

Editorial Department

The present number of THE INITIATES completes the first year of its existence in its present form; and we are rather proud of the results achieved so far.

When we started the magazine a year ago, it was our intention to issue, each month, a sufficient number of the magazine so that we would have, at the end of the year, a number left of each issue, and then have these bound so as to be able to supply back numbers in bound form to those who were not subscribers. But the demand for back numbers has been so great that only a very few are left, and the demand is still continuing; and the only way for us to supply the articles as they appeared in these numbers will be to issue the special articles, those which had to do particularly with some Divine Law, in book form, which we hope to do before the end of the present year.

There are still a number of complete sets to be had; and, as long as these last, we will supply new subscribers with the back numbers.

One might be led to question, why this demand for the back numbers of the magazine? If we consider that in each number during the past year, some special aspect of the Divine Law has been given special attention, this question is fully answered.

Very often some student, coming, as it were, against a stone wall, and not knowing how to proceed, wrote to the editor, presenting his difficulty; and his questions were answered in the form of an exhaustive article.

During the coming year, we expect to continue this same policy; and the subscribers will receive articles during the year, which would, if bound in book form, cost them a number of times the amount of the subscription.

In the present number of THE INITIATES will be found an article on Miracles. This has been called forth, and made necessary, by the fact that very many of those who have the Christie Interpretation of "St. Matthew" could not understand why "walking upon the waters" should be considered as a natural event, and "the feeding of the five thousand"

as symbolic. In this article a clear and rational explanation is given.

Another article, "Thought and the Æth Forces," should receive careful study.

The sincere student should bear in mind that every known machine is patterned after the human body. Thus the telegraph is fashioned after the nervous system with its many stations and its one central station; and it is thus with every other machine.

In order to make plain the possibility of using the natural forces for the greatest power, the being, called man, is considered analogous to the Electric Light Plant; for the Electric Light Plant is a perfect prototype of man's organism.

The controlling of the thoughts is but the beginning of power; but this beginning, if carried on rationally and systematically, leads to the Æth with its powers, forces, and energies—powers, forces, and energies so great that but few men have ever dreamed of their possibilities.

The third article, *The Leaders*, needs special attention. We are facing a crisis in the world's history that must be met squarely or we will have the same results that were had in Rome, in Greece, in Egypt, and in other countries that had reached the heights of civilization.

There came a time in the history of all these countries when the people demanded something greater and better than materialism, something greater and better than orthodox interpretation of the Laws of the Father; and, when nothing to satisfy them was forthcoming, they drifted in gross materialism, sensualism, and destructive living, which brought ruin to them in a very short time.

We are now at the same place, and unless the multitudes are given a rational, practical, and withal, a mystical interpretation of the Divine Laws, an interpretation that will show them the *why*, our civilization, like theirs, will fall.

The Church of Illumination is furnishing an Interpretation calculated to satisfy this need—an Interpretation that is sane, rational, and above all, mystical and Soul-satisfying. But, in order that the multitudes may be reached, sincere teachers will be needed, leaders and teachers that have faith in the system; but, in order that this plan may be successful, these leaders and teachers must be able to manifest the fact that criticism, ill-feeling, judgment of others, and the other carnal passions have been transmuted into the qualities of love, forgiveness, and genuine interest in the welfare of others. Unless they manifest this, they

cannot lead others; for, mankind generally does not judge by what we teach, but by what we do, by what we show forth or manifest.

We wish to call special attention to an article that will appear in the next number of THE INITIATES. This article is entitled "The Divine Law and the Unborn." It has to do with prenatal culture, with the building of the new temple in which a soul is to dwell; but, more especially, it has to do with the *drawing, to that temple, of a great soul, a soul that is to be a genius or a leader of mankind.*

The future of the world rests upon the ones now coming to the world from the Soul Spheres. If those who have faith in the teachings of the Temple and its interpretation can be led to see the necessity of the reincarnating of a few advanced souls, then all is well, for a few such would save the world. It must be here stated that the same laws taught in this coming article are as readily applied by those who do not believe in reincarnation as by those who do, for the *Law is.*

In closing, we once again wish to call the attention of every reader to the necessity of renewing his or her subscription at once and of securing as many new subscriptions as possible.

Within a month after the issue of this number of THE INITIATES we believe that "The Mystical Interpretation of St. John" will be ready. If any subscriber will secure only three subscriptions to the magazine, a copy of this book, in regular silk cloth binding, will be given as a premium.

"The Son of God" should be ready about the same time; and any subscriber securing but one new subscription will be given a copy of this book as a premium.

If you have faith in this work, if you have love in the heart for humanity, then give the work your sincere prayers and your help in the way indicated.

Of erring human nature, we are born, each with his share;
We all are vain; we all are weak and quick to fly from care.
And if we keep our footing, or seem to rise at all,
'T were well for us, with charity,
To look on those who fall.

—E. S. Martin.

MIRACLES

The common error concerning miracles is to regard them as effects without causes, sudden vagaries of the Divine Mind. Effects without causes contradict nature and all natural laws. A single miracle of this class would destroy the universal harmony, and reduce the universe to chaos. It is customary among both the educated and the common classes to designate as miracles those things which the mind cannot comprehend.

Some things are impossible even to God—namely, things which involve absurdity. Were God, the Creator of all things, the dispenser of caprice or absurdity, neither Himself nor the universe could continue in existence. Many people still believe that to God all things are possible, forgetful of the fact that when God created the universe and all that is in it, He also created or set into motion a just and righteous law which should rule all things. Functioning on the material plane, this is called Natural Law; in the soul world it is called Divine Law. All things both in heaven and on earth are ruled by this law; and, to be just and lasting, everything must be done in harmony with this law, no matter whether God or man is the doer.

To expect of the Divine Creator an effect without a cause is to make God unjust to Himself and to man. God's demand that man shall obey the law is not an arbitrary demand. The law itself by its very nature is so absolute and so inviolable that God Himself cannot go contrary to its requirements. To expect God to violate a law of His own making is both unjust and illogical; and, above all things, God's mind is just and logical.

All causes have their effects. All effects have their causes. Nothing can be without a cause, nor can there be a cause without an effect. The conclusion, therefore, is reached that there is no such thing as a miracle in the usually accepted use of the word. All things are under a perfect law. Things appear to be miracles merely because we do not understand how the work is accomplished, through what means and through what power. Not understanding the law under which a certain manifestation is brought about, we call it a miracle.

The first locomotive was thought by some people to be a miracle. By others it was regarded a devil; and even long after the invention was introduced it was regarded by some

to be the work of the evil one. A machine had never been seen to move without horse or ox; and to see an inanimate creation in rapid motion without the usual ox or horse in front of it, was certainly a miracle to the beholder.

It is thus with all wonderful projects. At first, they appear as impossible, as the works of the evil one, or as a miracle. But, when we come to understand them, they seem natural. An understanding of the principles involved proves that the project is under natural law from beginning to end, regardless of what we, in our ignorance, may have previously thought.

These general ideas regarding miracles pave the way for a detailed consideration of two events in the life of our Master Jesus, "walking on the water," and "the feeding of the multitudes." In "The Illuminated Faith, or the Christie Interpretation of St. Matthew," the author interprets Jesus's treading the water, or walking on the water, as a natural event under natural law; while the account of the loaves and the fishes is treated in a symbolic sense. This fact has called forth questions from many readers, as to why the treatment is different in the two cases. A satisfactory explanation is possible.

If a person who has always lived far inland and who knows nothing of swimming is taken to a body of deep water and told that one can go through the water simply by moving the hands and the feet, he will naturally think it an impossibility. Indeed, it is not difficult to imagine the type of a person who would say that no one but the devil could do such a thing. If, however, you demonstrate to him that it can be done, if you explain to him the cause and the effect, the reason why you can swim, the seeming miracle, the seeming work of the devil, not only becomes a possibility but even appears very simple and reasonable.

Again, if you say that it is possible to remain on the surface of the water for hours or to float miles without work, even to the one who swims but who has never seen any one float, it would seem an absurdity. But show him that it can be done and explain how it can be done, and he will see what a reasonable and simple matter it is.

Once more, there is the feat called "treading water." This is accomplished most easily in very deep water. More than half of the body remains visible above the surface of the water, only the lower limbs being used to tread and to keep the upper portion of the body above water. The man

who swims and floats but who has never heard of water treading will naturally be incredulous when you tell him of this strange performance. Demonstrate the feat to him and show him how it is done, and he is ready to believe you.

How is it possible for one to learn to swim? The answer is simple: first, there is faith that it can be done; second, there is an attempt to do it. How is it possible for one to learn to float, whereas before learning he would sink like a stone? Faith again, and putting faith into practice, following faith by works in harmony with the conditions of floating. How is it possible for the swimmer and the floater to learn to tread water? Again, faith in the possibility, the consequent attempt, and the final success.

To tread water with the upper portion of the body exposed is but the beginning of "treading water," or "walking upon the surface of the water."

Above all other men, Jesus had faith, and was free from fear. Moreover, the water he walked upon was deep, and much easier to swim in, float on, or tread through, than shallow water.

Due weight must be given to the fact that Jesus was free from fear, and that he was master of the art of relaxation. Swimmers know that if they can establish the habit of relaxing the muscles of the body with the exception of the particular muscles needed in swimming, they can retain much more air in the lungs than they can if the muscles become tense and stiff. Furthermore, they know that the minute fear enters the mind—fear of not being able to reach the shore—the heart begins to beat much faster, the muscles stiffen, the lungs expel the air; and sinking, except with the greatest effort, is certain.

On the other hand, they know that if there is no fear, not even a thought of the possibility of sinking, the heart beats normally, the muscles are relaxed, the lungs are filled with air, and floating is not work but a pleasure. Moreover, they know that the less effort they make and the less tense are the muscles and the more full the lungs are kept, the easier it is to remain on the surface of the water.

To tighten the muscles, to allow the air to escape the lungs through fear, is to make the body a dead weight and cause it to sink. This is a natural law. It is a law that ship-builders make use of in building vessels that sail the sea. The vessel is a shell that is filled with air. The good swimmer is nothing more than a shell filled with air. The more

air there is in a swimming or a floating object, the less liable it is to sink.

From this we see that the lighter the body, the more easy it is to keep afloat. And, when we consider that gross, carnal man is able, through compliance with natural laws, to swim, float, or even tread water, it can be readily appreciated that it was both exceptionally easy and natural for Jesus to walk upon the face of the water. Remember that he, all the days of his life, had lived in harmony with natural and divine law and that he had cleansed and lightened and refined the body to a marked degree. Moreover, unlike gross, carnal man, Jesus had no fear. Fear had been cast out of his life; and, so long as there is neither fear nor self-consciousness, there is no possibility of sinking.

That walking on the water is in harmony with natural law is shown in the fact that when Jesus called the disciple he, too, could walk on the surface of the water until fear and self-consciousness entered his mind. The part that fear plays is shown in the results that followed when the disciple became self-conscious and fearful. When he became conscious of what he was doing, he began to sink. He, being a fisherman, was doubtless able to swim and to float and possibly to tread water. From these considerations, it is natural to conclude that walking on the face of the water was simply a further degree in making use of natural law than is exemplified in treading water with the upper half of the body exposed above the surface.

The narrative of the loaves and the fishes is an altogether different story.

God does not give us bread ready made. There are laws and conditions to be met in securing bread to eat as truly as there are laws and conditions to be met in learning to swim or to tread water.

Bread comes through a long series of natural processes. First, grain must be secured from which to make bread. The soil must be carefully prepared before the planting. In due time, the grain of wheat springs up. Many rains, many dark nights, many days of sunshine are required before the field of green becomes a golden harvest. The golden grain must be garnered. It must then be taken to the mill and passed through the various stages that transform it into flour ready for use. Still other processes await before it becomes a loaf of bread. Whether in the present days when everything that has to do with making a loaf of bread is

under scientific methods, or in the past time when the grain of wheat was made into flour with the hands and by the use of flint stone, it is a natural process. It will never be possible to produce a loaf of bread through spontaneous and instantaneous means.

For this reason, the narrative of the feeding of the multitude does not come under the same type of interpretation as the account of walking on the water. The one is entirely natural and can be explained and demonstrated as being under natural laws. The other would be a miracle in the usually accepted sense. It would indicate that Jesus could act contrary to natural law or make use of a law that is forbidden to man. Whereas, Jesus clearly taught that it is permitted man to do such works as he himself did, and even greater works. He clearly taught that man is endowed with the same powers that he himself possessed. He emphasized by his life the principle that he himself did nothing except what man in his purified state may do.

As the increase of bread comes under natural processes, likewise, the increase of fishes is under natural law. Leaving out of question the increase of fishes in number, and considering increase in weight and in size, it is readily seen that this also is an impossibility except in obedience to natural law. Man cannot cause fish to grow and increase in weight and in size except by natural means. Instantaneous increase in weight as well as instantaneous increase in numbers severs itself from natural law, and therefore is to be considered an impossibility both to God and to man.

In dealing with Biblical narratives, two things must always be considered. First, is the illustration in harmony with the working of natural law or does it represent an act that would be contrary to natural law? Second, it must be remembered that Jesus said: "These things and even greater than these shall ye do." To give careful attention to these points will enable the interpreter to classify the narrative under consideration.

One other law must be remembered. Analysis reveals the fact that a handful of wheat, a handful of earth, and a handful of flesh contains each the same elements. It is recognized that all life, no matter what its grade of evolution, is one and the same thing fundamentally and that they are under one and the same law.

Allowing the question of man's first appearance on the earth to remain in the background, it is found that man, in regard to matters of increase, growth, and development, is ruled by natural law, and that in no other way than through obedience to this law is it possible for birth, growth, and development to take place.

The grain of wheat is under this same law. The composition of the grain of wheat is fundamentally the same as is the body of man. Its propagation, its growth, its development, is fundamentally identical with that of man. The fish, also, is subject to the same conditions and the same law in regard to propagation and growth; and its composition is of the same elements.

All these things, though different, are ruled by the same law—a law that neither God nor man can set aside in order to satisfy caprice or personal wish. Man differs from other things under the law in that he possesses a soul; but in all else the law is the same. If instantaneous increase of humanity or of grains of wheat or of fishes of the sea is contrary to natural law, how much more absurd it is to consider the possibility of increasing a loaf of bread as such!

Only one other consideration might form part of an argument concerning the feeding of the five thousand. But, if admitted, it would make of Jesus a common charlatan.

It has been argued that the feeding of the multitude with the loaves and the fishes is to be accounted for by admitting that the people were only seemingly satisfied. That is, they had faith that Jesus could satisfy; and, consequently, their hunger was appeased through belief in the possibility of his satisfying their hunger. Plainly stated, this would mean that they were deluded both in regard to their own hunger and in regard to the satisfying of their hunger. Still more plainly stated, this theory would indicate that Jesus hypnotized them into a state of being satisfied. This position no reasonable interpreter would take.

Setting aside these various suppositions, there is but one conclusion that accords perfectly with both natural and divine law and with allegorical and symbolic interpretation. That is, that the feeding of the multitude had to do with the satisfying character of the Master's teachings. They thirsted and hungered for knowledge, and he gave them the knowledge that satisfies.

This conclusion is more plausible when it is remembered that at no time did Jesus promise material food, but that at all times he claimed to be a teacher sent of God to interpret to humanity the Laws of Life. The vast multitude sought Jesus not to satisfy physical hunger, but to receive instructions concerning the Laws of Being and of Truth.

And if our hands are strengthened
And if our lips can speak,
'T were well if with them we might help
Our brothers who are weak;
And well if we remember God's love is never grudged
And never sit in judgment,
If we would not be judged.

—*E. S. Martin.*

ATTUNED

Touch the Lyre of Being firmly,
Sound it with a will,
And its vibrant strings will echo
With a cunning skill
What you will.

Touch it to a tender measure,
And the sweet low strains
Will respond with throbbing treasure
As it volume gains,
Love refrains.

Touch it to a lilting fancy,
And its laughter bright
Will resound joy's necromancy,
Voice in rare delight
Music light.

Touch with courage as a master,
Draw its noblest tone,
Raise its pitch to pulsate faster,
Life is all thine own
And upgrown.

—*Irven.*

THOUGHT AND THE AETH FORCES

In the forces produced by thought lies the secret of all power that man can ever obtain.

By thought, we concentrate upon a given object; and, through concentration, we accumulate the power to obtain the thing desired.

Marconi said: "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 truth (and who is there to doubt it?), it stands to reason that the larger the pebble, the deeper will be the ripple. In like manner and under the same law of vibration, it is true that the stronger the thought, the stronger will be the vibration; and the stronger the vibration, the greater will be its power for good or for ill, according to the character of the thought.

Advocates of the Æth admit that all power begins in the mind—that is, the mind is the dynamo, or the producer of the power that is to be used. As the dynamo is able to generate the electric current, so is the mind able to create the mental, magnetic, and the Æth currents. But, like the generator, the mind can only generate, or create. It cannot store away and keep the forces that it generates; and, unless the forces are accumulated and kept in storage, as a reserve fund, they will be wasted. Adherents of the Æth principles recognize that mind is only the creator of power, and that the soul is the storage battery, the place wherein the power created by mind is stored and reserved for use according to need.

When the student or the neophyte begins a study of the power of mind and when he first attempts to use the mental forces through methods of concentration, he finds that his mental powers are weak and that he has little control over them. But, as he goes on with the work and continues faithful in his exercises for development of power, gradually his power of concentration increases, and thought control becomes ever more easy. In time, he becomes comparatively strong; and the effects of concentrated thought become apparent in his life and his character.

In order to understand the gradual accumulation of power, it is well to reason from analogy. As the dynamo and the storage battery are designed after the human

dynamo, they become an analogy by means of which to illustrate the points under consideration.

In an isolated place where commercial electricity is not to be obtained, there are two ways by which a home may be provided with electric lights. One way is to have an engine and a dynamo, and to generate the electricity as it is needed. According to this method, the current is drawn from the dynamo at the very time that it is being generated; and, the minute the dynamo stops running, the lights go out, and no more are to be had until the dynamo is again set into operation. The other way is to make use of a storage battery in connection with engine and dynamo. In this case, the storage batteries receive the currents of electric power from the dynamo and retain them until they are used. By this method, power may be generated and stored up to an amount far beyond what is needed at a given time. The power is always available for use until the batteries are empty. But care must be taken to fill the batteries at regular intervals and to make sure that the supply is not completely exhausted.

Exactly analogous to this, do the body, mind, and soul of man function.

The body may be considered as the engine. In the body are produced heat, life, and living human vibrations. These forces, in turn, cause the mind to be active and able to create thought. Thoughts are like electricity generated by the dynamo. They are living power. The soul of man is the storage battery. The currents from the mental dynamo are emptied into the soul; and it is from the storage battery of the soul that man draws power.

It is well to follow this analogy further so as to gain a thorough understanding of the Law and the way it works.

For instance, suppose that the engine connected with the dynamo is not in perfect order. It may run continuously, but not with regularity, it may run in jerks, or spasms, and what is the result? A man of experience knows that the contractor switch will not remain closed; and, while the batteries may fill to a certain extent, they are not up to the standard. From a battery fully and properly charged, sixteen-candle-power light is obtained from a sixteen-candle-power lamp; but, when the batteries are unevenly charged—that is, when the revolution of the engine is not up to the standard or when it works unevenly or incorrectly—a power no stronger than three candle-power may be the re-

sult. From this, it is seen that the storage battery may be in perfect order, the dynamo may be in perfect condition; but the engine may be seriously at fault, and cannot be the means of furnishing power to generate a sufficient current until the fault is corrected.

Following this analogical method of reasoning, we conclude that man's physical welfare is of paramount importance. For the sake of the analogy, it may be admitted that the soul of an individual may be comparatively clean—that is, there is no great accumulation of evil—also, that the mind may be comparatively pure and correctly balanced; but, if the body and its forces are not in good condition, if the body is weak, underfed, or starved for want of proper nourishment selected in proper combination, then, like the engine of irregular movements, it is impossible to supply the power and the forces that will enable the mind to run smoothly, evenly, and systematically. And, if the mind does not receive sufficient power from the body, exactly like the dynamo, it cannot create a satisfactory volume of current or vibration. In consequence of this, the vibrations that reach the soul from the mind are far below normal, and there is only a meager degree of soul power, where there might otherwise be the power of a Master.

Therefore, in the creation of power, in the accumulation of those forces, energies, and faculties which the enlightened man wants and needs, he must consider the three great instruments necessary to the generation of power, namely: the body, the mind, and the soul. If either department of man's threefold nature is out of order, the results are equally bad; for the condition of each reacts on the others.

For this reason, the advocates of the Æth make it a strong doctrine that the first thing necessary in the higher development is the cleansing and the building up of the physical being. This is necessary in order that power may be supplied the brain to insure that the mental forces shall be clear and free from morbid strain.

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

In the dynamo wherein is generated the electric current, there is, besides the magnets, which may be considered positive and negative forces, the magnetic field. The magnetic field is a fine, delicate, and scientifically wound network of wires.

If, for any reason, even one of these wires breaks, the efficiency of the dynamo is depleted, and the current generated is not so strong, not so powerful as if all the wires were intact. If, for any reason, more of the wires break or become entangled in some manner, the result is that the dynamo becomes useless and must be repaired before a current can be generated.

In the human body, there are positive and negative forces. There is also a condition that corresponds to the magnetic field. The nervous system is as fine a magnetic field, or network of wires, as God Himself can create. In the human organism, these wires do not literally break. They do, however, become entangled, or "crossed;" and, what is more often the case, they may become starved—starved for want of proper nourishment. It is now an admitted fact that the American people is fast becoming a nation of Neurasthenics—that is, a people of starved nerves.

The reason for this is easy to find. Although there are several reasons for this state of affairs, it is due principally to hurry and worry. In order to satisfy the physical being, by accumulating gold and silver, which man believes to be the secret of enjoyment, happiness, and ease, he neglects other things, even those of superior value. Hurry, worry, anxiety, constant tension of nerve and mind, become the characteristics of his daily life. Natural and normal exercises are neglected.

In order that the human plant for generating power may be kept in normal condition, the engine, the body, must be attended to with scrupulous care. Physical exercises and innocent outdoor sports are especially to be encouraged, such as: walking, running, swimming, horseback riding, skating, as well as outdoor games and sports appropriate to the different seasons of the year.

These exercises act on the nerves and the body in much the same manner as cleaning and oiling act on the engine. For, through exercise, the lungs are forced to take in more air and thereby to throw off the poisons or poisonous accretions in the system. Through exercise, the morbid accumulations are dislodged, and therefore thrown out of the system. Thus, the organism becomes free from morbid accretions. Just as it is impossible to run an engine continuously without cleaning it, so is it impossible to have a healthy human being, one with great efficiency, unless natural exercises are taken.

To resort once more to the analogy under consideration, another factor is to be noted.

In order to keep an engine in the best working order, running smoothly and without friction, it must be carefully and regularly oiled. If this item is neglected, the engine will become intensely heated within a short time and may stop running. Again, the grade of oil used is of importance. If an inferior grade of oil is used, although the engine may run, there will be more or less friction, a great deal of waste, a continual accumulation of the oil, which cannot be used up because it is not of the proper consistency; and this waste, this accumulation, results in smoke and a reduced rate of speed.

The food that man eats is to the human body what the oil is to the machine. Man may use an inferior quality of food—food that is not adapted to his needs. The results will be an impoverished condition of the system. The human machine may continue working; but there will be an accumulation of waste material. There will be friction in the organism. The body is full of aches, pains, and other disturbances. As a natural consequence, man becomes inefficient in the duties of life.

The way to overcome this difficulty is to give the body proper nourishment—foods that are eaten not only because they taste good, but because they contain the elements that the system requires. There is no reason to conclude that food which contains elements necessary to the system will be unpalatable. The most wholesome and the most nourishing foods prepared in such a way as to retain all their natural elements are also the most appetizing and the richest in natural flavor. Nourishing foods are as necessary to the human system as is good oil to the engine.

Not only does the engine need oil of the best quality, properly applied, but the dynamo must be lubricated as occasion requires with the very best grade of oil. If oil of an inferior grade is used, the running gear becomes clogged, sticky, and pasty, which prevents the dynamo from running at full speed and with regularity. The result is a poor current of electric power. A superior current of power demands that the dynamo as well as the engine shall be kept in order through a sufficient application of the best quality of oil.

In the human organism, not only the general welfare of the body is important for generating a generous supply of

energy and Æth forces, but the mind, which corresponds to the dynamo, is of superior importance. The mind is dependent on brain activity and nerve force. Brain activity and nerve force require nourishment of a particular type. If the class of foods necessary to nerve and brain power is omitted from the dietary, nerve and brain force will be diminished and impoverished. In order to secure best results, the one who desires to accumulate the Æth forces must make sure that his dietary includes elements adapted to the varied needs of the organism.

Continuing with the analogy, suppose that all faults of engine and dynamo have been corrected. They are working smoothly and in perfect order. The engine is running regularly and at full speed; the dynamo is making the correct number of revolutions and generating the full amount of current. But, for some reason, the batteries are not being properly filled, or do not have the proper mixture, or not enough of it. The result is that the current generated by the dynamo is not properly stored; and, in spite of the fact that engine and dynamo are in perfect condition, the light from the battery will be inferior.

As the storage battery of the electric light plant may be out of order, and may fail to store the power that is generated, just so the soul of man may be inharmonious to the conditions of light and truth, and thus be unfit for use as a storage center for truth and light. The body may be strong, the mind may be powerful and well developed in certain channels; but, if the soul is a harbourage for bitterness, malice, revenge, criticism, jealousy, and is full of other passions of a destructive nature, it cannot receive the God-like currents from the Æth spheres.

This difficulty, like defects in connection with the storage battery, can be corrected. The deep and sincere aspiration to do so is proof that the self can be set free from malice, ill-will, jealousy, annoyance, and all other types of destructive thought. It is of first importance that the heart shall be cleansed of its tendency to criticise the actions of others, and its inclination to sit in judgment over others. In order to render the best service and to attain the greatest amount of power, each one must adopt as his motto this saying of our Master: "Father, forgive them for they know not what they do." No matter 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 own individual Christ Guidance, is the condition that makes it possible for the soul to become a receiver and a storage center for the powers and the energies and the forces from the Æth spheres.

The first step for the student or the neophyte to take, if he wishes to develop the Æth powers, is to cleanse the heart of all unrighteousness and to make sure that love is the motive of every endeavor. The Æth forces and energies come to a man or a woman only in proportion as he or she cleanses body, mind, and soul, and makes conscientious use of Sacred Mantrams whereby he or she may establish connection with the Æth spheres. In fact, it will be of no use for one even to attempt using Sacred Mantrams for the purpose of higher development, unless body, mind, and soul are comparatively free from unwholesome 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. In order to be truly the light of the world, each one must take particular pains 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.

MIXED

Within my earthly temple there's a crowd,
There's one of us that's humble, one that's proud.
There's one that's broken-hearted for his sins,
And one who, unrepentant, sits and grins.
There's one who loves his neighbor as himself,
And one who cares for naught but fame and self.
From much corroding care would I be free
If once I could determine *which* is me!

—E. S. Martin.

THE LEADERS

'Tis said: "Coming events cast their shadows before them."

For several years, the principles upon which the Temples of the Illuminati and of Illumination are founded have been given through private instruction. Less than a year, however, marks the length of time in which they have been definitely published through the medium of *THE INITIATES*. But, in that short space of time, these principles have reached hundreds, who in turn have taught others until now the teachings of this Brotherhood are accepted by many people and are even being taught in some churches.

In a work of this nature—a work that is attempting to give soul food to the many who are not satisfied with a literal interpretation of the teachings of Jesus and the other great Masters—many workers are needed; and the world is in need of true teachers and leaders as never before.

In order to become a leader or a teacher, it is necessary that there should be thorough preparation. Many conditions are to be met in the qualifications of a teacher. A worthy cause may be thwarted through the meager and superficial preparation of its adherents and its representatives. Too much stress cannot be placed on the importance of thorough and careful preparation. No one can become a leader unless he is willing to prepare himself for leadership. In preparation for leadership, a number of things are required.

He who desires to become a leader of others must, first of all, become a follower; for only by following is it possible to master the requirements of leadership. To follow demands both hunger and humility of heart. Humility of heart makes one teachable. Hunger of heart makes one so eager to learn that one will not shrink from following in the footsteps of another. A person deserves the respect and the homage due to a leader only in proportion as he himself in turn renders heartfelt respect and homage to one to whom he himself looks as leader. The more devotedly one serves as a follower, the better prepared is one to meet the obligations of leadership.

Reserve, silence, and discretion are to be noted first as necessary qualifications for leadership.

He who seeks to become a leader must cultivate the ability to maintain at all times scrupulous reserve in regard to his own personal affairs. To parade before others one's own personal suffering and grievances, personal losses, and personal anxieties, is to lose their respect and confidence. To parade before others one's own personal victories and achievements, one's personal advantages and opportunities, one's personal experiences in any way, is to lose power. The less one says about one's own personal life and interests, the more true self-respect and the more real power does one manifest. The wisdom of sacred silence in regard to one's own life and one's own experiences cannot be too greatly emphasized.

The quality of sacred reserve in regard to oneself is more or less natural with some people. Those to whom it is not natural can easily submit themselves to self-discipline in this respect. Such self-discipline necessitates first a clear vision of the ideal to be attained and a satisfactory reason for seeking to realize the ideal. One must convince oneself that reserve and modesty are at once a mark of wisdom and an unquestionable index of power. When one is thoroughly convinced that reserve and sacred silence are admirable traits of character, it is comparatively an easy matter to establish them in one's life.

Again, it is of supreme importance that he who is preparing to become a teacher or a leader in this work should exercise scrupulous silence and discretion in regard to his own training. Especially, should he remain silent in regard to the mission for which he is preparing himself. Students will find it much to their advantage to exercise silence, reserve, and discretion even in their association with other students. There is meager reason why a student enrolled for private training should reveal to a fellow-student the course of study he is pursuing or the lesson he is preparing. Yet, ever greater is the need of silence in regard to personal training in association with those who are not in sympathy with the work. The reserve one feels in regard to one's own study and progress should also be an incentive to reserve in regard to the study and the progress of others. Therefore, an inner sense of the sacredness of each individual life should prompt every student to be reserved and discreet in the questions he asks of other students. In a work of this nature, there is no place for curiosity and inquisitiveness. Reserve and prudence in re-

gard to giving information and in regard to seeking information of a personal nature mark the truly cultured man or woman.

Silence in regard to training should include even more than one's own personal affairs. It should include all things that concern one's teacher. Nothing is more sacred than the communications between teacher and pupil, between Master and those who seek Mastership. The student has a right to know that his communications, both verbal and written, are held absolutely sacred and confidential by his teacher. But it is equally important that the teacher is given as much reason to expect absolute sacredness and confidence on the part of the student. His communications and his instructions are individual and personal; and there is no occasion for repeating them to others.

The mission of the Master is to lead the student to the Truth, and to guide him to the path of true development, and to help him find the Light within his own Center. Loyalty to a teacher, or a guide, by no means puts one in bondage to an individuality, nor does it in any wise interfere with freedom of conscience and with exercise of personal judgment and opinion. Nor does it necessitate that follower and leader shall view all things through the same eyes. But it does demand a sweet-spirited reserve and deference. The teacher interprets the laws of the Higher Kingdom to the student. In no detail does he interfere with personal freedom. In every way does he try to help the student to find his own Inner Guidance and his own Light and his own Center. He tries to guide the student to the plane of Mastership over himself. The student gains confidence in his own Inner Guidance by following it according to his best understanding. Yet there are times when the severity of a teacher or the chiding of a Master are necessary stimulants to more earnest endeavor. The follower who is not able to face his own conscience through the firm chiding of his guide is far from being qualified to enter upon leadership himself.

The Master is far superior to the thought of personal following. He is far from asking for loyalty and support on the plane of personality. He is indifferent to personal praise and personal censure. The admonition to the neophyte in regard to loyalty, reserve, and sacred silence concerning both training and Master comes from a source far removed from arbitrary man-made authority. The very

nature of the relationship existing between neophyte and guide, the very conditions of soul growth, the very law of honesty and devotion, make it obligatory upon each to maintain the attitude of loyalty toward the other.

The admonition to cultivate reserve, silence, and discretion is applicable to every one who seeks higher development. These qualities of character are of prime importance in the growth of every one. By Masters of all ages, the principles of silence in regard to personal matters, especially in regard to training, has been enjoined upon all who seek admittance into the Temple of Knowledge and Power. The reason for this becomes more and more apparent to the aspirant, the farther he advances on the path. He comes in time to see that the principle is indeed the secret of wisdom and power. It is in every sense to his own best interests to observe the law of silence and discretion. Let it be emphasized in every possible way and from every possible point of view that the law of silence, reserve, and discretion has been through all ages enjoined upon neophytes because it is recognized *as a condition of growth, just as the law of love and purity of heart is a condition of growth*. Purity of heart opens up to one a clearer vision of truth. "Blessed are the pure in heart for they shall see God." Silence and discretion are not enjoined upon others in any arbitrary sense nor through the power of external authority any more than purity of heart is enjoined through external authority. Experience proves that reserve, silence, and discretion are indeed cardinal virtues.

While these qualities are recognized as features of true growth and therefore are enjoined upon all seekers after wisdom and power, yet it must be particularly emphasized that he who aspires to become a teacher or a leader must submit himself to the most rigid self-discipline in this respect. He must exemplify in his personal life the power of discretion and reserve. A person often gives irresistible evidence of his faith in the power of truth, his faith in the power of the teachings he represents, by the fewness of his words in regard to it. An overabundance of words in regard to a system of teaching may indicate the feeling that it needs support or even apologies. The power of a teacher or a leader is in direct proportion to his absolute faith in the truth advocated. The personal influence of a teacher is to be neither ignored nor despised; but it is to be particularly noted that the personal influence of a teacher is in

direct proportion to the reserve and the silence he manifests in regard to personalities.

So important is it for the teacher or the leader to become thoroughly established in these cardinal virtues that he should be careful not to enter the field as a personal representative of the work "before the time is ripe." In this, as in other things, often "haste makes waste."

As an essential qualification for leadership and possibly the most difficult of attainment, it is absolutely necessary that the critical "I" should be transmuted into the "I" that can love, overlook, and forgive.

Nothing can retard the soul growth of the student more than the critical self, the self that finds fault with the habits of others, with the shortcomings of others, the self that is never satisfied, no matter how things are, simply 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 becomes in the organism a most potent cause of ill-health to the body, and unrest to 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 conditions, which cause all things to be seen "as through a glass darkly," it stands to reason that the judgment cannot be clear, the vision of a given situation 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 an easy matter to be at peace and in harmony with one's self when all things go well. In that case, it does not require a student of the higher philosophy or a Master to feel satisfied; for any one, even the most carnal and materialistic, can be satisfied and manifest sweetness of spirit when outer circumstances are to his liking. When all things seem to be going wrong, when we are among those whose habits are different from ours, that is the time one must, through the inner harmony and peace, be at ease and at rest. One never knows true peace and harmony until he finds them within himself. To depend upon the inner harmony when external conditions and surroundings are not congenial, indicates true power and true attainment.

The critical personality invariably is out of harmony with itself. It is seeking in the externals of life and in other people that which can never be found except in its own inner consciousness. When it has found peace and harmony within, it will cease being annoyed by the inconsistencies and the inharmonies that attract its attention from outside.

Furthermore, that in another which annoys us, that in a given situation or condition which disturbs us, invariably is a reflection of some defect, some flaw, some error in our own nature. If we turn our attention to the rectifying of the error thus revealed in ourselves, we find that the external condition ceases to annoy. The trait in another that irritates is to be accepted as a guide post, pointing clearly to the glaring needs of our own heart. If we sincerely seek the help of our own conscience in following the directions indicated by the guide, we soon become indifferent to the external cause of irritation. Crudeness in manner of another which shocks or startles us invariably reveals a limitation in our own nature, and directs our attention to the need of "a deeper work of grace" in our own heart. We serve as the mirror of one another. That which startles as well as that which calls forth admiration reflects a corresponding condition in the beholder.

These are principles that must be thoroughly tested and applied in the lives of all who would attain self-knowledge and self-mastery. Especially must they be thoroughly mastered by him who aspires to become a teacher or a leader in the cause of truth and righteousness.

In the world are to be found all grades and strata of society, from the highest culture and education to the lowest depths of ignorance and superstition; from the most delicate polish and refinement to the crudest possible expression of humanity; from professions that command millions and win the applause of men to the humble station of the one who barely earns his loaf of bread through menial service. We must expect nothing else than to find men and women who are stupid according to our standard, men and women who are unpolished and crude, men and women who are unappreciative and unresponsive. But he who complains of stupidity and who becomes irritated by crudeness and who is annoyed by lack of responsiveness has not yet reached the plane of leadership, and has much to overcome before he is able to lead others to peace of soul.

What of the soldier on march against the enemy? Even though he may have come from a home of refinement and luxury, does he in active service for his country expect all the comforts of life? Does he expect to be free from hardship and toil and strain? Or does he not rather yield himself loyally and bravely to necessary conditions on equality with a comrade that may never have known what luxury is? If carnal man, bent on the destruction of his fellow man, through loyalty to country and through love for the mission in which he is engaged, can forget the luxuries by which he was surrounded as a private citizen, and can enter heart and soul in his work, how much more should 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 his great work?

But so strangely is mankind constituted that, among those who seem, or at least who claim, to be highly evolved, are some who have developed a critical self far in advance of the most egotistical materialist. It is sad that this should be so; nevertheless, it is true. And it is this critical self which must be mastered before man can become a leader of others and be a fit representative to show others "the way, the truth, and the life" that leads to peace, happiness, and immortality.

Soul Science and the Christic Interpretation, through the medium of the Temples of Illuminati and of Illumination, are gradually teaching mankind the way—not a new and untried way, but the way of the Masters and the Initiates of all centuries, a way tested and proved in the experience of many to be the way that leads to Mastership and to Illumination; the way that man must live in thought, word, and deed in order to become the creature God intended him to be.

As in other ages, when a cycle is completed and another is begun, there is a call for leaders who shall themselves first of all become imbued with the spirit and the principles of the Divine Law, and, through careful preparation, be qualified to carry to the multitudes the doctrine of Divine Unfoldment and Illumination.

The center of instruction in Soul Science and the Christic Interpretation places no limitations on the qualification for leadership. Education and culture of a general nature are encouraged. Premiums are not offered to ignorance or to crudeness. None can be too highly cultured or too highly

educated to take up leadership among the people. But discrimination must be made between education that exaggerates the personality and education that develops character and true power; between culture of a narrow and artificial type and true culture of heart and soul.

A leader must be prepared to meet the common people, or the middle class of society, often designated as the working class. In order to do so successfully, he must possess true culture and refinement of heart. None are so keen to detect superficial culture as the man or the woman who is striving to live an unselfish life in service to others. In intercourse with the common people, the leader must be so highly cultured that he does not feel himself superior to them, he must not consider himself above them, nor hold himself beyond them. Even though he may strive to conceal it, if the feeling of superiority is present in his heart, it will be detected by the people and will repel rather than attract. If their ways and their idiosyncracies are a shock to his temperament, it indicates that love has not yet perfected its work of purification in his own heart.

Society in general is composed of strata, each of which considers itself superior to the one below. Free America does not recognize clan and class distinction with such precision as do other countries; yet perhaps this very fact makes the social problem a delicate one. It is not uncommon for the colored man of the South to speak of the white man 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 calling them "low trash." These expressions are here repeated with regret and sorrow of heart, merely to call attention to the chasm of separation that is felt between the different planes of the great human family, and to give an effective background to the statement that Soul Science and the Christic Interpretation stand for the Brotherhood of Man and for equality of souls.

The difference in 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 a difference of color only. In the case of the white man, it is an indication even of a less degree of culture for the reason that the white man has had greater opportunity, being free for centuries, whereas the colored man has but attained his legal freedom.

Let the Mystic or the one who would be a Mystic always bear in mind that in God's great universe there is no "trash," either white or colored. In the eyes of the All Father, the brother of lowly degree is as dear as is the man or woman of rarest culture. The lowest as well as the highest is on the path toward perfection. If there can be any difference, the great Father Heart has more regard and tenderness for the lowly brother because he needs more care and attention. This thought is illustrated in the Christian hymn, "The Ninety and Nine," which voices a mighty truth.

Let the one on the Mystic path always remember one thing: true culture is never manifested in criticism or condemnation; never in snobbery or scathing sarcasm; never in passing judgment nor in finding fault with the lowly; but forever and always is true culture manifested in giving the helping hand, with a heart full of love—a heart so full of love that the most humble of the humble may feel its radiations and be convinced of its genuineness.

You cannot call the faithful dog to you, at the same time holding a whip behind your back and make believe that you wish to pet him; for instinctively he will feel the deceptive motive and turn away. Neither can you try to help the uneducated and the lowly and make them believe that you love them while cherishing in the heart a feeling of criticism, of judgment, or of superiority.

The principle of love and kindness toward others does not encourage lowliness as such nor lack of external culture. Delicate refinement and polish of speech and manner are admirable indeed and much to be desired; but, unless they are accompanied by true refinement of heart and soul, they are to be classed as "paste and tinsel." It is also to be remembered that not uncommon is it to find a jewel of rarest value buried within the folds of an unattractive exterior.

Again, the principle of love and kindness 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 will become one's guide. Love and kindness in the heart will in time naturally find the happy medium, which bridges all chasms of separation and at the same time is careful not to violate the law of appropriateness, nor to infringe conspicuously on the tastes and the standards of possible onlookers. To

the Soul of high and true culture, "all things are lawful, but not all things are expedient."

The principle of love and kindness in the heart identifies itself with the attitude of indifference and with the spirit of non-resistance toward the actions of others. The one who aspires to become a representative of the Divine Law must discipline himself in the art of indifference and sweet non-resistance of spirit. The truly developed soul sees and hears many things without allowing them to make an impression on his mind. The act of seeing and hearing is accompanied by the act 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 acts and characteristics as tend to disturb or to shock or to annoy.

This is an ideal greatly to be desired by 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, the art of presenting the attitude of "holy indifference" and of "sweet non-resistance" toward the affairs of others. This attitude of mind toward matters that belong strictly to others in no wise stultifies the exercise of judgment and opinion in channels that demand our legitimate attention.

He who is preparing for leadership, even though his work as leader may be restricted to the most polished class of society, should be prepared in mind and heart to meet men and women in all walks of life, and to meet them with the feeling that there is no "gulf between." The student can accomplish nothing in the Inner Work theoretically, he must accomplish in actual realization, and receive the testing that comes through actual experience. Consequently, he who is consciously or unconsciously passing through the stages of preparation for leadership will doubtless be thrown into such circumstances in life as will fit him, in heart and in soul and in mind, to love, overlook, and forgive. In every station of life there is demand for those who have attained kindness of heart and an "excellent spirit." Remember, the young man Daniel was preferred

above the presidents and the princes because an *excellent spirit* was in him."

Let us pray that the Christ Flame—with its warmth of love, its light of understanding, and its chemie 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 a sweet non-resistance to the actions of others."

It is a noteworthy fact that, in nearly every instance through all ages, the great leaders have been men who were reared in luxury and riches.

Buddha, a prince of royal blood, a prince with such treasures at his command of silver, gold, and precious stones as would dazzle the eyes and the understanding even of the present-day millionaire, renounced all that he had and gave up his soul to meditation and study, and dedicated his life to teaching and helping the multitudes, the common people.

In Ancient Egypt, in the Temples of the Initiates, comparatively seldom did the sons and the daughters of the common people enter as neophytes, in order to become priests and vestals. It was more often the sons and the daughters of kings and princes that entered the temples and took the vows of the Priesthood, and gave themselves up to useful toil and to teaching the common people. And nowhere is there evidence that the common people appealed to the sons of priests and kings in vain; for the priest physicians and teachers and the vestal nurses were ever ready to help all who applied to them.

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

The Master Jesus also, though born with a full heritage of innocence and refinement and power, though trained in the temples of the Masters, though possessing powers which might have given him all that heart could wish, renounced all and devoted his life in simplicity to teaching and healing the common people.

The supreme test is for a man to remain a gentleman, refined, and pure in heart and mind, even while he is serving the lowest of the lowly. This test brings the highest re-

ward; and only he, in whose heart dwell pure love and devotion to mankind, can render such service.

Nor must he who desires to serve God and humanity think that, in the humbler walks of life, a little learning, a little understanding, a little wisdom, will suffice. To be of the greatest service even among the lowest, a thorough understanding of the Divine Law is necessary. Meager and superficial training in the principles of love, truth, and power may result in harm rather than in good. Let each individual who desires to prepare himself as a teacher, a leader, or a worker in the cause of truth and righteousness under the auspices of the Temples of the Illuminati and of Illumination place thoroughness of preparation before all else. Let him aspire to become truly and fully qualified. Let him haste not; but let him seek genuine, sincere, thorough "preparedness" of body, mind, heart, and soul.

Without the shadow of a doubt, the Christic Interpretation is the Power that is to lead the children of God, them that now dwell in ignorance, out of the wilderness of darkness into the light of day; but, in order that the multitudes may come to understand the Word of God—the Divine Law—it is necessary for those who would lead them to understand the Word of God. This they can do in no other way than by giving up, like Buddha, Moses, and Jesus, their whole heart, mind, and soul to the service of the Master.

To many, it may seem that this will require extreme self-denial, denial of things that make life worth living. In one sense, self-denial is called for; but in no other respect is self-denial demanded than in regard to things that are harmful either to the self or to others. Long past is the time when it was regarded a sin to smile on the Sabbath day. Long past is the time when it was considered wrong to meet in social converse. No longer is the social supper, the social game, and other recreations and sports to be classed among "mortal sins." We celebrate the cycle in which nothing is forbidden man which is not in itself harmful to the one indulging in it or to others. All good things are ours to enjoy so long as our use of them harms neither the self nor others. Therefore, the leaders of men are to deny themselves only those things which are neither to their own good nor to the good of others.

The leaders needed and wanted are men and women who have *absolute faith in the system that they teach*. They must understand the various aspects of the Divine Law and

have a keen insight into its requirements. They must understand that obedience to the Law is absolutely necessary in order that man may free himself from slavery to the carnal self, slavery to others, and consequent slavery to un-health, un-happiness, and misery. Not only must the leader have supreme faith in the principles in the abstract, or theoretically considered; but he must have unwavering confidence in them as a power functioning in the lives of those to whom he ministers. He must have faith in "the Within" of each individual whom he serves. He must constantly keep his own will-power on the alert to enable him instantly to rise above doubt, suspicion, and surmising. He must teach impersonally and impartially the principles of truth and righteousness, and the importance of thought-control within oneself; but he must under no conditions sit in judgment over those who heed not his admonitions.

What the teachings of Jesus were to humanity two thousand years ago will the Christic Interpretation be for humanity during the present cycle. It makes clear the allegorical teachings of the Master, giving plain and definite instructions in regard to the attainment of Immortality of Soul, which is, in reality, Conscious At-one-ment with God, the Father, Creator of all things.

The channels of instruction that represent the Christic Interpretation do not fasten arbitrary dogmas upon its adherents. They state principles clearly and emphatically. These are essential as a foundation upon which to build. Adherents are not held by verbal vows or pledges. It is believed that the Christic teachings are of themselves all that is necessary whereby man may come into his divine heritage. Yet it is to be taken for granted that all who ally themselves with its ranks will be faithful to its teachings, to its organizations, and to its standards, and that all who benefit by its instructions will seek to bring others within its fold under the mantle of its protection.

If men and women could be made to see the future with its opportunities, they would come forward and prepare themselves, giving up heart and soul to the great work—a work that is not for the self alone, but for the self and for God and for humanity. As in all things else, "preparedness" is the magic word. Unless man is thoroughly prepared to do the thing he desires to do, he can scarcely hope for success. This is more than true in the great work of helping humanity to find the Center of Peace and Harmony

within themselves. Unless man is prepared to meet in his own heart the conditions of the Divine Law—the Law of Love and Forgiveness—in its varied aspects, he is liable to make many mistakes. It is possible for one mistake to do more harm than can be remedied by doing a thousand good deeds thereafter. Strange to say, mankind is so constituted that it will forget a thousand things well done, while remembering the one mistake that attracted its attention.

To become a leader demands an understanding of the needs of mankind as well as an understanding of the Divine Law.

Mankind generally is characterized by restlessness and uneasiness. Superficially considered, it may seem that this is due to self-seeking on the material plane, to a desire for things external, tangible, and visible, as a source of happiness. It must be admitted that there is an artificial unrest that seeks satisfaction on the plane of externals; but, on looking deeper, there is every reason to believe that the cause is beneath the surface, and that there is a general hunger for that which satisfies the soul. Not understanding exactly what it is for which they hunger, 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 look without, vainly hoping to find peace and happiness in material splendor and temporal power. Thus, appearances indicate that men are becoming more and more material in their tendencies, and less and less spiritual. Whereas, this very unrest in regard to externals indicates a deeper hunger and yearning. Never in the history of the world did men seek more for the things that satisfy the soul than at the present time.

The unrest that characterizes humanity at the present time is so deep and so mighty that it threatens to sweep all before it unless relief is found, unless there is a new foundation on which to build the future civilization. This foundation is to be found in the Divine Law and the Christic Interpretation of the teachings of the great Masters—an interpretation that makes the teachings practical in their application to the needs of everyday life; an interpretation that will enable man to attain peace, happiness, health, and success, and to inaugurate a new and glorious civilization, which shall stand as a practical illustration of the Brotherhood of Man.

Never before in the history of the world were there greater opportunities for the young man and woman, for the minister of the Gospel, for leaders in churches. A work of this nature, in the beginning at least, calls for courage, as does any work that has not the universal approval of mankind; but people who have the welfare of humanity at heart care not for the approval of men. Bear in mind that no one can truly serve God and humanity unless he is willing to do this regardless of the favor of men. Those who serve thus ungrudgingly are the ones who have been canonized as Saints. But, after all, even though the honor comes not to man in this life, the satisfaction that he has done his best, that he has followed the dictates of his own heart and conscience, is sufficient reward for all suffering that may fall to his lot.

The time is ripe for the Divine Law and the Christic Interpretation to be presented to the people. Men and women who are duly and truly prepared are needed to go forward and spread the Soul Illumining Gospel and the Science of Soul that directs the Way to Immortality.

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