

Editorial Department

But a few years ago an aged man was sent to the penitentiary, for the second or third time, because he dared to teach truths concerning Eugenics. All society was against him. He was called all manner of names; but he remained true to the principles he believed. The foundation principle of his teaching was that motherhood is divine.

Moses Harmon was one in a million. Although he died for it, yet he was one who would tell the truth; and he did tell it, going through all manner of persecutions, but never giving up, working faithfully until the end came.

That was but three or four years ago. Now, even after these few years, not only is much being endorsed of that which he taught, but people are going to the other extreme, to such degree that meetings are being held with a view to trying to force Boards of Education to make Eugenics and Hygiene a part of the regular educational curriculum.

While the Editorial Department endorses all that Harmon ever taught concerning the sacredness of motherhood, and while it holds with him that children, when they reach the questioning age, should be taught the truth and the divinity of motherhood, yet it thoroughly disagrees with these self-appointed solvers of the social-problem evil.

The schoolroom is no place to teach these sacred things. What reverence can a teacher in the class room arouse in the breasts of her little scholars? Is there a woman, who, not herself a mother, can tread this dangerous path without doing far more harm than good?

There is no more sacred act known to man or to God than that which creates a new being, wherein may dwell a soul; but no one can describe or explain such conditions and arouse reverence for them except the mother—the one who has fondled the babe at her breast.

It is doubtful whether mothers are asking that Eugenics be taught in the schools. If so, it is an indication that the mothers even are under an entirely mistaken impression. Probably some desire it; but these are asking for it because they have been erroneously led to believe that it will confer benefits on their children.

When the child reaches that age when it questions, From whence, that is the time for the mother to draw the little one to her, and, in simple language, with love shining in her eyes—love that comes from the heart—to tell the child whence it is. She it is who can tell the child in simple language—language chaste, but not cold. She can explain every point that might seem strange to the child. A child, thus taught, will not only revere the mother, but also the creative instinct; and, moreover, it will respect the body, that temple from which all things come, whether good or evil.

But how is it with the school teacher, she who, in most cases, herself is ignorant both of the pain and the pleasure of motherhood? Who thinks that she can tincture her words with love, and adapt herself to conditions so as to ease the minds of many questioners, no two of whom are in like state of development? There is not one child in a hundred that would either revere motherhood or respect the creative power or honor its own body, after being taught under such unfavorable conditions.

The dawn of the age in a child when knowledge of motherhood and of fatherhood is desired, is the most beautiful of all. It is the age when the child leaves its beautiful simplicity of taking things for granted, and when it begins to want to know things. The great, universal Something within its nature indicates that it is reaching the day when it must be individually responsible for all its acts. Shall we then violate the divinity of human nature by pushing the child away from its real haven of refuge into the cold schoolroom, where but little personal love can be shown at best? Even if the teacher understands, there are too many students under her care to allow them to have individual attention.

It is to be admitted that, through an intelligent understanding of Eugenics, the perfect physical man or woman might be brought into being. But is physical perfection all there is to aspire after? Were not the Greeks the most perfect people on the earth? Where are they? Where are their achievements? They were but copyists at the best. Even their gods were imported from Egypt.

Pseudo-scientists are running wild over the idea of creating a perfect physical race—not because of the glory of soul that it would give, but because of the power it would confer upon a nation. To them as individuals, whether

there is a soul or not, does not matter. All they want, is to see a perfect animal, in the shape of a man, one that can be used in practical ways by those who know how to exploit mankind.

While, under the divine law, there is no reason why mankind should not be physically perfect, yet God looks more to the perfection of the Soul; for, if the Soul is perfect, then, the body will, in time, manifest this perfection. To have a perfect body is a beautiful and a desirable ambition, and an end well worth striving after; but a beautiful and a clean soul is far more beautiful and more desirable, because that becomes the means of creating a beautiful body.

It is time for men and women who have the welfare of humanity at heart to take a bold stand in regard to the teaching of Eugenics in our public schools, and not to allow faddists—mostly men and women who themselves know nothing of fatherhood and motherhood—to injure childhood by giving public instruction on these subjects.

The work needed above all else, is to teach the fathers and mothers themselves; to show them their duty; to explain to them why they should not allow the questions of the child to go unanswered; to teach them how to answer, and to give them the incentive to do so.

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And, just to show the inconsistency of humankind, while the papers are printing columns of what the Societies for the teaching of Eugenics and Hygiene propose to do, and of what they have already done in the public schools, they are also printing columns of exposure of police methods for obtaining information concerning the vice conditions of a large city like Philadelphia.

Among the counts made public against the police and their system for obtaining information, may be noted these:

That, under the personal direction, and with the official approval, of special policemen and members of a rightly-named "Vice Squad," young girls have been taken into saloons and disorderly resorts, and have been given liquor to drink, and have been led to associate with the frequenters of these resorts;

That some of the girls used by these men are mere girls in short dresses when taken into the saloons and the resorts;

That the bills for liquor and other expenses incurred by the "vice squad" policemen in using young girls to "obtain

evidence" were submitted to the man in power, and approved by him, and paid for by this great city of "Brotherly Love."

If things like this were read from the pages of ancient history, the Church would condemn them as acts of heathendom, and would brand them as things that could not occur after a Christian doctrine had been taught for nineteen hundred years. But, here we have it, in modern times, when civilization is supposed to have reached a high standard; and, what is more, little comment is made concerning these conditions.

There are numbers of clergymen, ministers of the gospel, whose duty it is to teach the principles that Jesus tried to inculcate, to condemn what Jesus condemned. Did they do so? What would Jesus have said, what would he have done, had he been in that city under such conditions? Does any one think that he would have been any less severe with these modern "scribes and pharisees" than he was with those of the long ago? We doubt it very much; we believe that he would be the same Jesus to-day as then, and that his condemnation would be as severe to-day as it was then.

Moreover, we believe that he would have censured, as scribes and pharisees, all those to-day who claim to follow him, but who do not take active measures in the eradication of a system that stands for such crimes as these; for there is no crime, murder not excepted, that is as great as the degradation of girlhood.

Words cannot be made strong enough to condemn such methods and such systems. Men with an ounce of manhood in them cannot let such a thing pass without active condemnation; and, if only a hundredth part of the men in that city had investigated this matter, and had demanded that the city should be free from such conditions or from the possibility of such conditions—then, they could not exist.

Civilization condemns the ancients for their sacrifice, in public, of an innocent girl to appease a supposed angry god. But, in the western, Christian civilization, there is not even this lame excuse for the sacrifice of one innocent life, much less the sacrifice of hundreds of thousands of innocent daughters of men.

What would Jesus do if he lived now, and met such a situation? Ye ministers of the gospel, ye who claim to be

selves this question. And, if you are sincere in the least in your profession of him, then, do your duty, and see to it that such a thing will never occur again. See to it that your congregations are aroused to the seriousness of such a crime. And, if you do your full duty, you will soon have a clean city. The city will become clean, not through the persecution of what you term your women of ill repute, but because you make it impossible for such conditions to exist, because you will see to it that each man is branded who even tries to uphold such conditions.

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Almost at the same time we find item after item in the daily papers noting that churches are being abandoned; that people no longer attend church; that, in the one State of Illinois alone, there are 1,700 abandoned churches—churches closed for want of attending members.

How could it be otherwise? Men may be ignorant, they may be unlettered; but the average man is truly seeking something, although he knows not what. There is a still, small voice within his nature which tells him that the flesh and fleshly interests are not all.

These men and these women feel that there is something lacking in organized creedism of the present day. They go to church, they hear a sermon, which, for elegant language, could not be improved. But they feel that the speaker is not sincere, that there is something wholly wanting. They do not realize that the lack is a lack of sincerity; that the sermon does not come from the heart, but from the mind; that the sermon is not preached because the heart wishes to establish the principles mentioned by Jesus, but because there is enough pay in it to keep soul and body together. They do not realize that the minister tactfully says things that he himself does not believe—says them because his constituency still demand the stereotyped and the orthodox. They do not realize that he who stands before them as a representative of soul power and spiritual influence has not himself yet found the place of peace, poise, and contentment of soul; that he himself believes many things he dares not utter, and disbelieves many things over which he dares not cast a shadow of a doubt by his words.

The ministry, in many cases, is largely a means of livelihood. Some even admit that they enter it because they believe it is easier to exist in that way than in some other.

Jesus is followed in words, not in deeds. They make profession of Christ with the lips, but the heart does not know him. Those who go to church feel these things, and naturally there is a falling away. If this judgment, severe as it is, is not correct, then, how can conditions exist in our large cities that do exist? Or, existing, how can they go unchallenged and severely condemned by every man that professes to uphold the teachings of Jesus? Let these questions be satisfactorily answered.

If men entered the ministry because they want to teach the Divine Laws as given by Jesus, and because they want men to live in accordance with these Divine Laws—not simply to believe them—then, their sermons would come from the heart, and would hold the hearers. No churches would need to be closed. But, unless they change, and change quickly, more churches will be closed; for there is little life therein—only “the letter,” and “the letter killeth.”

The claim cannot be supported that good men cannot enter the ministry because the Church is not maintained financially. If the ministry will teach the truth as Jesus taught it, the Church will be maintained; because they will teach men that there is no such divine principle as receiving something for nothing; and, by their lives, they will convince men that “the laborer is worthy of his hire.” Moreover, man will be taught that religion is not a mere matter of belief, but a matter of active work and service. The man who teaches Divine Laws of life is as worthy of just compensation as the lawyer who advises how to avoid an expensive lawsuit or a heavy penalty. For the one is learned in man-made law, while the other is a teacher of Divine Law—Law of the Soul; and, of the two, the Soul is greater.

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It is to be clearly and distinctly emphasized that all comments—both of praise and of condemnation—in the Editorial pages of THE INITIATES, are intended to refer to systems and to conditions: in no wise and under no circumstances are they to be construed as referring to individuals.

The magazine takes the stand of dealing with systems, conditions, and principles: by no means does it deal in personalities. Condemnation of systems and of existing conditions may sometimes seem severe and sweeping; yet, in all

such, it is to be admitted that, even in connection with false and corrupt systems, there are men who, as individuals, are sincere in their motives, and in their service to humanity are consecrated to a lofty and an unselfish ideal.

Let it be understood that this is at all times the standard of the Editorial Department, whether it is so specified in each number or not.

THE ORIGIN AND THE SEAT OF EVIL

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

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

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

However, the problem of evil, as seen in its manifestations and in its effects on human life, cannot be thus easily disposed of. To consider one statement of truth by itself is not sufficient.

Two fundamental factors enter into man's creation; and each factor must receive its full share of attention in solving the difficulties that have arisen through his creation.

First is the fact that man is endowed with divine powers and divine possibilities. This is indicated in the scriptural record thus: "So God created man in his own image, in the image of God created he him; . . . and breathed into his nostrils the breath of life." To be made in His own image—after His own likeness—means to be endowed with all the faculties and all the creative powers that God himself possesses. In this sense, man is an epitome of God; he is like Him in all things, except that the powers of man are limited in degree and restricted in territory.

Second is the fact of free-will and individual responsibility with which man is divinely endowed. Although given second place in order of presentation, the characteristic of free-will can by no means be regarded as secondary in importance. The fact of man's being made in the divine image constitutes one wing in the twofold purpose of man's creation; the fact of his being honored with power of choice and decision, of his being invested with individual re-

sponsibility in regard to his own thoughts and his own acts, of his being the recipient of the divine decree: "Choose ye whom ye will serve,"—this fact constitutes the other wing in the purpose of his creation. As each pinion is of equal importance in the flight of the bird, so, in man's nature, each of these qualities is equally essential in order that he may realize his divine possibilities.

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

A few self-evident conclusions are to be deduced from this twofold proposition: First, God is responsible for evil only on the ground of giving man freedom in the use of power. Second, wrong use of a good faculty, wrong direction of a good power, energies and forces used for other than good purposes—these things constitute evil. Third, man alone is responsible for evil, man alone is the author of evil.

Again, almost by way of parenthesis, this proposition may be viewed from another angle, and a few simple reflections of a negative nature may be emphasized—reflections that scarcely need be given the space of a sentence for those that are free from the entanglements of the commonly accepted religious faith: First, there are not two distinct powers in the universe—one good, the other evil. Second, there are not in the universe two distinct divinities, one the author of good, the other the author of evil—God and Satan. Third, the conflict of life is not between gods and demons, between divine and satanic forces; the only conflict there is, is in man's own heart, between the dual inclinations of his own nature. These three expressed in one positive statement become: There is one Power in the universe—and only one; the use made of this one Power determines its character, whether good or evil.

To restate the basic proposition of the argument, giving emphasis to the fact of "creative" ability: Since God is creative Being or Energy, man, made in His image, is endowed with creative power, creative energy, and the creative instinct; likewise, he is invested with the right of choice in directing his creative faculties and in using the creative energy. A general truth may be formulated thus: evil is the result of wrong use of man's creative powers.

It must be explained that creative power, as used here, means much more than the ability to give life to one's own species. It means infinitely more than the creation of new beings. It includes the ability to create conditions; to effect changes in environment; the ability to visualize ideals, whether in the fine arts—music, painting, sculpture, poetry—whether in the practical arts of every description—mechanics, architecture, home-making—whether in the culture and the development of a Christly character, which is to be regarded as “the finest of fine arts” as well as the most practical of practical arts; the ability not only to visualize, but to execute such ideals and to bring them into manifestation; the ability to create a Soul according to the Divine Standard, to nurture and to develop the soulual nature and to bring it into the state of Individual Consciousness on the plane of souluality; the ability to live a life of unselfish service—such possibilities as these are included in the expression, “creative power.”

Creative energy is the greatest attribute of the Divine nature. Likewise, the creative power and the creative instinct, interpreted in their fullest meaning, are the greatest and the most sublime attributes of man's nature.

There is one thing, however, that man possesses and must use in his creative function, with which God is not encumbered, that is, the physical body. True, we may think of the universe as the body, or the physical expression, of the Infinite; yet, in the universe the Divine Will is supreme, and the universe is to Him in no wise a hindrance. Since the universe is in itself non-sense-desiring, the Creative Energy is thus free from desires of sense and of flesh. Whereas, man, in that he possesses a physical organism with its demands, its appetites, and its needs, is overwhelmed by a multiplicity of desires and tendencies, which naturally become his master, unless, through careful training, the divine nature has regained its rightful supremacy in his life.

Creative power God uses only for good and noble purposes—in the creation of new beings and in the creation of new conditions for the universal good. Being impersonal energy, in Him, there can be no selfish, no personal, no partial motives to prompt the use of the divine creative function.

Man, forgetful of the Divine Ideal in whose likeness he is fashioned, uses his manifold faculties and powers for

selfish purposes. He uses them to create conditions that seem good for himself and for those in his immediate circle, but conditions that often are secured at the expense of others and through the pain and the suffering of others. Herein lies the evil. (To create conditions for the benefit of self, regardless of their effect on the general welfare—this constitutes evil.) Again, man uses his creative faculties for the pleasure of the flesh, and at the call of the carnal self—this, likewise, constitutes evil. The flesh is not in itself harmful, nor are fleshly desires in themselves evil; but to allow the flesh and fleshly desires to dictate and to control—this is evil.

(In this connection it bears repeating that God has created no evil thing and has endowed man with no harmful faculty, but that man, through wrong use of powers innately good and noble, may bring about evil and destruction; man, through the use he makes of things in themselves good, which God has created, may cause evil.)

But it is asked, Wherein is man accountable for evil? What department of his being is to be held responsible for it? In order to answer this question, it is necessary to give attention to the four departments of man's nature—body, spirit, mind, and soul.

Man possesses a body—the gift of mother earth, through his parents. This body, being of the earth, is naturally earthly in its appetites; being of the flesh, it is naturally fleshly in its tendencies; being on the plane of sense, it is naturally sensual in its desires. The body recognizes nothing that is like its creator except the generative principle; but, in this, the physical man sees nothing except desires that belong to the flesh. Here, again, it bears repeating: the body and its demands are not in themselves evil. But to let their dictates rule the life is evil.

Man possesses a Spirit, the Spirit of Life which God breathed into him at birth. This Spirit is divine, because it comes from God. Yet it is not something peculiar to man. Every animate thing, every living creature, in fact, all that exists—not only sentient beings, but even vegetable and mineral forms—in like manner, according to its own degree, breathes in this same Divine Spirit. For it is the Life Principle, that which animates, but does not control, every living thing. Moreover, Spirit is neither personal nor individual. It is principle, it is essence, it simply is. It is neither good nor evil. As long as man lives, he uses this

life principle. At the transition called death, the Spirit leaves his inert body, and goes back to its original storehouse—the Life Center in God whence all life comes. It is to be emphasized that this Life Principle, called Spirit in the Scriptures, is not the same thing as the soul.

Besides body and spirit, man has a mind. Herein is the source and the origin of evil. Herein, likewise, must begin the eradication of evil. The mind of man is the creator of evil. The mind of man is to be held responsible for all evil that originates in his fourfold being.

In what sense mind is creator of evil cannot be made clear until consideration is given to the nature of mind in itself, to the nature of the soul, to the relation that exists between mind and soul.

It is to be emphasized that mind is not an entity; it is not eternal; it is not immortal as an individualization. To be sure, it is eternal in the sense that nothing is really destroyed. Yet things that are subject to change; things the elements of which, through a process of disintegration, return to the universal storehouse of elements whence they came; things the substance of which enters into other formations and becomes essential factors in other combinations—such things as these are not to be regarded as immortal. Although they continue to live, in so far as their essences are concerned, yet they live only through change of form. The vegetation that to-day stands in the field may be asked to-morrow to give its life to man. Refuse and decay, the unsightly and even the poisonous, through chemic processes, contribute to richness of soil, and live again in health-giving plant forms. Yet such things are not to be classed as entities, nor are they in any wise conscious individual beings or creations.

In this class of non-individualized beings is the mind of man to be placed. Mind is that which results from the combination of body and spirit. When the spirit of life is breathed into the body, there results in the brain of that to which life is given, a formation, or a combination, which men call mind. Thus, animals, even the lowest forms of animate beings, possess mind in crude degree. In all forms of life, mind is mortal and not an entity.

Body, spirit, and mind are all to be thought of as mortal, changeable, transitory, evanescent. The soul is the only part of man's being that is eternal, or immortal. To express the idea more accurately, even the soul is not immortal as

an individualization until it has been so created, or developed.

The soul is the divine spark, or germ of the Infinite, which is incorporated into man's nature at birth. In its simple form, it is a mere atom of potentiality, unconscious, undeveloped, unindividualized. But it possesses in latency all the capacities and all the attributes of the Divine Ideal. In this inert state, as an unaroused spark of fire, it awaits the fanning and the feeding and the careful attention of a Vestal Virgin, in order that it may become the Christ-flame of Love, ever burning on the altar within. In this inert state, as the mere image of an ideal organic structure, it awaits the hand of the architect to shape and to fashion it into the Temple of the Soul. As such, it demands creative skill. In this latent condition, as a seed, it awaits nurturing influences and conditions that promote normal growth, that it may become a vitalized organic Center of Consciousness and of activity on the plane of Being. As such, it demands creative agencies and creative forces.

Now, according to the divine economy, each department of man's fourfold being has been given its particular function, or office, to fill. To the mind, has been delegated the function of cultivating the soulual nature, and of bringing it to the state of Soul Consciousness, or Immortality. Thus, the mind is the Vestal Virgin, the mind is the architect, the mind is the creator, of the soul. The mind must become the creative agency, and must wisely direct the creative forces, and must manifest creative skill. Thus, through its manifold faculties and powers, through its varied methods of activity and of execution, the mind of man is the seat and the center of responsibility in the use of creative energy.

The soul of man, being an atom, or germ, of the Infinite, is designed to reproduce the distinctive attributes of the Infinite. God, as creative Being, or Energy, possesses as His chief characteristic a combination of wisdom and love that insures that creative energy shall be directed only in channels of usefulness. Thus, He is an impersonal expression of the Divine Law of Love, or an unerring Standard of Infinite Goodness. Therefore, man, or the soul of man, being made in His image, embodies potentially an expression of wisdom and love; in other words, the soul of man, created after the divine likeness, is an embryonic embodiment of the Divine Law of Love.

Thus, the Divine Law is to be thought of not as an external authority, but as qualities and tendencies inherent in the nature of the soulual atom, which, under proper conditions of growth, unfold as naturally and as truly as the embryonic plantlet locked up in an acorn, under proper conditions, becomes in time the majestic oak. The Divine Law partakes of two prime features, Love and understanding of Truth—in the Scriptures thus stated: "Thou shalt love thy neighbor as thyself," and "Love your enemies;" and "Know the truth and the truth shall make you free."

The soulual atom planted in the body of man is easily quickened to activity. It first manifests itself in his nature as a simple inclination, or a mere directive tendency, toward the Divine Ideal that it potentially embodies. Its innate inclination is toward obedience to the Divine Law written on the tablets of its own heart. It gives in gentle manner an instinctive guidance toward the right. It is "the still, small voice" inherent in man's being, directing him always in harmony with the divine standards of life. Its decisions and its promptings are always in favor of the Christ Ideal couched in its very nature.

According as the delicate promptings of the Divine Law are heeded, does the soul become gradually more fully aroused, or unfolded, to a state of activity. In turn, the mind and the mental activities become, to a degree, awakened and enlightened by the glimmerings of light and warmth from the evolving soulual nature. This inspires the mind, through its thoughts and its desires, to direct creative energy into channels of usefulness and into avenues of good-will toward men.

In this supposed ideal case, the child is taught by enlightened parents that its one reason for being on earth is to follow the gentle dictates and warnings of the soul, and to live a life of unselfish service, such as the Divine Law of its own being indicates; to subject the body and its desires to the guidance and the control of the soulual nature; to harbor only constructive thoughts and desires; to cultivate the attitude of kindness toward all created things, in thought, in feeling, in word, in deed. Under such instruction, the child accepts the standard of right, and uses every effort to control its mental states, and properly to direct its thoughts and its feelings. Through this mental effort and this settled purpose, its mind assumes its rightful place as creator, as architect and builder, of the soul; as Vestal

Virgin of the Fire in its own Holy of Holies at the center of its own Being.

Thus, in time, the soulual nature comes to rule his acts and his desires. As the mind becomes more and more thoroughly established in its purpose to obey the dictates of the Law of Love and Justice, and to live in harmony with the Christ Ideal, his soulual nature thereby becomes stronger and brighter; and, in turn, the soulual nature reflects and radiates its illumination to the mind.

The mind that is thus thoroughly settled in its purpose to obey the Divine Law, and that receives guidance and illumination from the awakening soulual nature, reaches a state called the Awakened, or the Illumined Mind, as opposed to its previous state of inexperience and inefficiency. Finally, after sufficient training, it becomes a creator, or builder, of soulual conditions. It not only consciously uses its powers in this direction, but, even with intelligent application of mental and soulual laws, it deliberately and intentionally directs invisible forces in the execution of lofty ideals, and takes delight in its own creative skill. Desires and ideals are communicated to the soul, for its verdict of refusal or of approval. In case of approval, in that the ideal or the desire is in harmony with the Divine Standard of Love and Justice, the Awakened Mind, illumined by the light of Wisdom and the warmth of Love radiating from the soul, is at liberty to set into operation forces calculated to bring about realization of the ideal or the desire. Thus, the mind consciously uses its creative faculties in executing a noble ideal. Thus, the mind consciously takes its place on the throne of the Cause World, and issues its decrees in favor of the Divine Ideal, and sees to it that its decrees are obeyed throughout its own Thought Kingdom. Under such conditions as these, the mind is filling the mission delegated to it—that of developing the soulual nature.

However, this pictures an ideal condition.

As ordinarily found, man is a creature that, although possessing divine faculties and possibilities, has lost all recollection of his divine estate; he is of animal tendencies; or, to express it more accurately, he is a carnal, sensual being. To be sure, he has a soul, or rather, a divine spark that may become the soul; but, in its inert state, it is little more than a mere germ of soulual possibilities. In this stage of his development, the soul has little influence, or none whatever, on his life and on his character. He is scarcely con-

scious of promptings from the Divine Law of his own Being. Rather than recognizing them as such and welcoming them, he is bewildered by the dual inclinations and by the conflicts of his own nature. The spark of divinity is smothering beneath the ashes of carnality and selfishness. The desires of the body having been gratified from infancy, by the time the child reaches the age of accountability he recognizes no higher appeals than the fleshly, his soulual nature is buried beneath earthly desires and tendencies, his divine heritage is virtually lost to view. The body, which has no divine impulses, holds supremacy over the entire being. Flesh and fleshly desires are in control. The carnal nature is supreme. The mind, not being awakened to the dictates of a higher plane of thought, meekly favors selfish and sensual interests. Man's love nature, in itself good—in this case, however, love of self instead of love for humanity—is used for ignoble and selfish purposes. Thus, in his dealings with men, arise wars, murders, strifes, and all destructive conditions.

Here, in the unawakened man, in the unenlightened mind, we find the center and the source of evil. Through the carnal man, through the man of flesh, occur crimes and distresses; undesirable social and economic conditions; taking advantage of the innocent; exploitation of the weak and the helpless; in short, all manner of evil. The unawakened mind can recognize but one law, the law of self—the law, or the demands, of the carnal self. To him, nothing seems worth while or real except temporary, material interests.

Let it be repeated in this connection, that God does not create this evil or these destructive conditions. Man—the unawakened mind of man—by a wrong use of that which is innately good, by non-compliance with the law of his own smothered divine nature, has brought about these things.

When the soulual nature is in this condition of inertness, when the mind is thus unawakened to its divine mission of nurturing the soulual ideal, much effort is required to arouse the mind from its sluggish habits. External influences—warnings, admonitions, teachings from those that understand the higher law—are required to arouse the mind and the conscience to a recognition of their true responsibility. "Repent ye, for the kingdom of heaven is at hand"—this alarm must be sounded with convincing force. "Seek ye first the kingdom of God and his righteousness"—

this gréat law must be brought to man's attention again and again.

Convinced that it is his duty to seek, to put forth effort in order to find, the kingdom of God within his own being, his conscience becomes aroused to activity, and a conflict arises between the lower self with its demands and the soulual nature with its Christ Ideals. This conflict is to be regarded a healthful sign rather than ground for discouragement: it indicates that the soul and its monitor, the conscience, are becoming illumined, and that the mind is becoming alive to its true function of using its powers and its faculties, its thoughts and its desires, in furthering soulual growth.

In this stage, man needs careful teaching that he may skillfully train his mind to become the redeemer of his own soulual nature. Through firm and steady use of will power in directing his mental faculties in channels of constructive activity in harmony with the Christ Ideal, and, through this alone, can be brought about the eradication of evil from his nature.

The origin of evil is in man's own nature. The seat of evil is in the awakened mind of man. Likewise the origin of redemption from evil must be, for the man himself, in his own nature. The seat of redemption from evil must be in the awakened mind of the man himself. The eradication of evil is the reversal of indulgence in evil.

This subject is not merely a dogmatic, religious matter. It is a practical question of daily life, and demands the careful and the candid consideration of all.

THE ELIXIR OF YOUTH

BY GURU RAKADAZAN

Is there such a thing as an Elixir of Youth?

Alchemists of all ages have made the claim that there is, and that they have discovered, that which may be called the Elixir of Youth. They claim that, by the use of it, youth can be retained many years beyond the time supposed to be allotted to man for a sojourn on earth.

Medical men of all schools have been plain-spoken in their condemnation of such a doctrine, going as far as to say that it is impossible to accomplish such a thing.

What is youth? To be youthful, simply means to have the greatest possible number of new cells in the constitution of the body. The body of man is an aggregation of cells. Some of these must be new if there is to be life, although many of them may be old and worn out.

To a great extent, these cells renew themselves without effort. If not, then, every child would die as soon as all of the cells had been used up, which would be within about nine months from the time that it is born.

But, in the majority of cases, these new cells do not renew themselves as rapidly as they should; and the consequence is that old age is gradually creeping upon man.

A man's thoughts have as much to do with the creation of cells as anything else, although diet, environment, work, and other things help either to destroy or to build cells.

The idea of age has come to be a part of us. And the idea that all men must grow old has established an age limit, and men take it for granted that, when they reach a certain age, they must become old and feeble.

The first thing for us to do, if we wish to avoid the appearance of old age, is to get rid of this "aging-idea," and to come to recognize the fact that man is a creator.

When we recognize that we are really "awake," and able to become creative in our own organism, we will search farther; and we will soon learn that, if we root out the idea of becoming aged, we have accomplished the greater part of the work in the attainment of many years with the appearance of but a few.

We stop short the destructive work in our organisms by refusing to believe that man must be aged, feeble, and decrepid at the age of eighty years.

With the recognition that man is a creator, not only of his kind, but of himself as well, will come recognition of another fact—just as he thinks, so will he create. Thus he will polarize his mind toward the retention of youth.

With this principle established in his mind, he will no longer think of age, but of youth; in all his work, he will hold the thought of youth and the power to accomplish; and these thoughts will magnetize, or polarize, the new cells that are being continually created, and will give them greater life. Gradually, through this process of polarization, all the old cells will be destroyed, and the new cells will take their place, and an appearance of youth will be the result.

Now, this process cannot be accomplished in a year, because the body is reconstructed only about every nine months. The first body after this change of life and thought takes place will be better than the former one. The next body will be better still; and, thus, the process continues until man is an entirely new being—one that recognizes nothing except that he is a creator and "the master of his own being."

Now, as before stated, the diet has much to do with this subject; for, unless we gain the proper food values, we cannot create new cells that are full of vitality. From the food, we gain the material wherewith to build the cells. Even the brain cannot be at its best if the food lacks nutritive value. It is not the amount a man eats that counts in the construction of new cells, but the value of the foods.

Besides the food, there are other things to be considered; such as, bathing the body, which frees the skin from particles of dust and other foreign matter, and allows the cells to absorb magnetism and vitality from the air.

Breathing also has much to do with the art of retaining youth; for the air we breathe contains all the elements that are required to give life to the cells. These new cells, it is true, are created from the food that we take into the body, just as the body was created from the earth; but, before the body of man had life, God had to breathe into it the Breath of Life. Now this is just what we must do in order to give life to the cells. The cells are created from the food we eat, and they are then given life by the air that we breathe in. Naturally, the more of the Law we understand, and the

more we obey of it, the greater will be the life we give to the cells; and, if we know all of the Law and deliberately breathe according to the Law, then, every breath will give more and more life to the cells.

Only within a short time, the newspapers have been devoting columns to the discovery made by a physician, who claims to have made from the pituitary and other glands a serum that will add many years to man's life.

A discovery of this nature is only of negative value; for, while it shows that there is life in the gland, yet, to take the serum from that gland, is to add only the principle together with much dead matter to the system of man, and will result in other conditions in the body which tend to offset the value of the years that are added.

The Mystics of old, even Paracelsus, taught that, through a system of living, or rather a system of practice, man could draw the life from the pituitary gland and transfuse it throughout the system, giving vitality to the cells, and adding many years to his life.

In the book, *THE EXALTED LIFE*, the author has hinted at this mystery; but it is impossible to give openly the method whereby the fluids from this gland may be drawn into the circulation of the blood, thereby to give greater life to the cells, and, through this greater life, to add many years to man's earthly existence. However, the true seeker will find the way; and, if he follows it, the results will be greatly to his benefit.

All serums—that is, all serums taken from a dead body, and then again introduced into the system of the living—may bring benefits in one way; but, as they carry dead matter with the life-giving matter, naturally a destructive agent is being introduced at the same time.

No man can take dead material of another into his system without losing a part of his own identity; and, if this material be concentrated, as is the case with serum, this destruction is so much the greater.

Man has within himself all that is. He can be the master of his being; but, in order to be master, he must first come to understand the Law, and, when he does understand, he must live according to the Law.

And this not only in one department of life, but in every department. He must learn to recognize the value of the food he eats, and must give up those which may taste good, but have no food value. Bathing must have his attention.

He must have natural sleep; and, above all, his thoughts must be turned into normal and natural channels.

When he has learned these lessons, he can truly begin to live, and to become a man, the image of his Creator, and a fellow creator with Him.

Moreover, this new life, which the author of the book referred to above has called the Exalted Life, will in no way interfere with his duty to himself or to his family or to his fellow man: he simply exchanges his unnatural system of living for a natural one. Instead of being the slave of destiny, he becomes the master.

AFTER THIRTEEN CENTURIES, TEMPLE OF INITIATION RE-ESTABLISHED

In the Grand East, near mid-day, not far from the mid-year, in response to an invitation from the Supreme Grand Master, worthy members of the Imperial Order met in Grand Convocation. The place and the time are known only to those that were present and received degrees.

The Imperial Order traces its fundamental principles of thought, and, in modified form, its systems of training to Atlantean origin, long prior to the Egyptian Priesthood of Initiate Kings.

The Imperial Order represents the Third Temple of Initiation in the Sacred Mysteries. The history of the First Temple covers a period of several thousand years. It claims among the first of its Supreme Grand Masters the wise King-Initiate, Hermes Mercurius Trismegistus. After the fall of the temple—Irak Eulus—in A.D. 632, the Second Temple perpetuated in the Orient the Sacred Mysteries and their interpretation, through a succession of Initiate Kings, practically uninterrupted, down to the year 1789. The year 1789 marked the end of the Oriental rule and the decline of the Second Temple, and also marked the establishment of European and Occidental branches. The Third Temple was founded on American soil, about the year 1861. It has faithfully preserved the sublime teachings in their purity, and has spread their beneficent influence in accordance with the dictates of wisdom and discretion.

The First Temple gave both the Inner and the Outer Initiation. They had Temple ritual; and degrees were conferred on true Initiates. None except those that had passed through courses of effective training in the development of the Inner Being, and that had experienced the true Initiation were admitted to Temple degree work.

The Second Temple, which covered a period of more than twelve hundred years, had no outer initiation. Their work was altogether a work of private instruction and of private guidance in the Inner Initiation.

For almost thirteen centuries, there had been no Temple Convocation and no conferring of degrees through cere-

monial rites. The recent Convocation of the Imperial Order is the first Temple Initiation that the Great Work has had since the fall of the Egyptian Temple—Irak Eulis—in A.D. 632.

At this Convocation, the following degrees were conferred on those who, in their own experience, had crossed the Threshold: first, the "Imperial Degree;" second, the degree, "Priest of Mysteries," which gives a full interpretation of all systems of Symbology; third, the degree, "Order of Priesthood," which traces all religions to their origin, and interprets both their likenesses and their variations.

The Imperial Order has a ritual; but the ritual does not constitute Initiation. The ritual is only a form, or a ceremony conferred on the aspirant, after he has become an Initiate. The Inner Initiation is the essential; the Outer is secondary and non-essential. Before one can become a member of the visible Fraternity, he or she must already have been enrolled among the invisibles. In connection with the ceremonial features, there are no initiation fees, no monthly dues, no salaried officers. Money cannot buy one's way into such an organization. No one can join such a Fraternity. One must grow into eligibility to membership through definite training of soul. There is only one way by which one may become an Initiate. "Straight is the gate, and narrow is the way, which leadeth unto life." The one way is to live a life in harmony with the principles of the Christ, and to develop the Christ-nature in one's own soul. This way leads to true Initiation. After one has attained this, he comes to regard rites, ceremonies, passwords, and signs, with comparative indifference.

Initiation means development of all the faculties of the Inner Being. It is a process of growth, in which the soul, already illuminated, becomes acquainted with the dynamic center of Illumination, and learns to master and to direct the laws underlying power of soul. The illuminated soul may enjoy the light and the warmth of illumination: the Initiate learns the mechanism of the dynamo that produces the light and the warmth, and comes to have a reasonable degree of control over this dynamo. In order to become an Initiate, it is necessary to heed the injunction: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The Initiate makes little noise: silence, discretion in speech, unpretended good works, kind interpretation of others are his characteristics. He works through the powerful vibrations of thought, will, and love; this he does, not so much by a definite exercise of mind as by the unconscious influence of his normal thought-life. He seeks to become the servant of all, and considers the ministering spirit more to be desired than name or rank or title. The proverb, "Knowledge is power," he counts, at best, only a half-truth: for this, he substitutes the adage, "Goodness is power." He recognizes the omnipotence of Will, but well understands that goodness must be established in one's own heart before one can claim the right to project will-power.

Initiates seek illumination and development of soul, not for their own sake nor for the sake of personal greatness, but in order that they may be the better qualified to help their fellow-mortals upward toward higher planes of consciousness. Many live such quiet, secluded lives, and are so free from intruding upon the sacred interests of others, that even they themselves, although they are conscious of the Christ within, little dream of the influence and the power they wield in their own community. Again, there have been Initiates in high positions of state, who let their light shine far and near, but who maintain a discreet silence regarding their own knowledge concerning the source of power. Vanity and self-pride have been transmuted into qualities of meekness and of humility; herein lies their strength. Having trod the lonely path of self-mastery and of self-abnegation, they regard it a sacred privilege to serve others in lowliness of spirit. Having silenced the dictates of the personal self, they are fearless—Lincoln-like—in dispensing to those under their care the claims of justice, no matter what the cost may be to themselves.

The motto of the founder of the Imperial Order in America may well be adopted by every acolyte of the temple:

"Pledged to no sect; to no creed confined;
The world my home, my brethren all mankind."

The watchword of the Order, TRY, seems simple and insignificant enough; but this little word of three letters may become a mighty power in one's heart, enabling one to pass from bad to better, from better to best, from ignorance to knowledge, from poverty to plenty, from weakness to power.

“To be self-poised and perfect in motion, like the worlds swinging in space, is the prerogative of every human being; but only those who have found the center, and have lighted the flame on the altar, approach that condition.” It is the purpose of the Imperial Order to teach men and women the secret of self-poise and to lead them to rhythmic activity in the affairs of life. It teaches them this by leading them to find the center of their own Being. To aspire to this is prophecy of attainment. True and pure aspiration connects the soul with the spaces of spirit vibrating with immortal energies.

The teachings of the Imperial Order are never imparted to classes or to groups. They cannot be thus taught. Each living being is an individual, and must learn to interpret and to obey the law of his own individuality. No two persons are alike; no two can be instructed in exactly the same way. Each must receive private instruction. The neophyte should be cautious about telling others of his experiences and his perplexities; to do this only does harm. Each person must put himself under the care of a competent Master. All seekers who are qualified in earnestness and in sincerity may enroll in the Imperial Order for instructions and for personal guidance.

Next Convocation of the Imperial Order will be at the call of the Supreme Grand Master. Let all who hunger for the deeper teachings enroll for instructions. Those who are successful in crossing the Threshold will be eligible to an invitation to attend the Convocation.

MY COVENANT*

My reason therefor:

“I hear a low voice calling,
Come up higher! Come up higher!
From the lowland and the mire,
From the mists of earth desire,
From the vain pursuit of self,
From the attitude of self,
Come up higher! Come up higher!”

My desire—Illumination.

My prayer—Purification.

My covenant—Self-renunciation.

To my soul and to the Masters, our blessed Elder Brothers, visible and invisible, who watch over us, tenderly leading us out of the black darkness of night unto the perfect light—to you, I send out this call for help to keep this my covenant. I desire to attain unto such Illumination of spirit as will enable me eternally to manifest Love, Wisdom, and Power, in all the activities of life. My prayer is that I may be able to know, to will, to dare, and to be silent in regard to the sacred mysteries that will make possible for me to live the life of Divine Illumination.

My desire is that I may keep in my possession, until I reach the goal, the Mantle of Protection, the Staff of Purity, the Voice, the Heart of Love and Song; and that I may be one with you in the labor of love.

I consecrate my whole being—all that I am or ever shall be—to serve the Highest and to bless all mankind. I desire to be a strength unto the weak, a comfort to the sorrowing, a joy to the downtrodden.

I beseech your powerful aid that I may have strength of body, mind, and soul to accomplish the labor whereunto my life is now, and for many years has been, consecrated; namely, the rescuing of waifs and castaways. I desire strength to raise them up in light and love, that they may

*On enrolling for instructions in Soul Science and Success, a student was asked why she wished the lessons. This is the answer given to the question. It speaks for itself.

become a glory to the Most High, that their lives may blossom as the flowers of the field. I desire to teach them from the start how to build the temple of the soul, in beauty, symmetry, and strength, that they may avoid the pitfalls and snags that lie in the path of those who idly drift on the ocean of life, and who constitute the flotsam and the jetsam, tossed on the shores of time.

I pray for strength that I may be unto them goodness and wisdom, by suggestion; in fact, that I may be all they need of mother love and care. May I not forget the words of Him who said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." I would make my soul to be a shining light in this world of sorrow, sin, and darkness. I desire my heart to breathe forth love divine; my feet to run swiftly on errands of mercy; my hands to be filled with golden deeds; my ears to be keen to hear the Matchless Voice; my voice to sing eternal praise and glory to Him in whom we live and move and have our being.

Smile on! O soul, smile on!
Though fierce and wild the storm.
Thy house is built on solid rock
Of hewn stone, built to stand the shock.
Smile on! my soul, smile on!

Smile on! O soul, smile on!
A smile may bring sweet consolation
Some lonely, wearied heart to cheer.
As sunlight gleams without a fear,
Thy smile, from depths of dark and deep despair,
May win some soul to Will, to Do, to Dare.
Sing on! In peace, sing on!

Thou hast the weary battle won;
For, though thy trusted friend shall pierce
Thee with the poisoned dart,
In faith and peace, sing on, sing on!

HEALING

BY BELLA J. MORSE

In Webster's Dictionary, we find healing to mean "to make whole, round, or to restore to soundness;" or, "to restore to that condition in which the natural functions are regularly performed."

Another term in common use today is Metaphysics. The term is very ancient. Although much mystery has been attached to the word, yet it is in reality a simple expression, which literally signifies "mind over matter." There are really only two prominent and distinct schools of philosophy: the Metaphysical and the Physical; or, to use other terminology, the Spiritual and the Material.

Swedenborg states the Metaphysical position tersely and accurately when he declares that the world of spirit is the realm of causation, and the material world the region of effects.

In Matt. 8:8, we find this: "Speak the Word only and my servant shall be healed." "To speak the Word" literally means to hold the true thought, or suggestion, which comes only from a correct spiritual knowledge of what we are, in our real Spiritual Being. Also it means understanding of the spiritual, the mental, and the physical conditions of the patient.

In II Kings 2:21, we read, "Thus saith the Lord I have healed these waters." "Waters" means different states of consciousness; soul is self-consciousness, and, we have, as growing souls, many states of consciousness to be healed. This verse indicates the power even to cleanse or to purify the waters, or different states of consciousness. Some of our more progressive Doctors of Medicine understand and use this power in vitalizing their medicine, which in some cases is very effective.

Permit another Bible quotation from Hosea 14:4, "I will heal their backsliding." Backsliding literally means a turning away from the truth, or true thought of what we are in our real Spiritual Being as the child of God. This is one of the most precious promises in the Bible, because it dispenses hope to all souls. We can all be healed, no mat-

ter what our faults or physical conditions are. The power is ours now. If we will seek, we will find. "Knock and it shall be opened to you."

All life is an influx from Divine Mind. And all that any one of us has to do, in order to be healed, is to understand the Lord—the Law of our own Spiritual Being—and the application of this Law. In this sense, all are dependents and recipients; and none of us have anything that we have not earned through self-effort. Although, in another sense, we are all independent in that we do not need a finite being to stand between us and the infinite Source of all life, Infinite mind and its activity, thought.

Healing by the power of Mind over matter acknowledges the Infinite Mind and its activity as creative. The Infinite Mind is not only very near to all souls, but is positively the essential life of every finite intelligence. To arouse this thought and this feeling within the existent soul, to influence the finite mind to lay hold of this great truth—this constitutes the true art of healing.

Healing must be based upon the removal of causes. Curing may come from the concealment of causes. Response to impression from without results in curing. Response to the Truth of Being within is healing. A realization of the powers and the capacities in our own Spiritual Being, and of the way to use them constitutes healing. When we understand and recognize that all disease is in the soul, we will then know better how to release ourselves from conditions of disease and disorder. True healing is for soul first, and for body afterward.

No one can read the New Testament narratives without being forcibly impressed by the constant allusions therein to a power resident in the patient himself—a power called faith. This faith is vastly more than simple belief in a personality. It is the vital power, or the spiritual substance itself, understood and applied according to the Truth of Being.

Faith literally means fidelity. Its Latin equivalent is *fides*, from which the English word fidelity springs. Fidelity, or faithfulness, means honorable conduct. Acting with an honorable motive is necessary to faithful work. Now, if faith makes whole, faith must be equivalent to spiritual wholeness of soul, which is health of body and peace of mind. Faith is honor, integrity, and has no fear of man-made laws. It stands on the simple rock of convic-

tion of the Truth of Being, gained through growth, and becomes an organic conscious perception and understanding.

St. Paul says, "Faith is the substance." When man has this substance—faith in God—his nature so opens itself to be filled with God that God and he make a new unity; and, by that new unity, a renewal of life's creative power is effected. This is indeed a saving faith, and our loyalty to it is the substance that heals the soul.

We have a striking example in the healing of the woman by Jesus as recorded in Luke 8:43-49. Jesus felt a power going out of him, and looked around to see who it was that came behind him and touched the border of his garment. Then Jesus said: "Who touched me?" When all denied, Peter and they that were with him said: "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" Jesus replied, "Somebody hath touched me, for I perceive that virtue has gone out of me." When the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her: "Daughter, be of good comfort, thy faith hath made thee whole; go in peace."

Again, at another time, when the accusers scorned the woman they had brought to Jesus to be condemned and stoned to death, Jesus said: "He that is without sin let him cast the first stone." Not one of the accusers stirred, and the woman was healed. From the natural, or mortal sense point of view or from the Adam state of consciousness, no one is perfect; but, from the spiritual sense, or the state of consciousness, all can become perfect. This soul growth is by the way of the cross, or by the continual crossing of the mortal sense (due to ignorance of the soul) with the spiritual sense. This cross is the battleground of spiritual culture.

In order to qualify oneself for healing, it is necessary to understand the laws of healing and to have a positive knowledge of the method of applying the Truth of Being. When one fully comprehends these principles and their application, one can accomplish all work of self-healing through the natural processes of spiritual growth. Before it is possible to become free from disease and disorder or from suffering of any kind, one must free oneself from that terrible "dwelling-in-the-valley" state of mind.

It is a difficult task always to look on the sunny side of life, when the shadow side of life is before us; but, through spiritual culture, it can be done. Let no one imagine it a royal road, to overcome our natural tendencies or our lower desires. There is only one way to lead the soul on to victory—through constant soulful effort to attain what lies before us.

“My Father worketh hitherto, and I work.” When we co-operate with the law of our being, the Father co-operates with his child. The human soul will learn its lessons from life’s experiences, and then throw its influence on the side of Truth. No more beautiful hymn was ever sung or written than the one by Browning, found in almost every collection of song books. Every verse ends with the sentence: “God is wisdom, God is love.” In this, we find the sphere of Truth. We must be wise as well as loving; intelligent as well as sympathetic; rational as well as spiritual, before we can ascend in the art of successful healing. It is difficult for the inexperienced to realize what a long and arduous task it is, but eternal vigilance is the price of freedom from error.

No matter what we undertake, the Law of Cause and Effect is ever operative; therefore when we understand this law, we can, if we choose, determine results. According to the Word be it unto thee.”

God, or the One Principle, acts only in one way, because Principle is impersonal. There is no power of choice with God—the All Good—therefore, we have a God to be depended on.

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