aroused, its fires may be misdirected and misused. Thus, its forces being consumed in harmful ways, the possibility of the soul's attaining conscious Individualization is



prevented. This is spoken of as destruction of soul. The primitive soul emanation returns to the Father to be used according to the laws of its original nature.

The building, or the development, of soul into what it is to be or not to be, is clearly illustrated by Jesus in the parable of the talents; the conclusion is unmistakable that man may use or not use the talent entrusted to him. He has free-will to do or not to do, and no one can say him Nay. The original emanation from the Infinite is eternal in its nature, and as such is indestructible. In its original condition, it is by no means a soul properly speaking. It is the potentiality of a soul. It is the talent for man to use, to develop, to enlarge. It is the seed of divinity that must pass through the stages of germination and growth until it has attained independent individual existence on the plane of Soul Consciousness. It is the spark of latent divine fire that may be fanned and fed until it becomes the full Flame of Christ Love—the Christos.

Man is given free-will to use or to abuse or not to use, to develop or not to develop, this germ, this spark, of divinity. If he does not use it, if he does not nurture and feed and develop it, it remains non-individual, unconscious, and latent. If he uses it, if he develops it, it may eventually become the Christos, that which it is destined by divine right to become; it may attain conscious independent life on the plane of Godhood or Christship.

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### THE SUN A SYMBOL OF DEITY

To the Egyptians, our visible Sun was the representation of the Invisible Spiritual Central Sun of Divine Wisdom, named the Sun-God, Osiris, unknowable to external sensation, but manifesting itself as Horus, in our Christian sense, Jesus in the hearts of mankind; becoming Regenerated within the souls of the pure by the power of our eternal mother Isis, the ever-immaculate Virgin, the Goddess of Nature. To them, "God" was not a limited being, but the Eternal Cause of all manifestations of power within the realm of matter and in the kingdom of spirit, containing within itself everything that exists, and yet in consciousness being superior to all beings. While all things are living and changing in Him, He remains always the same; tranquil in

His eternal glory and undisturbed by any external influence. He does not descend to us; but the gifts which we receive from Him differ according to the position we occupy in relation to Him.

Those who desire to know whether these doctrines are true need but to look within their own minds; for man is an Image of his Creator. They will find therein a continually changing region of thoughts. Subjective forms of all things throng that interior realm, ever changing, and without end. But, if they will penetrate deeper, even the realm of the spirit within, they will find a tranquil place and a principle whose state of consciousness is not affected by the changes going on in the mind; and yet these changes are produced by that principle, sending its rays into the world of ideas existing within the mind. The Divine spirit in man does not descend to the sphere of man's intellectual understanding; but man may rise up to it in his thoughts. There are periodical changes taking place in the mind of man, similar to the astronomical changes in the universe. There are ebbs and tides of thought, as there are ebbs and tides of the ocean. There are times when man involuntarily approaches nearer to God, and times when he recedes. The Egyptians knew that all the mental processes going on in the minds of men are images on a small scale in the Universal Mind, and that external phenomena are the shadows of internal realities. Being aware of the unity of the All, and knowing the nature of the spiritual forces in the macrocosm of nature and their correspondence in the microcosm of man, they studied the position of the stars, to know the time when humanity would again approach near to the Divine Sun of Wisdom. They were able to tell the changes occurring in the spiritual condition of mankind by studying the position of the visible sun in relation to the zodiac.

Herein is the mystery of the Egyptian Religion. The student will know that the Spirit or the Soul in all Religions is the same, and that the forms of all are but the houses wherein the spirit dwells. True, in many cases the spirit may be weak, but, nevertheless, the spirit is there so long as the form remains.

The real object of the Ancient Egyptian Initiation, as it is in the present Initiation in the Temple of Illuminati, is the union of the individual soul with the Universal Spirit, the attainment of self-control, the divine communion or spiritual perfection.



As is well known, in the Egyptian Initiation there were both the inner and the outer explanation of the mysteries. In other words, there was both an open and a secret worship. This must always be so; for, no matter how sublime the teachings of a Fraternity may be, they cannot be given to all alike and there must therefore be grades, or degrees. True Initiation is not a matter of degrees conferred, but rather a state of development.

The end, as well as the nature, of all the mysteries must be the same—to teach the doctrine of Immortality, or a life beyond the present state, and further, to teach man that he is the Temple of the One God; or, in other words, to teach that man, through training or initiation in the Mysteries, will become a very Christ, that he may come into touch with the Temple of Light in the Invisible world.

It must be remembered that in none of the mysteries was an eternal hell or eternal punishment taught. The grand doctrine was the Law of Karma; or as Christ worded it: "Ye shall reap as ye have sown."

The two great mysteries of the Ancient Initiation were the teachings concerning the existence of the One Supreme Being—the One God—and the future state of the soul, which naturally included pre-existence. Both of these mysteries were taught to the people; but they were not understood in the sense in which they were taught in the Inner Mysteries. The people could not comprehend that they themselves, or rather, their own consciences must be the judge of their own acts.

Osiris in the outer was the type of the active, generating, force of nature and the elements. Isis, on the contrary, was the passive, or receiving, force, the power of conceiving and bringing forth into life in the sub-lunary world. Osiris was adored in the sun, whose rays vivify and impart new warmth to the earth, and who, on his annual return in the spring, appears to create new organic bodies. Isis was the symbol of the earth or sub-lunary nature, in general. United to each other, Osiris and Isis typify the Universal Being, the Soul of Nature.

Isis means Light. Light is Life. Thus, the Temple of Isis really means the Temple of Light. St. John taught: "In Him was life; and the life was the light of Men." Isis is the equivalent of Jesus, spirit-soul. The spirit is "I" and the soul is "Eus" (Isis)—that is, "Jesus" is the spirit-soul, which forms the Eternal "cross" resulting in the manifestation known as the body, it being the expression of

the "Christ," or inner activity of spirit-soul. It stands as the symbol of the spiritual power existent in man. Thus, we find the real meaning of Isis.

The Ancient Brotherhood of Egypt did not worship the visible sun; they regarded it only as a symbol. The modern profane world classes these Ancient Priests and their Sublime Wisdom Doctrine of Isis and Osiris as "heathen worship." Nothing can be farther from the truth. The Ancient Brotherhood did not worship the visible Sun, but looked upon it only as a visible representation of the Invisible God-head.

The Sun-fires can never die out; consequently, they are immortal, as is the soul of man. They re-create their own fuel, they re-generate their own gases and forces, which compose the heat, light, and life of the Sun. The Sun is the basis of all light, all heat, and all being in the universe; the furnace of the ever-consuming, ever-living, life-giving fires; the foundation, source, and constitution of all that is.

The Sun of the spiritual plane can be known only through Soul Development; for, through development of soul, both the Light and the Sun of the soul may be found out, seen, and known. The Osirians of Egypt knew this and taught it as no others could; and the Temple of Illuminati, can teach humanity today as truly as did the Osirians of centuries gone by.

Is it any wonder that the Egyptians took the Sun as the symbol of God? Is it any wonder that Osiris was called the Sun-God? If the thinking man will give these things but a little of his attention he will find that their religion was the only truly scientific one; but he must ever bear in mind that Osiris was their God, the same as God is the God of the Christian, and that they did not worship the visible Sun, but simply took it as the symbol of the greater Sun-God—Osiris.

The vehicle of the Life Principle of the Sun is Light, that brilliant luminance that radiates from the Sun. Light is itself a product, and not simply an element. Fire—the Soul—is the primordial element from which are derived all the forces of nature. It is for this reason that all altars had an ever-burning fire, a representative of God and Universal Life.

The Temple of Isis is simply the Temple of Light; and thus, once again, on American soil, is to be found an Ancient Institution.



### HIGHEST MAGNETIC, OR AETH POWER

Within every living thing, there is a power, a force, called magnetism. This power, this force, this energy, may be in different states of manifestation: it may be latent, it may be inert, it may be in an active state, or it may be reversed—that is, the power may be negative and of no use to its possessor, or it may even be misdirected and thus be a positive detriment to the possessor so long as it continues to be reversed.

There are individuals who possess such startling personalities or attractive, magnetic power that they command the instantaneous respect and attention of vast multitudes. Their very presence sends a thrill of admiration and interest through one's whole being. They exert a wonderful influence over others.

There are other individuals, the vast majority of those whom one meets, who have neither an attracting nor a repelling influence over others. This class of individuals is simply negative. They have the power of magnetism within; but it is in an inert state, it has not been aroused. They do not know that such a power is potential within their natures; consequently, they make no effort to develop or to use it.

Again, there is a third class of individuals, though not so large in numbers, who repel others the minute they come in contact with them. These are the people in whom the magnetic power or energy has been reversed.

Man is much like a dynamo connected with electric batteries.

If the dynamo is properly set up, connected, and put into operation, it will continue to charge the storage batteries; and life can be taken therefrom as long as it continues to run; or, if power is not taken from the batteries equal to the amount generated, the accumulated power may be used even when the dynamo is not running. This corresponds to the class of individuals whose organisms are harmoniously constituted. They are, therefore, a dynamo that is continuously running, from which there is a steady flow of magnetism, which, being healthy, is an attracting power. It is of paramount importance, however, that men and women who are naturally magnetic should learn not only how to use their powers for the greatest good to themselves and others, but also how to generate power, so that they

may accumulate and store it up to draw upon according to need.

The dynamo may be properly set up, it may be properly connected with the storage batteries, all connections may be properly adjusted; yet, unless it is set into operation, there will be no current flowing therefrom into the storage batteries. It is therefore lifeless and inert. This is like the class of individuals who are not naturally magnetic. They are harmoniously organized, the dynamo is within their being, the storage batteries are adjusted, all is in good order; but they know neither how to operate nor how to use the current. This class of individuals should learn how to generate the current and how to use it. They must realize that the dynamo is within their natures, that they themselves are the storage batteries, and that it is possible for them to understand and to gain mastery over the apparatus that generates power. Thus they will be enabled to maintain health, happiness, and success.

Again, the dynamo may be properly connected in every way and may be in running order; but for some reason it has been reversed, and as a result there is no current from it, and the storage batteries are not being charged. This corresponds to the third condition mentioned above, persons who have all within them, in whom there is much magnetism, but, on account of some fault or defect, the polarity has been reversed, and instead of drawing others to them they repel. They must learn to reverse the polarity, so that instead of repelling and antagonizing they will attract the conditions of their choosing. Thus, success, happiness, and health will be theirs.

Persons who are naturally magnetic can use only so much of this force as is being normally generated. They understand neither the law of its generation nor the law of its use; consequently, they continue to be magnetic powers only while conditions are favorable. As soon as anything reverses their power—unkind thoughts or unkind deeds and words—they prove to be as great failures as they were formerly great successes.

Much has been said and written about the power of magnetism. Great and wonderful it is indeed; but there is a power far superior to magnetism even in its best form—a power known by comparatively few people, a power put into practical use by comparatively few even of those who know of its existence. This power is what the School of Initiates is pleased to call the *Æth*.



The Æth is used in the same manner as magnetic power. And, just as the dynamo, so-called, in the human being is used for the generation of magnetism, so is the magnetism already generated used for the absorption of the Æth power, which comes from the Æth world.

There is, however, a great difference between magnetism as usually understood and the Æth force, a difference as great as between day and night.

For the generating and storing up of vital or magnetic energy, it is necessary for man to meet certain conditions, both mental and physical. He must attend to the requirements of physical health and strength in regard to proper food, satisfactory elimination of waste material from the organism, cleanliness of every type, sufficiency of sleep under normal conditions, as well as wise control of thought habits. Through such means he is able to generate and to store up magnetic and vital power, which gives him the ability and the inclination to work and to accomplish.

But to be possessed of magnetic power is by no means enough. If man wishes to attain the highest, if he wishes to attain Mastership, he must learn to make definite use of his magnetic or vital forces in drawing to himself the Æth forces direct from the Æth spheres. The physical and mental conditions necessary for the generation and the accumulation of magnetism are still to be regarded important, and should still be observed with conscientious carefulness.

Indeed, it is necessary for man to have an abundant supply of physical vitality and a masterful control over his own thought habits and mental conditions, before undertaking to connect himself with the Æth forces from the Æth spheres. This, for the reason that the Æth energies are energies of living fire, energies that are destructive to all unwholesome conditions. Consequently, it would be hazardous for one whose health is in an impaired state, one whose mental atmosphere is miasmatic with gloom, depression, or a sense of injury and failure to undertake drawing in and storing up the Æth forces and energies. The forces from the Æth spheres are so penetrating and so mighty that they would prove destructive to one whose organism has not been subjected to thorough preparation for them.

It is possible for the poorest specimen of humanity, 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 his transformation will be in process of time, that he cannot jump

suddenly from the state of disease, discouragement, and failure into a consciousness of the Æth forces and energies. He must begin a new life, a new existence; he must give up old, destructive habits, both physical and mental; he must form and establish in his nature new, constructive habits, both physical and mental. He must gradually build up his broken-down system. He must learn to generate and to accumulate and to conserve physical forces and vital energies. He must learn to direct and to use magnetic or vital powers in channels of usefulness and goodness. He must learn the cause of failure, illness, inertness. He must learn to remove the cause by substituting conditions of success, health, and activity. He must gain command over selfish tendencies.

Only after he has established conditions of health and vitality; only after he has established in his heart an appreciable degree of love, forgiveness, and kindness toward all creatures; only after he has accumulated a certain amount of magnetic power; only after he has gained a strong hold on his own will-power; only after he has reached a certain stage of development of soul, and is conscious that the Fire is burning on the Altar and that Love has been established on the Throne as Supreme Ruler in his domain, and that correct understanding of the Divine Law has become the actuating principle of his life—then, only, is it safe for him to take active, definite, deliberate measures to draw in and to store up the Æth forces and energies from the Æth spheres. Thus, the magnetic or vital forces already generated and accumulated in his organism will act as a shell, a shield, a protection, to the finer Æth forces as they are admitted into his life. The law of love and forgiveness, having been made the ruling motive in all his activities, will insure him against 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 use of the Æth principle.

This leads to the emphasis of the first difference to be noted between magnetic force and the Æth forces: the Æth power cannot be used for evil. Whereas magnetic force and vitality may be directed into channels of harm and destruction to others, the Æth essences can be used only for good. This explains why it would be hazardous for one to undertake direct contact with the Æth spheres unless he has



previously undergone thorough purification both physical and mental in preparation therefor. The pure fires of Æth are instant in their consuming power; their fine rapid vibrations cause immediate devastation to gross material with which they come in contact. Thus, if man should undertake to use them with selfish or impure motives to the harm of others, it would result in his own destruction.

Electricity is a wonderful power and may be applied to the most beneficent purposes. It is intrinsically a beneficent force of nature. But, misapplied or mistakenly directed, its charge may result in instant death to self or to others. Likewise, the Æth essences are a factor for good, the most powerful known to man, but, deliberately used with intent to harm others or deliberately used for any evil purpose, they may cause instant death to him who attempts to misuse them.

After the resurrection of the Master Jesus, his first words to Mary were: "Touch me not for I am not yet ascended unto my Father." It was dangerous even for the purified Mary to touch his body immediately after he had risen from the grave. This is an instance in which the body, through a certain system of life and training, had become charged with pure Æth, a body of pure fire, as it were, consequently, destructive to everything that had not previously been prepared to receive it or to come in contact with it.

Naturally, this is an extreme illustration; for it is only once in a cycle that a man so lives, so thinks, so acts, so loves, as to become fully charged with pure Æth, and therefore so strong, so powerful, so charged, as to be destructive to all gross matter with which he may come in contact.

With the ordinary man it is different. There are so many things, so many interests, to take his attention, that it is only at odd moments or at a set time that he can meet the conditions necessary for drawing in and storing up the Æth forces and energies. It is well that this is so; for, at the times especially dedicated to this purpose, he can accumulate sufficient for his actual needs and for practical use in the demands of an active life.

Legitimate use of the Æth forces is limited to channels of nobility and usefulness. They may be directed into channels that will bring success in some special line of endeavor, as: teaching the Divine Law, and leading others to the light; healing the diseased and broken-hearted; uplifting and enlightening humanity through inspirational expression of art; administering justice in courts of law; master-

ship along lines of Mystical study. In fact, they may be directed into channels of success in any worthy occupation or profession. But, first of all and through 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 mastership in one's own thought realm, in one's own interior universe, prototype of the great universe in which man lives outwardly. To exercise within one's own thought domain mastership and superior authority in harmony with the ideal of love and justice—this is the first requisite of a success on the material plane that deserves the name of success.

Too much emphasis cannot be placed on the importance of lofty and worthy motives in every avenue of life. He who wishes to connect his consciousness with the infinite resources of the Æth spheres must be sure that the dove of "peace on earth and good-will toward men" hovers over his life.

Little can be said in a general article concerning the methods that enable one to establish conscious connection with the Æth forces from the Æth spheres. But it is safe to say 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 one-ness with the Center of Æthic power.

The other respect in which the Æth differs from magnetic force is in the fact that he who uses 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, so much so that he fascinates and charms those with whom he comes in contact; yet, to all appreciable purposes, the force is unknown to him, it is unseen and works in a mysterious way. It is invisible to the possessor and to others, no matter how great a fund of magnetism and vitality he may possess. With the Æth forces and energies, it is far different. When man begins to accumulate them, he is also able to see them; for, as he charges his system, they appear like unto a flame, like unto fire, but purer and clearer than any form of material fire. Just as one sees sparks of fire when the dynamo is charging the cells with electricity, so can a man see the fires of Æth when he is charging his organism with them.

And, what is still more wonderful, when the Æth forces and energies are used in the treatment of disease, the healer



can see a current of purple fire leave the Center within, the storage batteries and cells, and follow the arms to the hands, and enter the body of the patient.

These sayings are not idle dreams. They are facts, facts which can be proved to the satisfaction of every student who persists in meeting the necessary conditions. Moreover, the greater number of students at the present time are regular physicians in good standing, who are following the instructions and the training for the sake of better qualifying themselves for healing. The art of healing by means of applying the Æth forces is thoroughly scientific. The method may be subjected to scientific analysis and may be directed in treatment of disease with as much precision as electricity or any other mechanical agent.

In the olden times, when Egypt was in its glory, when mighty temples and glorious monuments were built—in those times, there was a Priesthood of men who lived in harmony with the Æth world. They gave their entire time to helping the unfortunate and the discouraged, those who were ill, and those who were struggling under hard conditions. Their mission was to guide and to guard and to protect neophytes under training, that they also might become Priest Initiates.

In that age, the Priest Initiates were men of mighty power, men who healed by a touch as the Master 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, thus thinking and acting, they were enabled to accumulate Æth force to such an extent that they were Masters indeed in the true sense of the word.

With the fall of Egypt and its Schools of Initiation, things changed; and the dark ages followed. Nevertheless, throughout the centuries, there have been at all times Æth Priests who were capable of mighty works. Yet, 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 manifestation of Deity.

Now again, as the world is once more nearing the end of a cycle, as men are beginning to look for a new Messiah, there are coming to the front those who seem to be willing to take upon themselves the Vow of the Æth, and to enter upon training in order to become Priests of the Æth.

How great the re-born Priesthood will become no man can say. But many believe that the ancient Egyptians are being re-born, and that a mighty civilization will be the result. Thus we may confidently look forward to a great and mighty revival of religion—a religion not of faith alone, but of works as the demonstration of faith; a religion that has to do with the Illumination of each individual soul; a religion that shall rule all efforts, all acts of life, not by some dogmatic formula, but by the spirit of love and justice.

And, most naturally, the men and the 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; those who know the power of the Most High because they have loved and obeyed Him; those who know the powers of the Æth, and are qualified to use it. Thus, in time, a civilization will spring up destined to outshine every former civilization, even the one that graced Egypt with its glory.

Moreover, the temples that will be built by this new civilization will be far superior to the temples of old; for they will not be built through the hardship of slaves driven by the whip, and half-starved. They are to be built by men who understand the truth, and love the work. They are to be, therefore, temples of love, instead of temples in which are accumulated millions upon millions of groans, and rivers of blood, of those building them.

The music will be the music of the Spheres; for, as this new civilization comes, so will new musicians come with it—men and women whose hearts are attuned to the music of the high heavens, and who will make record of this heavenly music in order that it may be heard by those whose hearts, souls, and ears are not yet attuned to receive it. Moreover, artists of the Æth age will not be afraid to give celestial music to the world, they will work for the mere love of working, knowing that as they dedicate themselves and their work to the Most High God, to the All-good, to the Creating Force, all will be well with them.

And this is the knowledge—knowledge of the Æth—that is being taught to a few earnest unselfish souls, to those who are really seeking the truth, really seeking a way to help others less fortunate than themselves. These are they who are trying to cast out selfishness, malice, bigotry, harsh judgment of others, all criticism of others. They are the few who are beginning once again to have faith in God and



faith in those who are appointed by God to spread the truth, but who are suffering on account of this appointment.

But what of the advance guard of workers? As in all ages of the past, the first masters had to suffer and go the way of the flesh. They were born in mortality; and, therefore, after their work is done, they will pass the way of mortality. But 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 in order to show the way to others, so will it be with the Priests of Æth who are paving the way for the new civilization, showing others the way and preparing them so that they may become teachers and leaders, to usher in the civilization that is to come.

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### OLD EGYPT

A philosopher who loves the old Egyptian Philosophy has said: "Listening, we hear; looking, we see; in the silent spaces long vanished scenes and events are before us. Passing from the busy sounds of outer events to the *inner* stillness we hear the murmur of the rising tide of human souls breathing upon these western shores; and afar the music of waves beat as this human sea of souls is driven in this present age, seeking evolvment higher up on the spiral scale here and now; souls from the long past; the many bearing stains and darkened records of former misspent incarnations; some even blackened and scarred by awful deeds; some just beginning; some utterly lost, their individuality appearing in their present bodies for the last time; and the *few* bright and shining ones who have afar back 'washed their sins away in the blood of the Lamb.' "

By saying "Washed in the Blood of the Lamb," we refer to the ages-old Egyptian Doctrine of Re-generation. This doctrine teaches that the blood symbolizes Re-generation, and that re-generation must always come through attaining to Christhood, the recognition of the Universal Christ Principle, and thus the finding of the Christ *within*.

Each human is to a large extent what his soul makes him together with the traits inherited from his physical ancestry; on the other hand, his soul is just what he has made it himself in past lives, and will be for the future just what he is now making it and what he continues to make it in

present and future lives. This implies most certainly that whatever is his lot he has made it for himself.

This brings us to the fact that the Great Master Jesus was not such because He was originally greater in soul than any other beginning soul, but that He was in that incarnation just what he had made Himself in *past* lives, no matter how few or many they may have been. This brings us to the one great fact and absolute law, which is, you and I may be in the next sphere just what we wish to be, provided we live in accordance with that desire in the present life.

Bear in mind, the physical ancestry that each soul seeks in re-incarnating, in so far as such can be supplied by the world at the time, is determined by the character that its past lives have given to it. Hence, the soul and the personality and the Karma attached thereto of which any human finds himself possessed are just what he himself has made them. We see through soul vision an ever-increasing host of souls re-incarnating in a powerful and growing civilization; growing in knowledge, prosperity, material power, and, to a certain extent, in spirituality.

Through the soul's eye which has opened because of his own evolvment either in this life or in past lives, the Illumined Brother beholds in each personality a hidden being which in its beginning was endowed with potentialities capable of attainment to Godhood or the reverse, according as subsequent lives might choose to follow the right-hand or the left-hand path constantly offered in every life. It is for this reason that a Temple of Illumination is of so great necessity at the present time. All human beings should be taught, in so far as they are able to receive; and thus they will be helped on the better way.

Plenty of opportunities are given each one to reach the higher planes. These opportunities come in the seemingly ordinary affairs of every-day life. By the undeveloped personality they are never understood as such directly, or as representing the Universal Christ forces in one aspect, and non-good forces in another. Only the Illuminated human understands in each person, each event, and each circumstance, the real meaning and the source from which they come. The profane world knows nothing of the universal laws nor of the intelligent beings who operate them. But though unconscious of these higher laws, every human endowed with a conscious soul and with a mind and reasoning faculties is capable of knowing through intuition, and of choosing between right and wrong.



The Law of Being of each human determines that he shall be entirely free to choose either the good or the evil; but the Law also determines that he shall be fully responsible for his choosing and must himself meet the consequences of his choice, be it Immortality or retrogression.

Illumination is the attainment, through evolvment of the inner faculties of perception, of conscious and *real* knowledge which does not require visible images or forms for the operation of thought or memory; though indeed, where images are formed at will from such higher perceptions, they will necessarily be truth, and not illusions formed from individual ideals as is the case with the unenlightened.

In modern theology man never hears anything about *all* men becoming Masters and Christs, nor does he hear anything giving him the slightest guidance or enlightenment toward the knowledge of how to find his own soul that he may become such a master and thus find real salvation which saves and in which there is certain Immortality; nor does he hear that there is a way by which he may gain full knowledge and come into possession of complete use of his own Soul *while he is still in the body*. And finally the millions have not as yet been taught that all men are potential Sons of God equally with the Masters. If they choose as did the Masters, if they enter the door to the Temple of Light, which is the only way of truth and ever has been, through these teachings, they become Christs and Initiates and Sons of God.

What is meant by the saying that Jesus or any other human is a Christ? It means that He has become, through evolvment on the Mystic Path, a Master of Love. For the Universal Christ and the Universal Principle of Love are the *same* thing.

No man can attain to Initiation except through the means of evolvment or Development of the Soul. This is the only way.

It was through the great Osirian Order that Egypt became what she was. All Ancient symbols originated in that Order; all the wisdom of this classic land was taught through the Osirian Brotherhood. Egypt fell because she forgot to worship in purity, forgot that hers was a Wisdom-Religion and not a worship of forms.

As man's consciousness awakens, his past unfolds and in the eternal memory of his own soul he reads the story of his

lives from the long ages gone before; and thus he finds himself. His awakened consciousness becomes illuminated, and he comes into the attainment of knowledge in which all things are made plain to him.

The Master-Christ attained His greater degree of being *only* through a greater degree of well-earned merit even as the Path is open to every man who *wills* to do likewise; for the supreme justice of the Absolute has equalized all things, and there are no inequalities except such as man has made for himself, and for which he must suffer until he has himself re-established equality which has been lost through his own fault, and which none but he can redeem.

Over human kind stretches the "Veil of Isis" which, in the blindness of his earthly vision, prevents him from viewing the truth, and from perceiving the "Light of Osiris." Man upholds the power of ignorance, of man-made creeds, and dogmas, and superstition.

All my readers must remember that to the Ancient Egyptian the Osiris had the same meaning as the Christ has to the Christian. Isis is the same as Mary. Thus, when we can read behind the Veil will we see that the foundation of all Religions are the same.

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### SYMBOLISM OF THE STARS

The law of symbolism is the divine language of Mother Nature, and nowhere do we find it so sublimely illustrated as in the starry heavens. Astrology, the Science of the Stars, has always been, and still is, the divine center of real learning.

Under careful conservation of a long line of gifted seers, it was a strong factor in the wisdom of ancient Egypt. And it is not lost to us to-day, but is standing out clear and beautiful in the majestic silence of night, patiently waiting to be read by man.

It is a sublime book of wisdom written by God Himself, to convey to His children the knowledge of His power; and never will that book be closed to the searching soul. But, in order to trace out the external symbols of physical life, the student must be familiar with astronomy. The Zodiac, or the twelve constellations through which the sun passes in his apparent daily journey among the stars, is rich in symbolism, and is the center around which the study of



astrology clusters. It is studied astrologically from four aspects:

First, The Symbolical, which applies purely to the mystic significance.

Second, The Kabballistic, that which applies to the various occult forces in nature.

Third, The Intellectual, which applies solely to the mental plane.

Fourth, The Physical, which applies to the gross, natural, and passional planes.

Of these four aspects, let us consider in detail only the Symbolical.

1st. Aries, the Ram, represents the sacrifice, also the Spring—the commencement of a New Year.

2nd. Taurus, the Bull, represents fecundity and procreative powers, and also husbandry.

3rd. Gemini, the Twins, represents unity, the strength of united action and of matehood.

4th. Cancer, the Crab, represents tenacity of life, and its sustaining forces.

5th. Leo, the Lion, represents strength, courage, and Fire.

6th. Virgo, the Virgin, represents chastity, abundance, contentment.

7th. Libra, the Balance, represents justice.

8th. Scorpio, the Scorpion, represents death and deceit.

9th. Sagittarius, the Archer, represents retribution, and also hunting, sports, and again authority and worldly wisdom.

10th. Capricorn, the Goat, represents sin, hence the offering of a kid as an atonement for sin.

11th. Aquarius, the Water Bearer, represents judgment, and spiritual baptism.

12th. Pisces, the Fishes, represents food. Fish is symbolic of the spirit, which feeds fully all the gathered multitudes, yet plenty to spare.

The Zodiac is also divided into four groups of three constellations each. These groups represent the Four Great Elements: Fire, Air, Earth, and Water, and are known as Four Triplicities, or Trigrams.

1st. The Fiery Trigon represents animal courage, and governs the East. The signs in this Trigon are Aries, Leo, Sagittarius.

2nd. The Earthly Trigon represents the North, and symbolizes frigidness, hardness, materiality. The signs in this Trigon are Taurus, Virgo, and Capricorn.

3rd. The Airy Trigon represents the West, and symbolizes motion. The signs under this Trigon are Gemini, Libra, and Aquarius.

4th. The Watery Trigon represents the South, and is the aspect opposite the North. It is the frozen melted; the hardened liquified. It symbolizes the resurrection. The signs belonging to this Trigon are Cancer, Scorpio, and Pisces.

The twelve signs are also symbolized by gems, and each one rules a part of the body, and also a planet and a color.

The Sun symbolizes the spiritual source of all. The Moon stands for the soul, and the planets for the seven senses. The Planets also represent a metal.

What we have considered merely touches the vast subject of Star symbolism. The study of the stars opens up a boundless field of delight, and spiritual unfoldment, and uplifts the student on wings of inspiration and emotion. Nature is shy, and reveals her choicest beauties and secrets to those only who are willing to sacrifice in her behalf.

If one will arise just before dawn, and, alone in the silence, look into the glittering heavens, "all throbbing and panting with stars," he will learn divine lessons of mystic symbolism and realize the invisible chain that connects his soul with God; and he will learn that he is himself a progressive conscious immortality.

LISSETTA MEGERLE.

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#### GIFTS.

Labor and rest,  
These are the best  
Blessings that heaven gives;  
And happy he  
Who makes them be  
His gladness while he lives.  
With every day  
To wake and say:  
Thank God for work and light!  
And when at last  
The day is past,  
Thank God for rest and night!  
This is to find  
Sweet peace of mind;  
To know life's precious worth;  
God's gift to take,  
And with them make  
A paradise of earth!

—*Frank Dempster Sherman.*



### HOW LONG SHOULD MAN LIVE?

Man should live to be one hundred years old. There are many who do live to this age. The reason why more people do not reach this age is that they do not live healthful lives. A large per cent. of the human family die in infancy. Aside from the inhumanity of infant deaths that might have been prevented, here is a great financial loss to any country.

We inherit a tendency to long life and yet without this inheritance we may live long lives. The writer belongs to a long lived family. His mother died at the age of eighty-two years; his father at the age of nearly ninety-four years, the last thirty years of his life being that of an invalid. He has several relatives who lived to be nearly one hundred years old.

Nearly all who lived in the past have had an insufficient supply of fresh air, especially in sleeping rooms. In the past there has been a prejudice against the night air, whereas night air is just as pure as it is in the daytime, though the air receives some vitalizing element from the sun. The present tendency of humanity to sleep in rooms with windows thrown open and fresh air blowing in and through the rooms should increase the length of human life nearly one-fourth. We cannot have pure blood unless we breathe pure air and we cannot have pure air unless we have ventilation and a free circulation of air.

While I cannot be called a strict vegetarian, I eat scarcely any meat and believe that excessive meat eating has greatly shortened the lives of past generations of men and women. Never before in the history of the world has there been so much fruit consumed as at present. Fruit eating will add to longevity in the years to come.—*Green's Fruit Grower*, May, 1913.

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