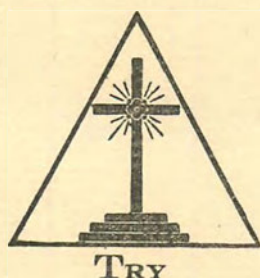


# THE INITIATES AND THE PEOPLE

A magazine teaching Religious and Philosophic Truths in harmony with the Divine Law and the Mystical Interpretation, as taught by the Temple of Illuminati and the Church of Illumination.



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## Editorials.

If a man die, shall he live again?

Does a something in man called the soul really exist—a something that continues to live after the body is cast aside?

If so, what is the soul? Where is it? Under what conditions does it exist? What are the laws of its growth and its development?

Is the soul immortal?

What constitutes immortality?

How may man know whether the soul is immortal? If it is immortal, is immortality assured to all alike? Does man have anything to say or to do about the immortality of his own soul? Are all souls immortal? If not, why not?

Can belief in a creed save a man or make him immortal? Is belief in a creed the basis of regeneration? Is belief in a personality the basis of salvation?

Is religion a matter of faith, or is it a living, vital reality? Is religion a creed or a dogma, or is it a system of living?

Does salvation come through faith or through works, or does it come through faith and works?

The many are asking such questions as these. Just such questions as these are to receive attention in the pages of this magazine from month to month. We are interested in the soul and the laws pertaining to its culture and to its welfare.

We are interested in every practical phase of religious subjects, and will give attention to such in these pages; we are not interested in dogmas and creeds and doctrines merely as such.

THE INITIATES is to be a magazine of Interpretation. To be more explicit: its aim is to be an organ of the Christic Interpretation—interpretation of truth in the light of the Christ and in the light of the Christic teachings.

THE INITIATES is the mouthpiece of the Church of Illumination and the Temple of the Illuminati.

It is the object of the magazine to give to the many, in so far as it is possible, the laws of the Higher Interpretation—laws that were known to the few, even centuries before the time of Jesus, but that could not be taught generally, be-



cause the multitudes believed mere faith to be sufficient for salvation, and, in consequence of this belief, were not anxious to understand and to obey the laws of right living.

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There is to be one unique feature in connection with the editorial pages of the magazine. It is the intention each month to note some of the interesting or important current events or conditions of the business, social, scientific, or religious world, and to comment on them, and to interpret the situation in the light of the Christic teachings. We know of no other magazine that makes a specialty of this type of interpretation. To select a few from the many happenings, conditions, events, discoveries, or inventions, of the month, and to comment on them in their bearing on the trend of the times, or in their significance as features of this particular age, or as illustrations of the working of the law of cause and effect; in short, to interpret them as Jesus, or any other Master would do, were He here,—this surely is a feature that will appeal to the many that are interested in the Higher Interpretation and in the betterment of mankind.

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Shall man be a slave to himself and to others? Or is he to be master of himself and of conditions?

Slavery or superiority—that is the question. Slavery to environment or superiority over environment or creator of environment according to one's liking?

Servitude or supremacy—that is the question. Servitude to one's own petty personality or supremacy over personality and surroundings?

Servant or master, bondman or freedman, which shall it be? Bondman under the thralldom of one's own unrestrained appetites, evil desires, passions, and the dictates of a selfish self or master of one's own self even under undesirable conditions and in the midst of uncongenial surroundings?

What constitutes superiority over circumstances?

What constitutes supremacy over environment?

What constitutes true mastery? What does it mean to be a Master?

How may superiority of character, supremacy of the higher nature, dominion of soul, and true self-mastery be established in one's life?

Such questions as these are uppermost in the natures of the aspiring and the ambitious. To deal with such questions as these, is the purpose of this magazine. In meeting such inquiries, we hope to find the Golden Mean, and to avoid radical and extreme views.

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Do the social conditions of to-day, do the conditions that form the terms of the labor problem constitute a modern slavery? Is it slavery when men of intellect and honor are ground into the dust, when their families are deprived of the necessities of life and their daughters are sacrificed on the altar of lust, in order that men in power may have all the pleasures that the flesh may desire?

It is not our intention to berate the wealthy. Nor is it our desire to condemn moneyed power nor any legitimate corporation; for it must be admitted that the day of big things is here. Big things, big undertakings, are to be encouraged. Great leaders are necessary for great undertakings. A gigantic amount of money is necessary to carry on a gigantic business. The greater the enterprise, the greater must be the number of workmen and the more pronounced must be their efficiency in order to see the enterprise through. The age of big things demands that there be a satisfactory relationship between workman and employer.

Men with the gift of leadership are necessary, men who can direct other men in the creation and in the manufacture of produce needful to humanity; but all arrangements of leadership and of subordination should be on a just basis—one that gives the workman the necessities of life and the means wherewith to maintain his home and to support his children, one that makes the workman glad to recognize that it is to his own interests to put forth earnest, untiring effort for his employer. Laborer and employer must each be convinced of the fact that it is to his own interests to do the best possible for the other.

The employer in a business enterprise has a right to gain a legitimate profit from each laborer, and the workman should not begrudge his employer a reasonable profit through his services; but the employer has no right to torture, and to be unreasonable in his demands, for the sake of aggrandizement or for the sake of making more than a reasonable profit, nor should the workman harbor bitter and envious grudges against his employer.



It will be a part of the plan of this magazine to look at conditions as they are, to praise where praise is justified, and to condemn where condemnation is due. It is the desire to impart such instruction concerning the laws of true success in life as will help both laborer and employer to secure an accurate perspective of the conditions of service, such instruction as will inspire both to give the Golden Rule a fair trial in the business world.

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In each issue of the magazine will appear valuable articles for the benefit of those who are interested in the Christic Interpretation, the Higher New Thought, true Mysticism, and the Divine Sciences. Care will be taken that no articles are published except those that are in harmony with the Higher Interpretation.

In the present number will be found an article on the Causes of Suffering. This article was deemed necessary, because many seekers after truth have had the idea that, after a man has become illuminated, or has found the Christ, or has reached Initiation, he no longer was called on to suffer.

Another feature of this number is the report of the Convocation of the Temple of the Illuminati and a clear statement of some of the principles taught by the Fraternity.

In November number will be found a valuable article giving a frank statement of the principles of the Church of Illumination. This article alone will be worth the subscription price. Do not miss it.

We trust these things will appeal to all that are seeking a satisfactory interpretation of truth and that are working for the betterment of mankind. We invite every one to help us in this undertaking so that we may be the better able to help them.

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#### WORLD'S SOUL SCIENCE CONGRESS IN 1913

Every effort is being put forth to make the World's Soul Science Congress in the Spring of 1913 an occasion of marked interest and of great profit. Let all enroll for Soul Science instructions at the earliest possible date so that they may be eligible to attend this session of the Congress.

## THE CAUSES OF SUFFERING

Man suffers. There can be no gainsaying of that fact. There are many reasons for his suffering; but all the reasons can be grouped in three classes: the suffering that is caused by acts of his own, committed in this life; the suffering that is caused by his own acts, committed in a former life; the suffering that is caused by the acts and the thoughts of others, for which the sufferer in no way is responsible.

Suffering that comes under the first group of causes is due to the Law of Consequences, or the Law of Cause and Effect. This includes suffering that is the natural result, or inevitable consequence, of one's own thoughts and acts. An abstract statement of the principle may be formulated thus: thoughts and deeds, by the unerring operation of an impartial law, set into motion forces that return, in a reactionary influence, to the one that entertained the thoughts and committed the deeds. The law was taught by Jesus and other Masters. By Jesus it was formulated thus: "As a man soweth, so shall he reap."

Suffering that comes under the second group of causes is due also to the Law of Consequences; but it refers to suffering in this life that results from thoughts and deeds of a former existence. This is known as the Law of Karma, which means the law of cause and effect extending from one incarnation to another.

Suffering that comes under the third group has no connection with the Law of Consequences.

In order to understand the Law of Consequences in its bearing on the first two groups of causes of suffering, one needs to know how the record of deeds is kept and how the law works.

Every thought that man thinks, every act that he commits, is recorded in the "Book of Life." This book of life is nothing other than his own soul. The keeper of this book is the conscience. Conscience is the one that transcribes therein all that man thinks, desires, and does. Man's conscience is the judge, it is that which punishes us and rewards us. In one of its aspects, it may be called memory.

However, our thoughts, desires, and acts do more than make a record: they build the soul, that part of us which is to attain individual immortality. The soul-atom, or this spark of Divinity, given to us for culture and development,



is a part of God. As a soul-atom, it is immortal when we receive it from God; but it is not yet individualized: individuality of soul is existent in the soul-atom only in a potential state. It requires arousing and nourishing and careful guarding in order to unfold its inherent potential qualities and to become self-existent, or individualized.

When we think good thoughts, when our desires are good, and when we do good, this spark from the Divine is aroused to a certain extent. If other good thoughts, desires, and deeds follow, this tiny spark of Divinity, this Fire, is aroused still more. But, when evil thoughts, desires, or deeds are encouraged, to that extent is the fire deadened thereby. If the deeds of man are more good than evil, there is a slow, but steady, growth of the soul-atom. This is one manifestation of the working of the Law of Consequences.

If man's deeds are more evil than good, there is no growth at all: the soul-atom remains in an inert, unaroused, and non-individual condition, until death of the body; then this spark goes back to the storehouse of God, and man is dead unto destruction, or is denied individual immortality. Although the soul-atom may have been aroused to some extent and may have begun to grow and to expand, yet, if the man persists in wrong thinking and in wrong doing, the evil, being a disintegrating force, causes dissolution and diffusion of the soul-forces. This, again, is a manifestation of the operation of the Law of Consequences.

Thus far, we have considered the Law of Consequences, abstractly and in a general way, in its action on the soul. We will now consider it more specifically in its working in daily life.

Doing evil is like giving a note to the bank: when the note is due, we must pay it; and, moreover, we must pay interest on the amount of it. When we wrong another, even though he is not aware of it, a record is made by the Divine Law; and, in some way, we must make it right or suffer the consequences, that is, pay the debt. "As we do unto others, so will we be done by," is a law under which we receive exactly what we give, with interest in addition. For this reason, if, in any way, we cause suffering or misery to another, some one—not necessarily the same person—in some way, will cause us suffering and misery.

There are many ways in which we may cause suffering to another: by holding grudges against him; by being jealous;

by bitterness of thought toward him; or, even, by lack of responsiveness to his kindness—these are ways in which we may cause suffering to another by our attitude of mind. Then, there are manifold ways in which we may be unjust to another by our words: by saying unkind things; by spreading evil reports; by insinuations and by subtle suggestions of discredit. Again, we may injure another by the injustice of our deeds in business transactions and in the various other means that come in the category of wrong doing.

Much of our suffering comes from the reactionary influence of just such things as these; for there are few of us who have not done much and said much to cause suffering to others. Especially did we before we understood the Law.

Financial losses may be traced to this breaking of law. In some way, at some time, we did not give full value for what we received; or, in doing some work for which we received pay, we did not render full equivalent of service. This may have continued for a long time, all of which was placed against us by the divine law, and, through meeting a loss, we are simply paying that debt with the added interest. We are called on not to pay it to the person injured, but to the law of righteousness; and this same law will see that the one whom we wronged, is recompensed according to his deserts.

As taught by Jesus and the other Masters, man is here for a purpose: to gain experience; to gain understanding so that he may know good from evil; in other words, to learn that he is a creator and that he may become conscious of being the Son of God. His duty here is to learn to know the Law, his duty is to fulfil the Law. To fulfil the Law means to do those things which God would have him do; that is, to live according to the Divine Law.

No man can become free from the earth plane unless he accepts the Christ. To accept the Christ means to live in obedience to the laws that will lead him to Illumination of Soul, or to Christhood. When he reaches this Illumination, or Christhood, he has become the Son of God. If he does evil acts, he must free himself from those acts, he must pay all debts. If he does not do this before he passes to the Beyond, he must return to the earth plane and live again the earth life, until such time as he will have freed himself from this evil Karma.



When man reaches Illumination, or Sonship, no longer will he commit acts that create evil Karma. After Illumination is established, all that he does, is with the thought and the desire of good to others; and, in this way, he frees himself from evil Karma. Thus it is not necessary for him to return to the earth plane. Reincarnation, or suffering under the Law of Karma, is only for those who refuse to live according to the Divine Law. It is true that, at times, even those who have become Illuminated, and who are, therefore, the sons of God, do again return to earth; but it is because they "so love the world," as did the Christ, that they desire to return and to suffer in order to help humanity.

For suffering that comes to us under the third group of causes, in no way are we responsible. This suffering is brought about through the malice and the hatred of others. While the suffering is as great as if brought about by our own acts, it is to be regarded as an investment rather than as punishment, or as paying a debt. This can be clearly illustrated by the life of Jesus. Although He came to earth as a pure soul, He suffered as much as any other being. This was brought about not through His own acts, but through the hatred, through the malice, and through the acts of those whom He came to serve. In His case, it was an investment rather than payment of a debt, because He accepted it with patience. Thus it helped Him to greater soul growth, to greater power, to greater wisdom and to more sublime Illumination.

When we are made to suffer undeservedly through the acts, thoughts, and desires of others, it will help us mightily, if we will accept it and suffer in patience. It is like accepting a note from one who desired to borrow money of us: we have the note, he has the cash; but, in time, he must pay the amount of the note to us together with interest. Those who make us suffer when we are not guilty, must pay the penalty. That which they pay, must come to us for the suffering undergone. However, our suffering is changed, or transmuted, into knowledge and wisdom, which lead to higher and more sublime Illumination.

Yet we must remember that there is no reward for suffering when we accept it with impatience or with a curse. Take Jesus as an example: no matter what He had to suffer, He always bore it with patience, without a word of com-

plaint, as though He was meeting something that was His due; and, for every agony through which He went, He received greater power to do good, and greater strength to undergo. It is not for us to know whether a given suffering is due to our own misdeeds in this life or in another or whether it is something for which in no way we are responsible; but it is for us to know that it is wise to accept it in harmony with the law of love.

We see from the life of Jesus that no one is exempt from suffering so long as he is on the earth plane. The Master oftentimes suffers as much as does the most unenlightened of God's children. Probably He suffers more than the unenlightened, because His sensibilities are more refined and more tender. The earth plane is a training school. If we refuse to learn our lesson during school hours, we must remain after school.

To sum up the three classes of suffering that we have considered: suffering for things which we did in a past incarnation and for which we are here to make payment, with the knowledge that we can pay them all and that, if we live according to the Law, we can arouse the Divine Spark to Illumination and therefore to Immortality; suffering for thoughts, desires, and acts of the present life, also with knowledge that will lead us to Sonship with the Father; suffering for thoughts, desires, and acts of others, for which in no way we are responsible and through which, if we accept them and bear them with patience, we will receive strength and power and greater Illumination of Soul.

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### THE TEMPLE OF THE ILLUMINATI A GLIMPSE INTO ITS PURPOSE AND ITS TEACHINGS

The Temple of the Illuminati is the Inner Circle of the Church of Illumination. Its distinct purpose is the illumination of soul and the cultivation of Christ-qualities, which, in time, leads to conscious Illumination.

As the name indicates, its purpose fundamentally is the same as that of the Church of Illumination. It deals more, however, with methods of development and with systems of training. In the Church, instructions are more or less general, principles are more or less abstract, calculated to



convince man that he has within himself manifold latent powers; that he has within his nature, in latent germ-form, Christ-qualities which are capable of being cultivated and developed into a state of manifestation. As man becomes convinced of this fact, he becomes anxious to penetrate more deeply within the realm of his own invisible forces and to test for himself the truth of these teachings. Thus, the Church of Illumination furnishes the necessary general instructions that convince man of the truth and stimulate in him the desire to prove the truth; whereas, the Temple of the Illuminati furnishes, to those who desire to cross the Threshold into the realm of Soul-consciousness, definite instructions and definite courses of training and definite personal guidance.

As the name further indicates, the Temple of the Illuminati is a Fraternity, or a Brotherhood, of those who have passed through certain stages of soul development and have attained certain steps in the process of Illumination of Soul. As in other Fraternities, proper Initiation is a necessary condition of being admitted into membership.

But, as there are two types of Brotherhood, so are there two types of initiation. It is important for the distinction between these types to be made clear. This may be indicated by the expressions, Outer or Inner Brotherhood, and Outer or Inner Initiation. The Outer Brotherhood refers to an organization, with regulations, charter rights, officers, et cetera, such as any recognized society must have. Outer Initiation refers to the ceremonial rite of conferring upon an individual the proper degree of membership in such an organization. Inner Brotherhood refers to those that have passed through definite stages of soul development and have attained definite steps in Illumination of Soul, irrespective of affiliation with an outer organization. Inner Initiation refers to the stages of growth through which an individual passes, irrespective of membership-connection with an organization, and irrespective of ceremonial rites.

In many Fraternities, initiation means nothing more than the ceremonial rites attendant upon the reception of members. It may possibly signify a required amount of instruction that has been given the candidate, with little regard, however, to the candidate's understanding or appropriation of such instruction. In the Temple of the Illuminati, the strongest emphasis is placed on the importance of the stages,

or degrees, of growth which the candidate has actually experienced, as a result of definite instruction received. Thus in this Fraternity, outer initiation is only a symbolization, or emblematic representation, of the degree of understanding that the candidate has attained in his growth; and eligibility to membership in an outer organization is determined by the fact not only of having received required instruction but especially of having given satisfactory evidence of appropriating such instructions and of experiencing the growth that obedience to such instructions necessitates.

There is an organized Brotherhood of the Temple of the Illuminati. The members of the Inner Brotherhood, however, greatly outnumber those of the Outer; in other words, many are eligible to membership who have not been privileged to be present at a convocation and to receive the conferring of degrees. They are eligible to membership in that they have received the prescribed instructions concerning soul illumination, and have given satisfactory evidence of sincerity and devotion in trying to live a life that harmonizes with these instructions.

In so far as it is possible for them to do so, all worthy seekers are encouraged to become affiliated with a Brotherhood organization. Such fellowship as a Fraternity affords, does much to strengthen one in his purpose, to stimulate one in his best endeavors, and to quicken one's ambition in all good works; while the ceremonial features of initiation, when understood in their symbolic significance, constitute a most impressive and sublime ritual. Indeed, it is the experience of a lifetime to have these emblematic rites conferred in person.

However, to the isolated members of the Temple of the Illuminati, who are not privileged to enjoy such fellowship and to be the recipients of such impressive rites, let this message be made plain:

True Initiation is a process of growth, it is a refining process, it is a purifying process, by means of which the soul becomes more Christ-like in all its qualities; therefore, that which is vital and fundamental in initiation one may experience in his own consciousness, no matter how isolated his life may be. Furthermore, no matter how many degrees one may have received through the outer ritual of Fraternities, unless one has attained a correct understanding of



truth, and has experienced the proper purification of heart, and the consequent proportionate degree of illumination of soul, he has not passed through the true Initiation.

The system of instructions given under the auspices of the Temple of the Illuminati receives the general names, Soul Science, or Soul Science and Success, or Soul Science and Immortality. Each name emphasizes one particular feature of the purpose attained through its study and its practice.

The instructions in general have for their aim the harmonious development of the complete man, body, mind, and soul.

As the name, Soul Science, indicates, the teaching is, primarily, the science of soul illumination: it unfolds and interprets the laws and the principles underlying the growth, the culture, and the training of soul powers. Every science implies its corresponding art. These instructions, when applied, become the finest of fine arts—the art of the interpretation of truth; the art of the application of truth to human needs; the art of cultivating and of encouraging the most delicate graces of heart, the most subtle uses of thought power, the most refined touches and imagings of consciousness; the art of “righteous judgment”; the art of putting a kind interpretation on the deeds of others; in short, the art of the Christ-life. They become an art that constantly lures one on to perfection—a perfection, however, that as constantly evades and escapes one’s grasp; yet, with every escape, it lures the more enticingly. The science and the art of illumination must go hand in hand: the one giving a clear understanding of the laws of truth, the other making practical application of these laws to life’s needs.

The title, Soul Science and Success, emphasizes the principle that soul culture leads to success. It is based on the conviction that success is secured through the intelligent direction of well-trained thought powers. True success is a practical application of the law: “Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you.” In this, it is to be understood that the kingdom of God means the establishment of love, truth, and justice in the thought-kingdom of man’s consciousness. In proportion as these divine qualities have become the actuating principle of a man’s thought-life, in that proportion has he reached the vibrations of true success. Acceptable,

worthy service attracts its corresponding reward. The inculcation, in a person's nature, of the qualities of love, truth, and justice, and the intelligent direction of well-trained thought powers, will increase his efficiency in whatever profession he may serve; thus, through the study and the practice of Illuminati principles, an ever increasing success is assured him.

Again, the designation, Soul Science and Immortality, is given to this system of instructions. The significance of this name is due to the fact that soul is the only immortal part of man's nature, and that illumination of soul leads to immortality. At the transition period known as death, the body returns to the great storehouse of elements whence it came; the spirit, or life-principle, returns to the universal storehouse of spirit, or universal life, whence it came; the mind does not continue as an individual entity; whereas, the soul is that part of man's being which continues to exist. Its existence may be of various stages: as, it may exist in a chaotic state, little more than a crude mingling of good and evil; or, it may be in the primitive stages of a nucleus, in which the good is beginning to take more or less definite shape and to act as a transmuting influence over the evil; or, it may have reached an advanced stage of purification such that it is a well-formed center of light, pure and radiant. Thus, the light that lighteth all the world has become individualized and self-existent. When the soul has become a nucleus of light it has become an immortal entity. This is the true illumination, this is immortality of soul. From this, it is seen that immortality of soul is not something thrust upon mankind, whether he will or no, that it is not an inevitable fate which man is destined to meet, regardless of his own choice; but rather is it true that immortality of soul is something to be attained, something in the attainment of which man may have conscious part and free choice. The stage of development known as immortality is a goal aimed at by Illuminati instructions.

Soul Science claims to be a philosophy, a science, and a religion.

As a religion, it is free from iron-clad dogmas and fettering creeds; it aims at unity and true brotherhood; it encourages freedom of individual conscience and freedom of investigation. It bases its claim as a religion on these facts: that it interprets God and truth to human nature; that it



speaks to the needs of the human heart; that it dispenses a reasonable comfort for the ills and the vicissitudes of human experience, by interpreting them in the light of Reason, Love, and Justice; that, by bringing God into the consciousness, it satisfies the nameless and indescribable longings of the human soul; that it is built on the foundation-rock of prayer—prayer the answer to which is determined not by favoritism, but by an intelligent appropriation of the divine law of supply and demand.

It bases its claim as a science on the fact that it is built on the orderly arrangement of fundamental knowledge—knowledge concerning the laws of cause and effect in human experience; knowledge concerning the creative power of thought; knowledge concerning the laws of attainment, the conditions of accomplishment, the methods of realization and fulfilment; knowledge concerning the principles that underlie the transmutation of undesirable thought-environment into desirable; knowledge that seeks practical application, not only explaining the existing conditions of life but also indicating the laws that make possible the improvement of such conditions.

As a philosophy, it endeavors to trace first principles in the realms of mind and soul, and to lift the veil that hides from the untrained eye the vital connection between a given effect and its necessitating cause. It clears one's vision regarding what is worth striving after in life. It gives satisfaction in regard to what is the ultimate end and aim of existence. Not to comprehend all knowledge is the criterion of a philosopher; but to love wisdom and to seek wisdom in regard to the vital interests of human experience. Such wisdom constitutes a practical philosophy. When the individual has established in his understanding a reasonably satisfactory philosophy of life, he is free to give all his energy in service to others; for his energies are not distracted and scattered by doubts, fears, and annoyances; his interests and his attention are not divided between this, that, and the other; his strength and vital forces are not depleted by unnecessary vexation of spirit. A philosophy that satisfies, gives to him that holds it peace and poise of mind; thereby he is enabled to give undivided attention to service for others.

To sum up: Soul Science instruction is a philosophy in that it yields a satisfying conviction in regard to what con-

stitutes the *summum bonum*—"the highest good" of existence; a science in that it satisfies the just and inexorable demands of reason; a religion in that it satisfies the hunger of the human heart for solace and for comfort.

In order to understand fundamental principles, it is necessary to explain the meaning of certain terms, and to indicate clearly the content of certain expressions as they are generally used in Illuminati literature. In current writings on religious, psychologic, and philosophic subjects, there is more or less confusion in the use of certain words; such as, mind, soul, and spirit. Again, there is a dearth of expressions and a need of coining words to express necessary ideas. There is no adjective or noun to denote the attributes of the individualized soul, corresponding to the words, spiritual and spirituality; while the words, spiritual and spirituality, are confusing; for, by their derivation, they ought to signify one thing, whereas, in common usage, they are employed to signify something else, far removed from their derivative significance. It has been suggested to use the words, *soulual* and *souluality*, to designate the attributes of the illumined soul.

The words, mind, soul, and spirit, are often used loosely; sometimes even interchangeably. General usage has established for each one many different shades of meaning. This affords variety and wealth of expression; but, by this freedom of usage, one who is striving to form a satisfactory correlation of ideas is led to confusion of thought and to inaccuracy of concept. A fine and careful distinction between these words has never become universally established. Different writers and different schools of thought place their own interpretation on these terms. A good way to determine a writer's concept of words is to read all available literature from his pen, and to note by the context their significance; thus, in time, one reaches a satisfactory comprehension of their content as used by that particular writer; also, one gains a sensitive grasp of their significance—a grasp that transcends the niceties of definition. However, it is possible to formulate some important distinctions in regard to this class of words as used in Soul Science literature.

The word, spirit, as herein employed, refers to the breath of life, or to life itself, or to the life-principle. It is common to man, animals, and all animate things. It is a generic



term, rather than a specific, or individual; and, as such, it emphasizes the fact that the spirit of man, at the transition state called death, returns to the universal storehouse of spirit, or life, and does not continue its existence as an individuality. Thus, the spirit of man is mortal—mortal in the sense that it is not eternal as an individualization. To be sure, it is eternal in the sense that its partied elements return to the great universal garner of vital essences ready to be used in other manifestations; it is eternal in the sense that, although all is subject to change and renewal of form, according to the divine economy, nothing really perishes, nothing is lost.

The distinction between mind and soul can best be made by pointing out their relation to each other. To understand this relationship at the beginning of one's study is exceedingly important; for it is fundamental not only in grasping ideas, but particularly in learning to apply these ideas to practical methods of growth. These distinctions are not to be thought of as hard and fast definitions of terms, but rather as various ways of making clear the essential content of terms as used by this school of thought. The purpose is not to define the nomenclature of a science for the mere sake of doing so or for the sake of satisfying a cold, exacting, scientific type of mind, but to make clear to the earnest, sincere seeker the content of essential terms, that one may be able to apply the teachings to one's own personal needs.

The first distinction to be made is that mind is mortal, while soul is immortal. Mind is mortal in the sense that it is not eternal as an individualization. Mind is not an entity; it is a fusion of bodily and spiritual elements. It is the connecting link between body and spirit. It is not wholly of the body, nor is it wholly of the spirit. It is the link between them, the silver cord that binds the two together, and makes manifestation possible.

Again, mind is the creative principle of man's nature, while soul is the receptive principle. Man uses mind as a creating implement, or a creating agency. Through the power of mind, man becomes a creator. He stands alone in this. The animal is a creator in regard to its own species, but in no other sense. Man is a creator not only in respect to his own species but in respect to other things as well. He creates character; he creates thought-environment; in large measure, he has created the conditions by which his life is

surrounded. In large measure, he has the ability to change conditions, the ability to improve them if he will. This ability to alter, to transform, to improve, is one aspect of his creative tendencies. The soul, being the receptive principle of man's nature, is the storehouse, or the receptacle, or the resultant, of that which his mind creates.

When man realizes that the soul is the result of his own creation, and that it partakes of the nature of his own creative thoughts, he will learn to be careful in regard to what thoughts and moods he allows in his life. More than this, he will see that it is necessary to put forth conscious effort and to give himself effective training, in order that the creations of his mind may be pure, holy, and worthy. In time, he will come to be actuated by one desire, namely: the desire to create no thought-image and to mold no thought-form except that which is in harmony with the love, truth, and justice of the Christ-ideal.

Another way of expressing the relation between mind and soul is to regard mind as the realm of causation; while soul is the result of causation, or the accumulation of that which mind has caused. Man's thought-kingdom is his cause-world. His thoughts have power to produce changes, to bring about results, to affect conditions, to create environment. The Wise Man voiced this law when he said: "A merry heart doeth good like a medicine." Each one knows in his own experience how true it is that one accomplishes more when one's mind—one's cause-world—is tempered by the atmosphere of peace, poise, and composure.

When man realizes that the soul is the result of his own causation and that its character corresponds to the type of influences he allows in his own thought-kingdom, he will become active and earnest in securing masterful control in this realm of causes. To be able to take his place on the throne of the cause-world and to issue and to establish such decrees as are in harmony with the love, truth, and justice of the Christ-character—to be able to do this, will become his highest ambition. To this end he will put forth every effort; he will give to his will-power a rigorous course of training; to his desire-nature he will apply all plausible means of cleansing and of refining; his understanding he will subject to patient instruction in the principles of love, truth, and justice.

Sacred literature is replete with figures which illustrate,



from different points of view, the creative, or active, principle of mind, and the receptive, or passive, principle of soul. A favorite figure among all nations represents mind as the builder, or the architect, and soul as the Temple of character builded by the power of mind. In this building process, mind takes the initiative; mind executes choices, selects material, rejects material, according to its own judgment; mind makes decisions and exercises will-power. The builder may pass away, or return whence it came; but the temple stands as a living testimony to the desires, the choices, the decisions, the imaginations, the thoughts that the architect permitted to enter as building-material into his structure.

When man realizes that the soul is the result of his own building, that the edifice of character is the result of the mind's selecting, rejecting, and executing, he will spare no pains in giving himself such training as a Master Architect needs.

The refiner's fire, the fuller's soap, the potter's hand, the pruner's knife, the salter's salt, the alchemist's crucible,—all are figurative expressions of sacred record which illustrate some aspect of the cleansing, purifying, training, molding, and shaping of the soul. While, in this figurative language, the initiative principle may seem to be represented as a power exterior to the individual, yet, in reality, it is a vivid portrayal of the mind's active measures in cleansing, refining, shaping, directing, or training the soul. The processes hereby indicated, symbolize the law of transmutation. To understand this law, to be able to apply it to life's needs, is an achievement worthy of much effort to attain. The Illuminati teachings are rich in their exposition of this subject. Transmutation of the grosser elements of one's nature into the pure gold of love, truth, and justice is the ideal placed before the student. Methods for accomplishing this end are taught in the advanced courses of training.

Again, in religious annals, the soul is compared to a matchless treasure, a precious gem, or a pearl of "greatest price." In this case, the mind, the conscious self, is the finder, or the seeker. These narratives are consistent in emphasizing the initiative, active nature of the finder, and the priceless, immortal value of that which is found. Such an idea as this is the basis of the oft-recurring injunction in Soul Science literature: "Find the Soul."

Once more, in mythic literature, the soul is pictured as a "sleeping beauty" that must be awakened. The sleep of the soul, however, is the sleep of latency, the sleep of potentiality, awaiting the dawn of dynamic existence. The awakening of this sleeping beauty is not a specific act, but a process—a process so long in its duration, so tedious in its steps, that many, even some who are near the morning's dawn, are unconscious of being in the stage of awakening.

When the soul is referred to as a germ, or a seed, of the divine, it is spoken of as unfolding, or as being in the process of unfoldment. This, again, is the growth, or the unfoldment, of latency and of potentiality into a state of dynamic, vital expression. After a person has reached a certain stage of unfoldment, he is responsible for making such conditions that this precious Christ-germ may properly develop.

Last to be mentioned in the list of expressions indicating the relation between mind and soul, as found in religious literature, is reference to soul as a light, and to mind as the keeper of the light. In its incipient stages, the soul is a mere speck of fire and may be smothering in the ashes of a selfish personality. In this state it needs the attention of an awakened understanding to fan and to feed it into a flame. The mind may consciously exert its activities in taking care that this flame is kept constantly fanned and fed and burning on the altar of the heart. Thus, the mind, the self, is the Vestal Virgin, who makes it her duty to see that the temple's fire never goes out nor burns low.

When this spark has become a well-formed center of pure, white light; when it has become a dynamic nucleus of fire—the Fire of Love, the Light of Truth—then the soul has reached the state called Illumination. This is the Light Within; this is the Inner Light that lighteth all the world of man's consciousness; this is the Awakened Soul; this is the Christ; this is the pearl of greatest price. When the individual has seen this light and has found its center and has become cognizant of its warming rays of love and its illuminating light of understanding, he has attained Immortality of Soul, or Soul Consciousness, or the Christ-consciousness.

That the light which lighteth all the world may become the Individualized Center of Light, the Immortal Soul, the Christ, of one's consciousness; that the spark of divinity



may become a perfect pyramidal flame, warming the desire-nature with love and "good-will to men" and illuminating the understanding with truth—this is the aim of the Illuminati teachings; this is the purpose of Soul Science instructions and systems of training.

But, lest the reader gathers from this an erroneous impression, let this thought be made clear, and receive due emphasis:

Illumination of soul does not mean perfection; it is not the climax of growth; it is not the final goal of achievement; nor is it the ultimate of attainment, nor the finale of ambition, nor a pretext for cessation of effort. Rather is it the vision of what constitutes perfection: namely, an ideal that constantly recedes and enlarges, and an attainment that constantly approaches, but never transcends, its limit, and that never wearies of hastening its step toward the ever receding and ever enlarging ideal. Rather is it the beginning of growth on a higher scale of consciousness; it is the Christ in the manger, the infant, by no means competent to walk the shores of Galilee as a Master of the law nor to teach by Samaria's fount. It is an illumination that makes clear to the individual what things in life are worthy of attainment and what things are worth striving after. It directs his ambition into carefully selected channels, and condenses his desires into a distinct, well-formed purpose, and concentrates his knowledge into one satisfying conviction. When the field for one's ambition has been conscientiously chosen; when one's desires have ceased their wanderings and have forsaken their tendency to diffusion; when one's knowledge has become systematized in harmony with the teachings of Jesus and other great Masters—one has found peace, poise, and composure of mind; and, by this attitude of mind, one is set free to do the work one is called to do.

By the various statements thus far made concerning the relation of mind and soul to each other, the intention has been, to make the distinctions of practical benefit, and to convince the reader of the importance of taking active, conscious part in making such conditions in his thought-world that illumination of soul may result. To be sure, it is possible for illumination to take place and the individual to be largely unconscious of it. In fact, from one point of view, it is true that unconscious, spontaneous growth is the

most desirable. Yet, as one claims that it is well for the housewife to have knowledge of hygiene, sanitation, and dietetics, in order that she may provide for her household in harmony with the laws of health, so one legitimately reasons that it is well to understand the principles of soul illumination in order that this illumination may be promoted and made more orderly.

As previously stated, these teachings pertain to the complete man, body, mind, and soul. The three lines of physical, mental, and soulual culture should be carried on simultaneously; yet, in the Illuminati instructions, particular attention is given to control of thought, or training of mind. On the mental plane, culture falls in three departments, which are so vitally connected, however, that they cannot be separated, namely: purifying the desires and the motives; directing the understanding into channels of true interpretation; and training the will to act in harmony with the purified desires and the clarified understanding.

The writer of this article makes no greater claim for it than that of giving the reader a "glimpse" into the purpose and the teachings of the Temple of the Illuminati. It is hoped that this glimpse will prove satisfying, and will be convincing in its effect. This article serves as an introduction merely, to the exhaustless field of interpretation that the Fraternity recognizes as its rightful heritage. Other phases of interpretation are to be presented in coming numbers of THE INITIATES.

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## THE SUN AND THE SOUL

BY MARTEL TEMPI

The sun and the soul are both awe-inspiring and mysterious—the sun, nearly a hundred million miles away, yet our constant daily companion, and the soul, an integral part of ourselves, no space separating us from it, and, indeed, closer to us than the shadow to the object. But, notwithstanding this intimate companionship, both continue to be a riddle to the human intellect. The promptings of intuition, however, teach us that there exists a mysteriously intimate relationship between the two.

From time to time, throughout history, great scientists and religious philosophers have tried to build systems of



science and religion using the sun as a central figure. For a little while they managed to hold the attention of the world's people by means of the fundamental truth involved. Prompted from higher sources, these efforts have been repeated, so that we have good reasons not to deny the existence of a connecting link between the sun and the soul.

Some Mystery Teachings maintain that this is a fact. They recognize the sun as giver and sustainer of life on this globe, and, not without reason. We can observe, how in due season all vital energy responds to his magic warmth and light, thus supplying material evidence to justify the supposition.

We are concerned principally with the relationship existing between the sun and the soul. The wise educator draws out of a child all of its latent good qualities, in order to overshadow and to subdue the evil tendencies, thus building what we call a character. Just so the sun draws out of all kingdoms, from period to period, from epoch to epoch during evolution, those finer vehicles, which are neither material nor spiritual, but which constitute in man the so-called soul. The most conclusive proof to justify this statement is found in the law of correspondences. So let us consider the influence and the effects of the sun's rays upon mineral, vegetable, animal, and human life.

The greater part of the mineral kingdom is in darkness. Minerals are, more or less, in a chaotic state. Some, more evolved than others, are crystalline and capable of reflecting sunlight. Man declares most precious those minerals that, by reason of composition and structure, are the best reflectors of the sun's rays. Chiefest among them is the diamond. Thus we see that the influence of the celestial fire-ball upon the lowest kingdom is an established fact.

In regard to plant life, science recognizes heliotropism. The general term "tropism" is used to name any uniform and characteristic reaction of an organism to its environment. Heliotropism is that reaction caused by the influence of the sun. Heliotropic plants bend their stem towards the source of light. Because of this peculiarity, speculative minds have attributed to plants a rudimentary mind. Others have tried to explain the phenomenon as due to physical or chemical processes. The keenest of our scientists now admit that the leaves of heliotropic plants in particular, and of all plants in general, possess rudimentary organs correspond-

ing to the human eye. The function of such organs is to receive the sunlight in the prolongation of their axis. These rudimentary eyes endow the plant with a limited sense of light-perception; and, in response to it, the plant leaves turn toward the sun. A certain kind of moss, which grows in rocky clefts, is provided with lenses to focus upon the green leaves the scanty rays of the sun that reach it in its seclusion. These lenses appear like cat's eyes in the dark.

Science admits that the sun has created on the immotile plant a rudimentary eye, through which his light gains a vertical ingress into the vegetable structure. According to the Mystery Teachings all plant growth is due to the lines of force radiating vertically from the center of the earth. Thus, both profane science and arcane philosophy tread common ground.

The immotile plant grows upright from the earth, from which it takes sustenance in mineral form, transmuting it into its own specialized physical form. But the scientifically-discovered rudimentary organs for light-perception are the sun's instruments for the development of the specific occult, etheric, or vital, body of the plant, which must draw its particles from the sun. Since we know that minerals do not possess an etheric body, we can readily understand why they have not the corresponding functional organs found in plants. But let us advance another step, and consider the class of plants that have already developed a perfect etheric body; the violet, for example. It grows in the shade, because it does not require the same volume of sunlight as does the thistle.

Now, if we further admit that the eye was called forth by the light of the sun—animals living exclusively in the dark womb of the earth have no eyes—is it not a logical conclusion that, in time, the effect of the sunlight upon the eye in turn must produce a special result in the animal make-up? This special result is the animal desire-body.

In contradistinction to the immotile plant, we find in animal life the quality of motility. Moreover, we find the higher animals possessing a horizontal spine, perfect eyes, and desires. The animals, which, according to the Mystery Teachings, respond to the lines of force encircling the earth in a horizontal direction, move in all quarters of the globe, in order to develop their desire-bodies by contact with a variety of experiences produced in the constant change of



location. It can be readily appreciated that the motility of the animal, combined with the absence of eyes, would result in a general and continued destruction of forms. The animal, then, would have no opportunity for life expression. Without eyes or sense perception such creatures would inevitably perish through collision with other forms. It is principally the sunlight in connection with the eye that enables the animal to develop the specific, animal desire-body.

Those animals still low in the order of evolution and whose motility permits, wander about from place to place, because they need all the available sunshine for the development of their finer vehicles. Note especially the birds of passage. Some may assume that such birds migrate to warmer countries in search of food. It so happens, however strange, that most of them eat insects, thus assimilating animal desire-stuff, which is only a round-about way of absorbing and building into the desire-body the sun's influence. Nature always makes use of all available means to gain her ends most rapidly.

We may infer from the foregoing statement that the influence of the sun upon the vital- and desire-bodies is of the greatest importance in the development of individuality. It is not by accident that the greater part of the less developed humanity lives in those divisions of the globe where they have plenty of effective sunshine. Here their passional nature is aroused and the evolutionary process, as it were, is accelerated.

In man, the solar ray is transformed into nervous fluid, which is stored up in the nerve centers. These centers supply the bodily needs in any emergency and at times when the solar source cannot be tapped. In the upright man the positive solar force and the negative earth force establish a current, which bears a close relation to our consciousness. If our supply of solar fluid is exhausted, and we change our position from a vertical to a horizontal one, such as when retiring for the night, consciousness changes rapidly and we fall into the state called sleep.

So much for the outward manifestation of the sun.

The further development of individuality would cease, were it not that in turn an inward sun, the Ego, asserts its influence. Man possesses the uprightness of the plant in his physical form and the downrightness of the animal in his

desires. He is thus nailed to the cross—the vertical beam representing all that is pure and uplifting in him, the horizontal beam symbolizing his animal nature. It is in consideration of this fact that the world's literature is burdened with epigrams such as the following: "Is not this a mad world, are not these madmen who leave so frequent battles as perpetual memorials of their madness to all succeeding ages?" "Few see their disease, all love it;" "Men will only cease to be fools, when they will cease to be;" "No great genius without a touch of madness."

Indeed, if we search history we find much to praise, but more to blame. It is as if the wine of error had been administered by drunken teachers. The desires holding sway in the primitive races, the young unfolding concrete mind ran parallel with sense gratification. In time the Ego had perfected the organ for light-perception from the spiritual sun within, the abstract mind. Since man has learned to use his abstract mind, his tendency is toward the development of an upright spiritual nature.

So, in turn, the rays of the physical sun, focussed in our physical eye, have kindled our inner spiritual light. The aspect of the stars has helped to make people religious. Form and color became the foundation of art. The eye, when it first learned to aim at an object, became the objective point for our technical achievements.

Heavenward, sunward, has been the course of evolution. History tells us of the stone age and of cave dwellers, human beings living in the mineral womb of the earth, of people, whose gods were of stone. The volume of solar light received by them was in full accord with the extent of spiritual enlightenment they possessed. Later on, history speaks of nomadic tribes that were as heliotropic as our plants are to-day. They learned of one God and believed in Him. But men in time returned to their caves, they built houses and learned to use artificial light. During this period their philosophies resembled their dwelling places: they were materialistic; their religions resembled the artificial lights; superstition reigned supreme. However, the cry for pure sunshine came again, and with it pure spirituality in religion. Indeed, it is worthy of notice that more sunlight always kindled higher spirituality in man. At the present day a marked change for the better is apparent.



"Back to the sun, the source of life and light!" we hear the materially-minded calling us.

"Back to the Son, Jesus the Christ!" is the voice from the spiritual teachers.

Beware of philosophies that do not recognize Him. Philosophers prefer to think; and thinking about life may be of great importance. But the greatest thoughts have been generated by those who lived the purest, the strongest, the fullest lives. Such as they have seen joy and sorrow, face to face; have endured the conflict of man's dual nature; have struggled and conquered. They alone have the fullest knowledge; born of experience, and having paid the price, they enjoy the greatest freedom. Their interpretation of life must remain the standard of authority. Cold scientific thinking cannot replace the inspirational wisdom and revelation of a saint.

As the sun has been and is to-day the great cosmic educator through his outward influence, so the Sun of Righteousness, Jesus the Christ, was and is the great spiritual educator of humanity. The imitation of Christ must become the Cosmic Goal.

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### REPORT OF CONVOCATION

Convocation of The Temple of the Illuminati was held July the fourth, 1912, in the Eastern Temple. The Degree of the Temple was conferred on such members as were qualified to receive.

At this Convocation, California, Texas, Nebraska, Missouri, Illinois, Indiana, Pennsylvania, New York, Massachusetts, and Connecticut were represented by delegates. The largest number of representatives were from New York and Pennsylvania. One delegate from Canada was present.

The first meeting was unique in many respects. The Temple, just completed, attractive in its newness, and perfect in its decorations and in its furnishings, called forth many comments of admiration. These beautiful surroundings enhanced the impressiveness of the program, and served as a reminder of that other "temple, not made with hands, eternal in the heavens" of man's consciousness. To many, this Convocation afforded the first opportunity of meeting other members. For one who had been interested

in the Inner Work for years without knowing name or face of a co-worker, it was, indeed, a memorable experience to meet, for the first time, so many who had long been occupied in the same interests, and had received the same instructions, and had attained the same goal of experience.

Both in the Convocation service and in the social features of the week, harmony and congeniality of purpose prevailed. Variety of occupation and of personal interests, represented among the delegates, added much to the value and to the pleasure of friendly converse which the occasion afforded.

Naturally, readers will not expect a report concerning the program and the proceedings of the Convocation.

The Temple, or Chapel, was made possible through the kindness of two or three members of the Brotherhood who manifested their interest in the work by furnishing the necessary funds. The building is of natural split-granite, native to the spot on which the building stands. It is constructed in Gothic architectural style.

It is impossible to give an adequate description of the interior decorations. The walls are of deep, rich, carmine red, blended and graduated into lighter tints until the tone becomes a soft, delicate, creamy pink at the ceiling. The richness and the harmony of this color-effect must be seen to be fully appreciated. A few well-chosen designs, result of the artist's brush, blend in with the background to finish the permanent wall ornamentations. In simplicity and beauty of theme and in skill of execution, these designs are faultless; and, to one who understands, though speechless, they are eloquent in the uplifting power of symbolism. A large oil painting, measuring six by nine feet, graces the west wall. This represents the artistic skill of a student. The design is Egyptian, and is a study in classic symbology of the highest order.

The building nestles on a slightly raised knoll, within the grateful shade of a grand old chestnut. It overlooks a cultivated valley, near at hand; while, at a distance, it views long ranges of hills covered with a dense growth of forest trees.

At the entrance to the grounds, not far from the temple is a private library, belonging to Dr. R. Swinburne Clymer. The use of this library is generously offered to students, teachers, and others who are interested in the Great Work



which it represents. Here valuable reference books and costly sets of classical literature of all nations, as well as choicest volumes of philosophic and occult lore, stand ready to pour out their wealth of thought to the earnest seeker after truth.

Near by is the printing office, a building well equipped with printing presses and stock rooms. Here all private printing of the Philosophical Publishing Company is done. Just recently, through the generosity of a student who is especially interested in the work, a splendid Multigraph machine was set up. By this means, the careful and expeditious issuing of Bible lessons and other courses of instruction is secured.

The grounds immediately surrounding these buildings present natural terrace-effects in their undulations and windings. They are conveniently laid out by driveways and walks bordered by rose bushes and flowering shrubs. This spring no fewer than three hundred rose bushes blossomed, and shed their fragrance in the air. It is the intention to arrange for the Convocations and gatherings that represent the various departments of the Church and the Brotherhood to meet each year during the "month of roses," so that all may enjoy this floral beauty.

## ANNOUNCEMENTS

In the year 1913, possibly in the month of June, the second Convocation of The Temple of the Illuminati is to be called. At this Convocation, upon all who are qualified by reason of Inner Work accomplished, will be conferred the Initiatory Rites that correspond to the degree of their attainment.

Soul Science is now a part of The Temple of the Illuminati and is taught under its authority. All those who take Soul Science instructions will be eligible to receive the Temple Degree Work, without extra expense, at any Convocation.

Those who have taken instructions under the Illuminati in the past will be allowed to make special arrangements for receiving Soul Science Lessons; and, through this course of training, they become qualified for Temple Degree Work, at any Convocation.

For the Church of Illumination, which is the outer circle of The Temple of the Illuminati, new lessons on Bible Interpretation have been prepared. These lessons will be issued in book form as soon as possible. All members of the Illuminati can then obtain them practically at cost.



## INSTRUCTION DEPARTMENT

OF

## SOUL SCIENCE AND SUCCESS

The Temple of the Illuminati offers two courses of instruction in Soul Science and Success. Each course extends through a period of one year. One lesson is sent to the student each week.

The first year's course is preliminary, giving the fundamental principles of Soul Science.

The second year's work is an advanced course, based on the foundation laid during the first year's study. It gives practical methods for establishing in one's character the principles already learned.

Any one who is sufficiently interested to desire them, is eligible to enroll for these instructions. Scholastic education is by no means a requisite to one's qualification; yet, no matter what excellent advantages a person may have had in education and in culture, he will find these lessons profitable.

There are no conditions in regard to age or occupation or locality. Our students represent different ages, including those in the prime of youth and those whose voices are mellowed by many decades of rich experience. Our students come from the ranks of different occupations and professions. Many nationalities and localities—almost all quarters of the globe—are represented among them.

Lack of time need debar no one from the privileges of these valuable instructions. These lessons do not assign definite tasks that demand an extravagant outlay of time and energy. They will not interfere with the duties of any occupation. Indeed, their distinctive purpose is to help one in his field of service. If a person is happily engaged in a satisfactory position, these lessons are calculated to increase his proficiency and his efficiency. If his conditions are not to his liking, they are calculated to remove that in him which makes them seem disagreeable and thus to adjust him happily to them or to help him fit himself for a more congenial and profitable position in life; when one is truly fitted for a better sphere in life, the opportunity, or the

opening, comes, in due time, through the natural working of the law of adaptation.

As opportunity affords, students are grouped in classes under competent teachers. This arrangement has many advantages; although private study under the personal care of the Director presents unique advantages, which should not be overlooked.

From students enrolling as individuals and working independently, reports to the teacher under whose care they are enrolled, should be made at least once a month. Thus students have the privilege of asking questions, and of reporting difficulties of personal experience. These reports are regarded strictly confidential by the teacher, and are given sympathetic and prompt attention. In as much as many letters are coming in, each calling for its share of time, care should be taken by the student to write in a legible maner, as explicitly as possible, and not at too great length. The courtesy of a stamp for reply will be appreciated.



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