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## Editorial Department

### REVISION OF THE BIBLE

The Bible has been revised by the American Baptist Publication Association, and a number of changes have been made.

In the new Bible, according to the published report, the names, "Adam and Eve" have been changed; they now appear as "Man and Woman."

Just how this is an improvement one fails to see; for it has long been understood by scholars that the word "Adam" represents the carnal man; while the word "Eve" represents woman.

To the layman, this change not only makes the story in Genesis no clearer, but it is even more confusing. To the ordinary mind, Adam and Eve have always stood for the first beings who bore the form that we bear; and, to change the words and speak of man and woman, does not clear the mystery.

If a publication society is sincere, there is much work to do; but the work that is needed, consists in giving a rational explanation of the story in Genesis. In this—the field of interpretation—there is a vast work to be done, a work that will be of great benefit to the seeker after truth.

Let these writers, these authorities, give their time to research; and, when they have found the solution of the account of "the fall," let them teach the people in such clear language what "the fall" is that they will no longer go astray.

In a veiled manner, modern criticism has been doing much in teaching the truth to the multitudes; but few have been fearless enough to come out boldly and explain what "the fall of man" is, and wherein it so seriously affects mankind on the four planes of his being.

Even if this mystery should be solved, we can easily take it for granted that neither the newspapers nor the magazines would publish the exposition of it. But the Publication Society has the means whereby they can place the true teachings before the people, and that way is through the pulpit. Yet it remains a question, whether the ministers are willing to teach the truth or whether they themselves fear public opinion.

One thing is certain, the American Baptist Association has come to the conclusion that the people want something different from what they have been getting, that they are demanding the truth; and this revision of the Bible, making changes of a few words of little significance, is no doubt with a view to making the people believe that something of real value is being accomplished.

Another change made in the revised version is in the word "hell" for which the word "underworld" is substituted.

It is doubtful whether the revisers knew what they were doing when they made this change.

It is generally believed that the King James version is from the Hebrew, or the so-called "original" manuscripts. Likewise, the new revision takes the Hebrew, or the original manuscripts, as a basis of translation.

This is all to be admitted except the claim that the Hebrew is the original. It will not do to stop with the Hebrew; for it is based on the teachings of the Egyptians. There is the Egyptian story of the Chaldean flood, of which the Hebrew is an exact duplicate. The Egyptians also had a story of the creation which is practically identical with that in Genesis.

But all this is immaterial to the seeker after truth; and, no matter whether we believe the Egyptian or the Christian story, the important points are the same.

However, in giving up the use of the word, "hell," and in using the word "underworld" in its place, the Publication Society is doing that which the Hebrew writers, as well as the editors of the King James and other editions, tried to get away from.

In the Mysteries of the Egyptians—a people called pagan and heathen by the Christians of all nations—the word always appears as "underworld." The word "hell" was never used by them. The earlier translators, in trying to Christianize the ancient manuscripts, did their best to coin new words so that their translation might seem to be a new creation. For this reason, the word "underworld" became "hell." Now these modern revisers of the Bible, unwittingly fall back upon the heathen word, not knowing that they are in reality accepting the Egyptian version of the experience that takes place when man dies.

Whether we accept the one version or the other is immaterial. It is only a matter of opinion at best. But one thing



we must not be afraid to face—that is, that truth is truth, no matter whether it was taught by those now called heathen or by modern Christian scholars. It remains a fact that the world is daily accepting more and more of the ancient truths, and, as the present version proves, even their words.

It does not matter whether the body of man, after the change called death, passes to hell, or to the underworld. They are both one and the same thing—simply a returning to the earth of the body which formerly came from the earth and which must again return to the earth.

The interpretation of the “fall of man” is too big a subject to be handled in an editorial column, but is fully dealt with in the Christic Interpretation of the Gospels, of which St. Matthew is now ready.

The only object in dealing with the question of revision at all in these columns is to call attention to the fact that modern scholarship is not so far advanced as generally believed, and that even scholarship, in order to meet the demands of the people, is forced to go back to the really original sources, and to substitute so-called heathen words for Christianized words.

Another improvement (?) in this revised edition is in substituting the words “great fish” for “whale.” Wherein this change of words can make the story more plausible is hard to see.

If it is possible for a man to be swallowed by a great fish and to live in its belly for three days, then it is just as possible for him to be swallowed by a whale and to live in its belly for three days. The fact is, in this case, it is a mere jugglery of words—words which are symbolic and have no other than a symbolic meaning.

Unregenerated man lives in darkness. He is within the world, but he knows nothing of the Divine Laws of the world in which he lives. He is swallowed by a great fish—darkness. This great fish is the worldliness of the world.

When man awakens to the fact that the flesh is not all there is of life, that, in fact, it is only a very small part of life—having awakened to this conviction, he will seek for that which really constitutes life. Previous to this awakening, he disobeyed the Laws of God and consequently lived in darkness. The flesh—the great fish—had swallowed him.

As man awakens, as he realizes that the flesh and fleshly desires are not the true life, but that they are in reality a means of bondage to the true life, he receives light; for he

begins to obey the Divine Laws. And, as he obeys them, the flesh, which is the great fish, breaks asunder; thus, man is thrown upon the dry land, and sees the light.

All men in the unregenerated state are like Jonah. They are in the world where the Laws of God are known; but they refuse to obey these Laws. And, just as long as they refuse to live in harmony with them, they continue to live in darkness—within the belly of the fish.

In the new revision of the Bible, uniformly, the word "baptized" appears as "immersed." The changes made indicate that a literal interpretation is still held to, in matters that have a higher, divine, significance.

No one can deny that baptism is necessary for man, in order to become regenerate; but regeneration can never take place simply through being baptized by a few drops of material water, nor yet through complete immersion in water.

Baptism takes place when the mind of man awakens to the Divine Law, and when he accepts the Law and attempts to live in harmony with it. This is "baptism with water." "Baptism with Fire" takes place only when the awakened and enlightened mind consciously uses its constructive powers in building the Soul, that which is to become the Christ. This is a prolonged process, and must continue until man has found his God, when the Holy Ghost descends upon him. This is "baptism with the Holy Ghost and with Fire."

## **WOMAN'S PLACE IN THE WORK OF LIFE**

### **We Believe in Woman Suffrage**

We believe that women should have equal rights with men; that, if they own property, if they are taxed, they should have the right to vote.

We also believe, nevertheless, that suffrage, in and of itself, will not make the wrongs of women right. The world need not look for the Golden Age of Prosperity as soon as woman becomes a voter. Why? Because men have had the power to vote for centuries; and this power has not righted their wrongs. They are to-day in a worse condition, in many respects, than they were two centuries ago. Considering the greater wealth of the country at the present time, the poor are poorer now than they were a few cen-



turies ago. If the voting power has not made conditions unquestionably better for men, if it has not rectified errors, then it is doubtful whether it will do more for women.

The thing needed most is not the power to vote, but the instruction, the training, the ideals, that will make good voters of men and women.

Just as men have an important place in God's great work in the world, so have women; and, just as men can get what is their due, so can women. Men, however, can never get that which belongs to them through the power of their vote. It is true that many things might be equalized through the voting power; but that does not make wrong right.

Man can get that which is his own, only by developing and cultivating the manifold powers of his own being through obeying the Divine Law. As he learns the Law and obeys it, he develops a power hitherto totally unknown to him; and, as he grows in power, so will he come to know what is right and what is wrong; and, as he does the right, so will he develop a character that demands the respect of all other men. This is the only way by which permanent good can be established.

As with man, so with woman.

The first step that woman must take in order to emancipate herself from wrong conditions is to respect herself and her divine womanhood. To come to the point of true self-respect after centuries of slavery, will require time and effort on her part. When she truly respects herself, she can demand respect from others. This the true woman does, not in a dictatorial manner, nor by an arbitrary claim for herself. She is not even conscious of making a claim for herself nor of making a demand from others. Her own innate self-respect, her own recognition of superior qualities of heart, her own invincible supremacy over her own thought domain—such qualities as these, quite unconsciously on her part, radiate an atmosphere of character that is recognized by others and wins an unmistakable respect from others.

There is not a man living, no matter how ignorant and lacking in refinement, that does not bow down to a woman when she has become conscious of her interior power, and when, in dignity, through the power of character, she demands that which is her due.

It is woman that has inspired man to accomplish all the great things that have been accomplished by him. There is

not a great work but what was begun through the incentive of some woman who had learned to know her resources, and the power of noble character. There never has been a ruler, whether good or bad, that was not himself ruled by some woman.

When we recognize these facts, there is only one conclusion to which we can come: when woman learns to recognize her powerful influence as a woman—a thing which she can do only by learning to respect her own true self and by doing that alone which makes her a noble woman—she can become a mighty, influential factor for good in the world; she can, in a quiet way, be a convincing force in society; she can, in fact, secure that which she wishes, through those who honor her.

This being the case, one other conclusion is reached: not through mere votes can woman change present conditions in the world, so much as through her own efforts to become a true woman first, and then to use her influence among others. In proportion as women master themselves—their thoughts, their passions, their loves, their desires—so can they be a masterful power in the lives of others.

We believe in the power of woman, and reaffirm that women should have the right to vote, that they should have equal power with men; but we also reaffirm the conviction that the power to vote, in and of itself, will not make the lot of woman one whit better. However, we do know that, if woman will seek first to know herself and her own power, if she will develop the divine motherly and the womanly qualities inherent in her nature, she will be able to rule the world far more effectively than if she sat in the seats of government.

This conclusion is drawn not simply by looking at the material and political side of governments, but by interpreting the Laws of life in harmony with the teachings of the great Master, Jesus. When we weigh all things in the light of his principles, we find that man can gain true power only by obeying the divine decree: "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." If this principle is absolute for man, it is just as obligatory upon woman.

The right to vote gives power only on the material plane; and all men know that nine-tenths of the votes can be bought one way or another. *But the power and the right to do things and to effect results through obedience to the*



*Divine Law—this power and this right is a power and a right that cannot be denied, a power and a right that cannot be bought.*

Not only in the ways already indicated, can woman be an influence in governments, there is still another way. What woman denies the great power that she can wield through her children? The woman who knows the power of her own thought-kingdom, who has honored her own divine motherhood—who can estimate her ability to sway the minds of her children for good? Through this power, she can make her sons strong for the right; and, in return, she can receive through them still more power to accomplish good.

Material power lasts but a day, while divine power is for all time. Mankind generally, including both man and woman, has forgotten the Divine Laws, and has been working only for material interests, forgetting that, only in obedience to Divine Law, can lasting power be found.

It is woman that is the real power behind the throne. It is she that rules kings and princes—not always, however, wisely. But, if she would seek first to understand the great, inexorable laws of life, and the absolute principles that govern the subtle, invisible forces of thought and desire; and, if she would endeavor to live in harmony with these laws and principles, conditions would change for the better.

Let woman seek to gain all the power that belongs to her. Let her deny the right of the state to demand of her her sons to be slain in battle. Let her deny to the exploiters of innocent girlhood the right to commit such wrongs, and to make injured girls outcasts from society, and we will soon see a reign of Right, instead of Might.

Woman has been a slave to conditions for so many centuries that only a few out of a million are really able now to command the honor due them. But these few are the ones that rule empires and states through the ones who honor them. All women have the same privilege to become rulers of others. This they can become only by being rulers of themselves first. Let woman first seek to know and to master her own interior kingdom of thought, desire, and love, and she can easily learn to know and to rule others.

Woman must first learn to respect her own kind. Just as long as woman is against woman, she must expect men to be against her; for the house that is divided against itself cannot stand. One thing more than anything else has been the cause of making woman a slave to conditions: her attitude

toward those of her own kind that have been decoyed from the path of virtue. Men know that the woman who strays from the path of virtue is not so much an outcast by men as she is by her own sex; and this fact has much to do with the fall of womanhood.

If women would change their standard, and would protect those of her kind who have been betrayed through the false promises of men, and would make such men outcasts from society, instead of heroes to be worshipped—then, white slavery would come to be a thing of the past, and womanhood would be more generally respected. The great principle that necessitates that we are respected by others in proportion to our own self-respect, holds good in this as in all things else.

Just as long as woman allows one of her kind to be shown disrespect, just that long will disrespect be shown woman-kind generally. The shepherd is not satisfied so long as one sheep is lost, even though the ninety and nine are safe. And woman must not rest as long as one of her kind is a slave to the passions of man.

### WHY IS MAN A FAILURE?

What is it to be a failure?

Why is man a failure?

What constitutes failure?

Failure simply means that man has not done his full duty, either to himself or to others. He has not met the conditions of success—in other words, he has not paid the price of success, he has not complied with the demands of the Law of Compensation.

Man is made in the image of the Heavenly Father, in the image of Him by whom he was created. He is potentially endowed with all the attributes and possibilities and creative faculties that the Creator possesses, though in a lesser degree. This fact being admitted, it follows that, if man is a failure, it is because he has not rightly used the powers and the capabilities that he has received from the Creator whose prototype he is.

In this connection is to be found the correct interpretation of the divine decree: "Seek ye first the kingdom of heaven, and all these things will be added unto you." This may



aptly be called the Law of Success. To meet the requirements of this principle, is to pay the price of success.

This command is not to be thought of as the arbitrary, dictatorial decree of an arbitrary, dictatorial judge. It is not restricted to the territory of man's religious nature. Nor is it to be regarded merely as an ethical standard that concerns man's relation to man. The principle underlying this statement is in reality a law of the universe—a law that exists on every plane of manifestation, a law that controls all things.

But what is "the kingdom of heaven"? Simply this: the kingdom of heaven is the kingdom of man's own interior resources; the kingdom of his own inherent powers and capacities and capabilities; the kingdom of divine possibilities with which he is innately endowed; the kingdom of creative forces and instincts, together with the latent ability to direct these creative powers in proper channels and toward proper uses, in harmony with the purpose of his creation.

And what is it "to seek the kingdom of heaven"? Simply this: to seek to unfold, to cultivate, to develop the powers and the capacities and the capabilities of man's interior kingdom; to seek to explore his own fathomless realm of possibilities; to investigate the province of his own inner resources; to bring these latent powers to a state of dynamic efficiency; to realize that all things are within the individual being—all powers, all talents, all needful resources—ready to be made available and productive and fruit-bearing.

In order to make use of these talents and powers, man must search his own within; he must explore his own inner kingdom, there to discover the secret of attainment and of accomplishment; he must develop the power to do, to accomplish, to achieve; he must attain self-mastery; he must become proficient in the use of thought power, love power, and will power. This inner realm of untold possibilities is the kingdom of heaven, elsewhere called "the kingdom of God and his righteousness"—well-named, for it is the kingdom of divine powers and resources with which man is endowed by his Creator. However, this thought must be emphasized: even though the faculties of this inner kingdom may have been developed and brought to a state of activity, it cannot rightly be called "the kingdom of God and his righteousness" unless man's desires have been cleansed of personal self-interests and have become

thoroughly obedient to the Will and the Purpose of the Creator in whose image he is made.

Thus, "seeking the kingdom of heaven" is a twofold process: on the one hand, it includes development of faculties and possibilities latent within man's inner being; on the other hand, it includes the purification of his desires and motives, to insure that he will use his unfolding powers only for such purposes as are in harmony with the Divine Will and the Divine Purpose. To seek the kingdom of heaven, becomes the secret of success in life because the development of his innate resources, when actuated by unselfish motives, places man in tune with the currents of the universe.

The purpose of "seeking the kingdom" is that man should *make use of* his inherent powers and faculties *in the affairs of life*. This is the reason for cultivating them. They should enable him to do, to accomplish, to achieve. They should make him proficient in undertakings, and efficient in service. They should enable him to attain success in all departments of life. Thus, the divine decree, "Seek ye first the kingdom of heaven, and all these things will be added unto you," virtually means: develop the powers of your own kingdom and *make use of them* in rendering worthy service, in accomplishing worthy ideals, in executing worthy plans, in achieving worthy success in every department of your interests.

It is a part of the divine plan for man to win success in the realm of his choice. But this divine Law, "Seek ye first," indicates that the responsibility of accomplishment rests with the individual himself. It remains for him to put forth effort to realize his desire. He must pay the price. And the greater the purpose and plan he wishes to effect, the greater must be the price. For every ideal, for every accomplishment, for every desire, there is a price to pay. The greater the price, the greater the joy of possession. The greater the price, the more intrinsic the value. Superior quality is associated with superior expenditure in the realm of achievement as elsewhere. The Law of Compensation and fair Exchange must be respected in every phase of life. A cheap success is an inferior success.

Failure to meet the demands of the Law of Compensation accounts for individual defeats and discouragements.

(Each individual is placed in the condition or in the position in which he is at the present time because, for the



time being, he belongs there, because he has not risen above his present state.) But the longing for something better, something higher, is a sure indication that he has the power within himself to rise to a higher state, to become free from that which is undesirable and to reach that which he desires.

Right here is where man makes a great mistake: he believes that he is held back by others; that others retard his advancement; that others check and thwart his plans. Likewise, he believes that the secret of his rising to better conditions rests with some one else; that some one else—some outside power or influence or person—in some arbitrary, external way, is responsible for lifting him to a better station in life. (He keeps looking outside himself for means of advancement.) His dependence is on influential friends or relatives or a "pull" with political factions; and, if these are wanting, he despairs of advancement. This erroneous belief holds countless numbers in check, and makes them slaves to conditions and to circumstances.

(It is true that no man can live unto himself, no man is sufficient unto himself. It is true that we are virtually dependent on one another; but it is also true that, in so far as development of interior resources and innate possibilities is concerned, no one can permanently hold an individual back, or check his true advancement. The only one that can materially retard growth in this respect is the individual himself.)

When man realizes that he possesses the powers, forces, creative faculties of Him who created man in His own image, and that he is privileged to use these powers in such channels as he chooses, he will seek to understand the Laws of growth and the Laws of use; he will seek access to his own "kingdom of heaven"; he will seek to become master of his own interior creative agencies so that he may direct them in channels of worthy achievement and in channels of true usefulness. To become convinced of this realm of resources within oneself and to rely on this rather than on outside influences, is to lay the foundation of successful achievement.

When man wishes to free himself from certain conditions and to attain others, he should determine whether he is qualified for that which he desires. If not, he must set to work to fit himself for it. In this, others may be of great service in guiding him and in encouraging him; others may show him the way. But they cannot travel the path of preparation and of equipment for him. They cannot bear

the cross of self-denial and of self-discipline for him. The individual alone must do that, if he meets with success.

"To seek first the kingdom of heaven," means first of all that it is necessary to seek *Oneness*, to seek *Harmony*, within the self. The individual must harmonize his own household, his own thoughts, his own desires and purposes and motives. Nothing can be accomplished as long as the flesh desires one thing; the mind, another; the soul, another. Many a man fancies that he desires a certain thing above all else. But, if his nature is subjected to careful analysis, he finds that in reality his purpose is insecure, his convictions are at cross currents with one another, his desires and flitting fancies are legion. His desires indeed are like a bevy of untrained imps playing hide and seek with one another. The man that accomplishes, must extract the vitality from his multitudinous wishes and fanciful dreams; he must transmute them, and concentrate and condense them into *one supreme desire*. His entire nature must agree upon *one fixed purpose*. His entire being must be actuated by *one settled conviction*.

This process of unifying and harmonizing the desires of one's own nature may require time. And even when this is accomplished, the individual cannot step immediately from the old condition into the new. (He must continue his duty to the condition in which he is placed, without grumbling and without bitterness. He must render even better and more patient service in his present position, with the assurance that, as soon as he is fitted for a better lot, he will then be freed from that which is undesirable and will be enabled to secure that which is more desirable.)

The desire for a better station in life must prompt a man to put forth every effort to prepare himself for better service or for service in a better field. All the energies, all the thoughts, all the interests, must be steadily, faithfully bent toward the accomplishment of the object in view. His thoughts, his mental pictures, his imaginings must be occupied with the newly formed purpose. The one purpose must become "part and parcel" of his mental fabric. It must be woven into the very fibers of his thought nature.

Even casual, listless, dreamy, fanciful pictures of himself in the desired position may be of some avail; but man should understand that his thought kingdom—"the kingdom of heaven" within his own being, the kingdom of his own interior resources and manifold powers—is in very



truth a Center of Causation, a Throne of Power. He should understand that psychological principles and divine laws underlie and control the activities and the movements of Will Power and Thought Power. He must realize that an understanding of these Laws and principles will enable one consciously to direct the energies and the faculties of one's own being into such channels of accomplishment and attainment as one most desires.

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

This is the point wherein man most often fails. He is not willing to pay the price of attainment. He is not willing to seek the help he most needs. He fails to comply with the Law of Compensation and fair Exchange.

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

The Law of Compensation, or the price of attainment, finds fundamental illustration in the conditions of a new birth. Birth from one state of existence to another is attended by pain. This is true, no matter what kind of birth is thought of—whether birth into a new experience of soul or birth into a new plane of existence or birth into a new environment—pain is the price of birth.

In the case under consideration, in which an individual is endeavoring to fit himself for more desirable things, there is the pain of anxiety and fear in their varied aspects: anxiety lest the undertaking may prove unsuccessful; fear of what others may think; shrinking from this and that and

the other; the nameless indefinable fears and dreads that attend the thought of making a change. Then, there is the price of attainment itself which involves pain of another type: repeated struggles and battles with the lower nature which clamors for "ease and worldly pleasure"; repeated discouragements and rebuffs; delays and chagrins. But these very things are the price of strength; and strength—renewals of strength, ever-increasing strength—is a necessary factor of attainment in any line.

Again, the Law of Compensation must be honored in regard to those who are capable of helping the aspirant along the way to successful accomplishment; to those who can teach him the Laws and the principles of self-mastery, and can guide him in the process of arousing to activity his own latent forces and powers. A mistake at this point explains many failures in life.

There is a common belief that instruction and guidance which pertain to man's spiritual nature should be given free. But this idea is not in harmony with the laws of the universe. The Law of Exchange demands that one gives and receives; that one receives and gives. It extends even farther and says that one shall receive in proportion to one's giving, that one shall give in proportion to one's receiving.

In a very true sense, there is nothing free in the universe—not even a breath of air, but that man must give something in return for it. A person may charge a thought of health or happiness with a breath of pure air and hope thus to magnetize the thought into a dynamic center of health or happiness; but let this truth be burned into the heart and the mind of every one: unless the return breath goes out laden with a thought of help and good-will to others, he will receive no benefit from the exercise. To vitalize a thought with creative energy for oneself, demands a vitalizing thought of good-will to others. Thus a current, an exchange, is established. Nature demands equilibrium, equality, exchange, vibration.

Jesus made practical use of this Law when he expressly forbade the disciples to take money or extra clothing with them on their mission journeys, clearly teaching that the laborer is worthy of his hire. Their labor was not manual toil or physical exertion. It was a work of teaching the truth to hungry souls, and of healing those that were sick.



Why should one object to making fair returns either in service or in money, or rendering an equivalent in some other way, to those who are especially qualified to give instruction concerning spiritual laws? They have reached what they have only by paying the price of attainment. They in their turn have been under the instruction and the care of those who were able to give such help. They in their turn have paid "the uttermost farthing" in money, time, effort, energy, self-denial, and self-discipline, in order to gain what they have. In adjusting ourselves to the Law of Exchange and in meeting a nominal charge for instructions of this kind, we are in no wise paying for the truth. This we cannot do. We are only making returns in a measure for the expenditure which made it possible for others to formulate a system of instructions for us; we are only helping in a measure to meet the expense of imparting such instructions. This point, however, is merely a casual consideration, and is by no means a feature of the Divine Law.

The Law concerns the individual only in its relation to fairness and justice; and he who receives from another should meet the requirements of the Law of Exchange because the principle of fairness and justice resident in his own nature makes him want to do so, regardless of whether the one to whom he makes returns, is in need of it or not, regardless also of whether he himself has benefited by the transaction or not.

When man becomes convinced of the absolute and unerring accuracy of the operation of this Law in all departments of life, he will realize that even self-preservation and self-promotion and self-happiness are undeniably dependent upon his meeting the Law's requirements. A man, to have friends, must show himself friendly. He who gives to others no kindly tokens of regard receives none from others. Many a person that hungers for love and attention and sympathy from others will find that, when he learns to give love and attention and sympathy to others, his own life will become enriched by the reactionary influences of his own generous heart.

Many persons express the desire to receive teaching and training, but make the plea that they cannot meet such expense. It is the old story: "I cannot afford it." This difficulty, however, finds satisfactory solution when one's desire becomes the conviction: "*I cannot afford to do with-*

*out it."* When one's ambition reaches "the sticking place" such as this conviction expresses, one is sure to find a way to make honest returns for the help one needs. This may be made in service or in exchange of some useful commodity or in some other way; or one may exercise self-denial or economy in some other department of life in order to meet the need. Man always finds some way for the thing he truly desires the most.

Growth on all planes always begins in effort—not in the effort of some one else to help you, but in your own effort to get that which you consider most important. Your own personal, individual effort to get what you must have in order to compensate those who point out the way to better things—this very effort on your part becomes the means of arousing latent strength and of awaking dormant faculties.

It is a great mistake for a spiritual teacher or healer to give free treatments. In so doing, he is using methods that tend to weaken the patient in regard to principles of self-reliance and true growth. It is right to respect the conditions of another and to be flexible in one's demands and to remember the law of proportion, "according to one's ability"; but the teacher or the healer who yields to the standard of "something for nothing" is himself by that very act violating a universal law, and, thus, in regard to that particular point, he is himself interfering with the best interests of his patient. He should interpret to the patient or the seeker of the Divine Law and lead him to see that, for every act out of harmony with the Law, the individual himself must suffer, and that the Law of Justice demands all things to be equalized. It may be possible to give temporary help. It may be possible to effect a "cure" (relief for a time); but permanent healing demands that the patient must comply with the various demands of Divine Law. Both healer and patient, both teacher and student must heed the requirements. The one who commits and the one who omits are equally guilty.

Not only did Jesus and his disciples heal those that came for help, but they taught men not to repeat the acts that brought about the first condition.

The Divine Law is not unjust in its demands. The human being who upholds the Divine Law in his teachings and in his relations with others is not unjust, nor is he severe and cruel. He is merely exacting of others that they live above



the plane of "parasites." This, too, *he does for the good of those whom he serves.*

To emphasize respect for the Law of Compensation need not stultify a neighborly spirit, nor deny neighborly acts. It merely indicates that, to enjoy the pleasure of neighborly neighbors, one must himself be a neighborly neighbor; to be the recipient of tokens, one must be the giver of tokens; to receive honest and just treatment in business relations, one must render such treatment to others.

India is often spoken of as the unenlightened country. Yet in India it is the custom not even so much as to accept a present without giving something of equal value in return. This custom is based on nature's Law of Equilibrium and Exchange. If a person accepts anything—even a present—he is held accountable for it by the Law; and, through some means, at some time, to some one, he will be forced to give equal value in exchange. If he does not do so promptly and ungrudgingly, his payment must finally be with a compounding interest.

(The operation of this Law is with unerring impersonal and impartial accuracy. *We do pay* for what we receive, whether the payment is made consciously or unconsciously, grudgingly or ungrudgingly. The losses and injuries and misfortunes and rebuffs of daily life are often to be accounted for by this principle. They are the payment of some injury or injustice done to another, some sin of omission or of commission. Be the loss or disaster what it may, it indicates that sometime, somewhere, we failed to do our full duty either to ourselves or to another, and that now we are forced by the mysterious working of circumstances to make just returns to the Divine Law which we violated.)

How much happier life would be if we could bring ourselves to a place of glad compliance with nature's principle of Equality and Equilibrium. We so often cheapen our characters by an attitude of mind that savors of "bargain-seeking." The highest price indicates best quality; and best quality is, in the end, the surest and the wisest economy. Instead of thinking of ourselves as "buying" and "spending," why not hold the superior attitude of mind that sees ourselves making "investments" which promise profitable returns in days to come? Why not encourage the spirit of enjoying profitable investments of time, effort, energy—yes, and money, too—in systems of in-

struction and training that will enable one to accomplish his highest desires, no matter in what line they may be.

(Success comes to all who recognize the laws of success; to all who pay the price of success; to all who do their full duty, both to themselves and to others. Its secret is found in the standard of self-reliance and self-mastery. To seek and to find the kingdom of heaven; to make wise and discreet use of the subtle creative forces of a well-trained mind and heart and soul, is to pay the price of efficient service. And efficient service in any worthy realm of life means success.)

### THE ART OF DEFEATING ADVERSITY

To defeat adversity means to rob it of its power to harm, to be superior to it, to turn it to good account, to extract good from it. Adversity, in its many types and degrees of manifestation, is due to some form of limitation. Consequently, to gain a correct understanding of the principle of limitation, to become reconciled to its standards, and to work in harmony with them, deprives adversity of all undesirable effects.

Limitation is nature's principle of contraction, condensation, concentration, transformation. In classic mythology, it is symbolized by Saturn, commonly thought of as God of Time, but, fundamentally typifying nature's universal Law, manifesting as centripetal force, or contracting, crystallizing power.

The beneficence of this great principle is not to be questioned; yet, on all planes, it has its negative, as well as its positive, expression; its unhappy, as well as its happy, manifestations. Carried to extreme or not properly balanced by supplementing qualities, it tends toward disaster and destruction. Given unchecked sway, deprived of the modifying effects of expansion, this contracting, crystallizing tendency of nature would only crystallize to its own ruin.

Considered in its bearing on human life, it is not difficult to see how the principle of contraction and condensation has come to be connected with the idea of adversity, delays, pressure, limitations, restrictions. Nor is it difficult to



understand why persons characterized by qualities peculiar to this principle—called Saturn traits of character—are often regarded unfortunate. To such degree is this the case that Saturn, God of the principle of limitation and concentration, is usually thought of as unkind, even severe and hostile, to human destiny; and the planet, Saturn, by its rings, symbolizes restrictions, limitations, restraint, pressure, and hampering influences.

It is wise to accept it as a fact that the Law of Limitation does manifest itself in these apparently unfortunate ways. Every one, in some measure, comes under its restraining and its delaying influences; yet many individuals are distinctly marked by Saturn traits, and, at least during a certain period of their lives, seem to be painfully hampered and held in and held down by Saturn barriers. But none the less true is it that emphasis of interpretation is wrongly placed if the Law of Limitation is a reminder of nothing except the undesirable and the unfortunate. That interpretation of the Law has gone far astray which does not seek to transmute fear and bitterness in regard to the limitations of life, into reverence and deepest respect for the Law itself.

The truth to be emphasized is that the Law of Limitation in its purpose, is beneficent; that Saturn traits of character are in themselves good; that the only way to overcome the afflictive measures of the Law, and to counteract its negative influences, is to recognize its beneficence, and to turn its seeming adversity to good account. To understand the Law and to work in harmony with its principles, will solve all difficulties caused by the Law's unrelenting firmness. "To kick against the pricks," to rail at fate for placing one in the domain of restraint, to cringe under the pressure of circumstances, to shrink from squarely and honestly facing defeat and chagrin—this attitude of mind only tightens Saturn's "rings" of limitation, and intensifies the pinchings of their pressure.

To convince oneself that the Law of Limitation is good, and that the individual richly endowed with Saturn qualities of character is really fortunate, one has only to imagine the absence of this Law in nature and in human life, and to note in human character the effects of a deficiency in its qualities; one has only to point out the desirable features of the Law's expression in nature, and to note the admirable achievements of men gained only by transforming the negative tendencies of limitation into positive virtues.

On all planes of manifestation, definiteness of form and outline is made possible through the working of the Law of Limitation. Shape and figure, individuality and selfhood, likeness and contrast—that which distinguishes one object from another—are due to nature's principle of limitation. Were it not for the functioning of this Law, we would be deprived of the richness of variety that nature presents in her myriad forms, shapes; and figures, in her manifold contrasts of outline and detail; in her multitudinous tints and shades and blendings of color. It is the specific function of the Law of Limitation to mark confines and to determine content, crystallizing each form into its own identity, and separating it from all else, in all realms of material expression, including mineral formation, every department of the vegetable kingdom, all orders and species of animal life, as well as different classes and races of men.

On the human plane, to the Law of Limitation are to be attributed distinctive features of genius, and distinctive talents and gifts that mark men and women as superior in any field of endeavor. It places the stamp of individuality on character, and is the secret of "that peculiar preciousness" which each life possesses, to which each life is entitled, and which gives each life its inherent right to hold a place among its fellow beings.

In individual temperament, the Law of Limitation manifests itself in such qualities as prudence, patience, discrimination, caution, persistency, steadfastness, and faithfulness. These temperamental manifestations, these Saturn traits of character, indicate close connection with time: they suggest regard for time or results of time. They indicate experience, maturity, endurance, superiority of character by virtue of sore testing and long self-training. They enable one to abide by a fixed purpose and to continue in an espoused cause, until the purpose has been attained and the cause has been perfected. They give regard for accuracy and for painstaking attention to details. They give willingness to undergo severest discipline in the realization of a lofty ideal or in the execution of a worthy motive. "Never give up" is the watchword of Saturn characters. Quiet, steady persistency in an undertaking insures for them mastery of all difficulties and conquest over all obstacles.

Yet, these Saturn qualities—all admirable in themselves—if unduly accentuated, become undesirable traits of character. The extreme of prudence becomes a procrastination



that delays action. Patience may become indifference or sluggishness of endeavor or even an indulgence that opens the way for others to take undue advantage of situations. Caution may be so encouraged as to interfere with the ability to take the initiative in undertakings. The gift of discrimination may be so emphasized as to lead to a fault-finding or a critical disposition. Steadfastness and faithfulness in an endeavor may be so fostered as to hinder fruition or satisfactory completion of the task in hand. Unless held in check and firmly guided by kindly graces of heart, persistency may become stubbornness or obstinacy, and thus may defeat even one's own highest ideals.

Again, if misdirected or unwisely indulged in, these qualities tend toward depression of spirit and a melancholy state of mind. They incline one to hold grudges; to magnify petty personal injuries, by pondering over them. They induce habitual worry. Being lenient toward the time element, these undesirable Saturn characteristics encourage plodding tendencies of mind, inertness, and even lack of responsiveness; soon stamping themselves on the physical organism, they result in sluggish, heavy, clogging vibrations. Reflex influence on the physical organism causes sluggish movement of its functions, and invites chronic disorders.

Likewise, a deficiency of these qualities is also undesirable. Here is one who has the ambition to become a musician. He is apparently qualified with natural ability in musical lines. His temperament demands esthetic interests, and inclines him toward the artistic. In his nature, musical themes and motifs await expression and demand an outlet. His vision of the possibilities of a musical career is, on the one hand, an impetus to attainment; on the other, a source of irritating discontent with his present lot. Yet, all to no purpose, one thing he lacks: his nature is deficient in the qualities necessary to carry one through an exacting course of training and self-discipline—qualities such as the Law of Limitation in its ideal form alone make possible. To have a vision, a dream, an ideal, is one thing; quite another is it to execute that ideal by overcoming obstacles and meeting every requirement that realization of an ideal demands.

Another is attracted by a literary career. He may be characterized by culture, scholastic attainments of the highest order, and by superior ability and originality. He may be rich in experience and in character and in graces of

heart. He may be endowed with wealth of ideas, wealth of material, and fluency of expression. But, one thing he must not be deficient in if he attains to success as a writer—the ability to circumscribe and to define his territory; to limit his theme, his purpose, his development within a definite compass; to extract with precision the essential from the non-essential, both in thought and in expression, in order to meet the demands of his carefully prescribed assignment, which is in itself a self-imposed limitation. In the literary art, as elsewhere, the Law of Limitation must be respected. The Saturn ideal must focus a writer's attention and concentrate his aim until he has a clear vision of exactly what belongs within the circle, "the ring," the radius, of a given requirement.

From these considerations, it is seen that both the Law of Limitation and the qualities that represent the Law are truly beneficent. It rests with the individual himself to turn these admirable qualities to good account rather than to pervert them; it rests with him, by determined effort, to make up for any possible deficiencies of these traits in his character.

The most difficult to reconcile with the idea of beneficence, however, is limitation in the sense of obstacles, barriers, hindrances, delays, adversity. It is asked, Wherein can beneficence be recognized in the midst of undesirable limitation such as these indicate?

In answer, let it be emphasized, first, that limitation in this sense is the training school for maturing and for perfecting just such qualities of character and just such graces of heart as the Law, in its ideal beneficent expression, indicates; second, that man is limited in reality only in such degree as he limits himself.

(He who thinks of circumstances as fetters admits himself to be a slave to circumstances.) He who sees nothing but defeat and chagrin in disaster and misfortune, falls far short of a satisfactory interpretation of life's conditions. Outward limitation, external barriers, prolonged delays—every conceivable type of adversity—all are to be accepted as opportunities for expansion of character; opportunities for wholesome self-discipline and self-mastery; opportunities for development of a unique type of strength and a unique grace of character. (He who is master of himself in the midst of untoward circumstances is master indeed.) From the higher plane of Mastership, he is superior to con-



ditions, he turns them to good account, he extracts good from them; thus, he defeats adversity of all power to harm.

Barriers, pressure of conditions, crushing of fond ideals, delays to cherished hopes—all these, if accepted in sweetness of spirit should serve as goads to spur one on to more active endeavor. They should serve as a chemical process that dissolves the crusted sediment of selfishness, and transmutes it into qualities of strength and of goodness. And, in proportion as the debris and the dregs of selfishness are removed, or transmuted into goodness and strength, in that proportion does the petty, limited, personal self rise to its divine inheritance—Consciousness of Freedom.

Recognizing no limitation in the realm of the Higher Consciousness, he ceases to feel crushed and defeated by the happenings of life; thus, his soul attains to superiority over them. Having served his time in the school of Adversity, having experienced the restricting and the restraining effects of "Saturn's rings," yet having held firmly to a lofty ideal of character through it all, and having continued steady in a noble purpose, in due season, he comes to realize that Limitation is, after all, a feature only of the material and the transitory, and that, in the realm of being, in the realm of Soul, in the realm of Consciousness and Realization, there is no limitation—no barrier to achievement. Through limitation, he has learned to transcend limitation.

Thus the very fact of overcoming barriers and restrictions on the external plane of existence, becomes the secret of freedom from them; and, in time, the limited self is led to consciousness of the Higher Self, the Soul, on the plane of Being.

But there are other aspects of the Law of Limitation that invite respect and inspire confidence in the Law's inherent goodness.

From one point of view, this principle identifies itself with the Law of Selection, and becomes the basis of discreet choice and wise discrimination in the accomplishment of a purpose. Rather than being a deprivation, it is to be regarded a mark of wisdom and of superior strength for the athlete under training to exercise restraint in the habits of life; for the artist to refrain from that which interferes with his art, and to use exacting discipline in favor of such details as tend to promote his art.

Still again, the Law of Limitation identifies itself with the principle of concentration—concentration, the secret of

achievement in all departments of life, the key to unfoldment and attainment in all lines of spiritual growth. Concentration is the art of limiting oneself, at a given time, to a given object. It is the art of focusing one's attention, of condensing one's ambition, of making one's desire "pointed." It is the art of causing the soul's longing to become a needle-prick of minuteness and definiteness. It is the art of holding one's place as king or as queen on the throne of one's own Cause World, and of issuing and establishing throughout one's own thought-kingdom such decrees as are in harmony with the Christ Ideal. It is the art of piercing the veil that separates the invisible from the visible.

"The master mind dwells on different things at different times: this leads to wisdom. Others mix all things at all times, which brings confusion, never wisdom." An expression more apt than this concerning the art of concentration, literature nowhere contains. A subtle, penetrating force is the art of concentration—the most divinely potent of all forces known to man—and yet, it is only a simple, practical feature of the Law of Limitation.

Thus, the very Law under which we chafe, when correctly interpreted, not only furnishes the material and the power needed for accomplishment, but also reveals the requisites of a practical application of the Law itself.

To make friends with Adversity is to transfigure her into an angel of light. Crushing the thistle in one's hand causes pain; touching it lightly stimulates nerve-sensitiveness. "To kick against the pricks" is only to wound and to bruise; to cease resisting the prick of the goad, transforms it into a kindly stimulus for more faithful and more determined endeavor. Let one regard "Saturn's rings" as chains, and one is sure to bear the mien of a culprit or a prisoner. Let one accept them as territory within which mastership is to be attained, and they are transformed into ornaments of grace. From a yoke of bondage, they become "the necklace of pearls" that gives testimony of ripe experience and mellowness of character.

Even to the most adverse situation, there is some redeeming feature. To seek, and to recognize this redeeming feature, marks the wise man. Even the most adverse situation admits of a surprise in the manner of viewing it. To seek, and to recognize this surprise, distinguishes wisdom from folly.



(One's own need, one's own deficiency, is the magnet that attracts to one's own environment just such conditions as one's own particular stage of development demands. When one becomes skillful in mastering life's lessons, no longer being so much in need of difficult and painful assignments, the tendency in one's own nature to attract adverse conditions becomes greatly diminished. To be prompt and adept in mastering undesirable conditions, to cultivate a correct attitude of mind toward them, is to defeat Adversity by robbing her of all power to harm.)

A. A. M.

## THE SOUL'S VISION

### A Student's Experience

By permission, the following is taken from a student's letter, giving a personal experience. It is incorporated here in order to open the way for a few practical comments.

"In searching the within, and in trying to find out what was in my heart, I seemed to see the head of a snake. It came creeping out and raised its head defiantly. I almost shuddered, it was a sight so hideous. I did not want to look at it, but something bade me look; and at last I understood that it was something within me, the carnal, selfish part of me.

"I looked at it long and earnestly, but without fear. Then the thought came to me, "Wise as a serpent, but harmless as a dove." But, O where is the dove? Then the dove, which I found was the better part of me, appeared; then both disappeared.

"I knew then that I had seen what was in my heart, and what I had to overcome. I resolved to watch it if it appeared again. So I kept on with my work.

"I do not know whether it was that same day or the next, while about my work, the snake appeared again. This time I saw its whole length; it was short, with a broad head and piercing, seductive eyes. It poised, and raised itself as if to spring at me. I looked straight at it, saying to myself: 'If I fight it, it will fight back. It must die, but I cannot conquer it in my own strength. I must use a greater power; and, with a firm, steady grip I must destroy it.' I still kept

gazing steadily at it, and, instead of leaping at me, it fell, turned, and ran. I followed it until I came to a beautiful pure white flower. It was not a rose. It was more like a water lily. I looked within; there, in the very heart of this seemingly pure white lily, was this snake with a nest of little ones. The snake hissed at me, leaped out of the flower, and ran. I then understood that this flower was my soul with the snake in its heart.

"Then I looked for the dove, it appeared to me, hovering over a cloven tongue of fire. The snake was gone. I have seen it a number of times since. It seems to be without a home since I have begun to search my heart and to cast out the evil.

"It is no longer in the flower, the little ones are gone, though I know not where.

"The serpent sometimes appears to be wounded, and in a dying condition; and I know that, as the dove takes possession of my heart, the serpent must die.

"At night as I retired, just as I was closing my eyes in sleep, the serpent seemed as if curled up in my heart and seemed to say, 'I will stay with you and not be your antagonist any more.'

"'O no, not that,' I said. I soon banished the snake, and then the dove came in its stead."

It is a difficult thing to get rid of the serpent. But this fact need not lead to undue discouragement. That which the serpent represents—the evil in one's nature—must be fought, it must be overcome. The evil must be transmuted into good, it must be overcome by the good. Then the serpent will give place to the dove.

This serpent—the evil in the heart of man—is sometimes exceedingly hard to overcome; for it is firmly embedded in the fleshly nature, it has become part of the carnal man. But it *can* be overcome. If it is faced bravely and without fear, it will try to make terms of peace; but there can be no compromise with it. The evil must be utterly cast out, it must be transmuted into good before the dove of peace can take up its abode in the heart.

However, it is wise to recognize this transmutation as a process, and not think to effect a transformation of heart by one master stroke. To try to force the evil out of one's nature at one stroke, is to try to take the kingdom of heaven by violence. It is a dangerous proposition. Transmutation of evil into good, overcoming evil by good, is a process that demands time



and patience. It is a process that admits of marked successes as well as apparent delays and temporary discouragement. But, in due time, one will note that the successes greatly overbalance and outweigh the discouragements. This is the Great Work given man to accomplish—to transmute the undesirable tendencies of his nature into desirable. It is an undertaking so great that, if he can accomplish this, he is then qualified to accomplish any other laudable undertaking.

This is the first great feat of self-mastery—to gain power over the undesirable tendencies of one's own nature. This is the thing of supreme importance—to enable the dove-like inclinations of love and good-will in one's nature to supplant the writhing, snake-like distortions of revenge, ill-will, malice, envy, and jealousy. To accomplish this is the test of superior power. To accomplish this is proof of mastery.

When this is accomplished, man has earned the right to undertake other feats of mastery. When the serpent of evil has been cast out of his heart, man is qualified to become master over his conditions, master over circumstances. He need no longer be the plaything of fate; he may now become in very truth the master of destiny. To have overcome the evil in his own nature and to have transmuted the unfortunate tendencies of his heart into fortunate tendencies—this is proof that power is safe in his hands, this is the price each person must pay in order to attain supreme mastery.

The serpent of evil in man's heart is wise. Its wisdom is the wisdom of the Tree of Life gone astray. For this reason—the fact that its wisdom is “wisdom gone astray”—the mind of man becomes confused and bewildered, so that he finds difficulty in distinguishing truth. But, if he considers all things carefully, choosing that which can harm neither himself nor another, he learns to choose wisely.

It is a simple psychological fact that a mind biased by self-centered, ungenerous thoughts and feelings cannot have a clear comprehension of the subject placed before it for consideration. Confusion and bewilderment are the natural results of erroneous, destructive thoughts and feelings. “Blessed are the pure in heart, for they shall see God,” is more than a mere truism. Blessed are the pure in heart; for they shall have a clear vision of truth; for they shall have clear grasp of a situation; for clarified comprehension

of Divine Law shall be theirs. These are statements not of an arbitrary dogma, but of a psychological principle. The principle may be paraphrased thus: Blessed are the pure in heart, for this state of mind enables one to see God; Blessed are the pure in heart, for this state of mind gives one a clear mental atmosphere through which to view truth; Blessed are the pure in heart, for this state of mind makes it possible for one to distinguish right from wrong, and to choose wisely.

To attain the state of mind called purity of heart, means to cast out the evil of one's nature by transmuting it into good. To do this is no child's play. One master stroke of enthusiasm will not accomplish the work. One sublime flash of inspiration will not effect the desired result. An endless series of renewals of inspiration and enthusiasm after temporary discouragement or listlessness of effort—this tells the story of the lives that have attained self-mastery. By persistent efforts; by repeated renewals of strength; by periodic tightening of the hold upon one fixed purpose, one supreme desire, one settled conviction—by determination such as this, successes of appreciable merit come in time to be marked along the way in an ever increasing ratio.

But man must not give up the contest at any time, nor compromise when he seems to have overcome. He must persist until the serpent of evil has left, and the dove of peace has settled in its place.

Lest the aspirant falls into the morbid habit of introspection, lest he yields to the gloomy tendency of watching the evil in his nature, let it be clearly and distinctly emphasized that evil is to be overcome *only by substituting the good*. The "call" of the Master to the disciple is clear and distinct in its positiveness, "*Follow me.*" He is careful not to emphasize the negative aspect of the Law, by saying, "Depart from evil"; although this is, in one sense, to be sure, a necessary corollary of the positive statement. He guards against this very possibility of morbid introspection by planting in man's heart the positive, healthful thought of following the Christ Ideal. He takes it for granted that, if one follows him, he will necessarily, by that very fact and in that very act, depart from evil.

To follow the Christ Ideal is a practical application of the Divine Law of Substitution. We chase away darkness by admitting the light. We dispel the impure atmosphere of a room by introducing the crispness of pure air—air



steeped in health-inspiring oxygen. Likewise, we overcome evil by good. A positive directing of attention toward the good is the method to be used in overcoming the evil in one's nature. The positive command, "*Think on these things,*" is prefaced by, "*Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise.*" "*Think on these things.*"

From another point of view, we overcome evil by applying the principle of Inattention. Some things thrive by being petted and fondled, and by receiving excessive attention. Especially is this true of undesirable traits of character. To brood over them, to ponder over them, to grieve over them, to wonder about them, to worry about them—this is one aspect of petting and fondling which only makes them grow. Ignore them, give them a full dose of inattention, "get busy" at something else, and stay busy. Blessed is he whose daily occupation demands undivided, constant, and full concentration of attention. Be careful not to misplace the divine command, "*Think on these things.*" We overcome evil by thinking of the good. By directing our attention to things that are true, honest, just, pure, lovely, of good report, worthy of praise, worthy of emulation—by this process of divine substitution, we transmute undesirable tendencies of character into desirable. By this process, the evil is supplanted by the good.

In man is the tragedy of Adam and Eve re-enacted. The heart of man is the garden of Eden; and the story of the garden is symbolic of all that takes place in man's nature. Therein are the rivers that water the garden. Therein is the Tree of Life. Therein is the Dove of Peace, as well as the serpent that creepeth upon the ground. The result of the conflict in the garden depends upon whether man listens to, and encourages, the Dove or the serpent.

When the evil in man's nature has been transmuted into good, the serpent becomes the symbol of Wisdom and Immortality.

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has startled all that have tried them. There is nothing like them in all the United States of America. The following list gives only a few of our Health Foods:

Unfermented Whole Wheat Bread.

Whole Wheat Fruit Bread.

Bran Bread, etc.

Whole Wheat Flour, ground on our own mill.

Natural Peanut Butter.

Vegetable Cooking Oil.

Peanut Oil.

Olive Oil. Nuts.

Dried Fruits.

Uncooked Breads, etc.

If you are interested in Health Foods, write for complete price list of our foods.

T. A. & K. BERHALTER,

Food Scientists,

Dept. B, 309 North Avenue,

CHICAGO, ILL.

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## SOUL SCIENCE HEALERS DIRECTORY

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IF YOU ARE

**Tired of taking Drugs**

and desire to get well, call on or write to

**Dr. C. E. Witty,**

No. 612 Perry Street,  
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**Dr. Henry J. Frank,**

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**The Dix Avenue Nature Cure  
Sanitarium.**

**Marcia Green,**

Qualified Nurse and

Soul Science Healer,

726 E. Jefferson Street,  
Syracuse, N.Y.

**Dr. F. E. Phillips,**

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