

## Editorial Department

### CONCERNING INITIATION

It is only natural that there should be misconceptions and misgivings regarding any subject in the minds of those to whom it is comparatively new. To anticipate difficulties which present themselves to questioning minds, and to offer clear statements regarding them, is the purpose of this editorial. Many erroneous impressions become apparent through the inquiries that are made concerning initiation, especially concerning its exoteric features; and a general treatment of the subject covering questions that have already been asked and anticipating others, it is hoped, will serve a good purpose.

Meagre information has been given the public regarding the externals of Initiation, although numerous books are available that have to do with the inner, or esoteric, side. Many of these books, however, are of little value or even harmful because they encourage occult or psychic practices which tend toward negative states of mind, and because they are inclined to disregard the physical welfare of man's being.

Initiation means primarily Soul Development. But a rational presentation of the subject must be based on the foundation of physical health, strength, and vigor, and must demand superior force and alertness of the mental faculties. Consequently, any system that disregards the body and its demands or that tends toward mental apathy is to be avoided.

Misconceptions are prevalent regarding the place and the function of will power. Higher development demands a masterful will. Much stress, therefore, is laid on the importance of cultivating a steady, firm, superior quality of will power. And simple, reasonable methods are given for cultivating power of will. But equal stress is placed on the importance of directing the will into channels of obedience to the Divine Ideal of character. Two factors are essential in developing superior will power: first, the quality of truth, or knowledge concerning the laws of rightness and goodness; second, the quality of impartial love and goodwill toward every department of God's creation. To possess

a strong will power is in itself no particularly desirable achievement. A strong will becomes a desirable possession only as it is prompted and guided by the light of true understanding, and made radiant in the warmth of love and goodness of heart. A will power guided by correct understanding of the laws of life and vitalized in the genial rays of love and goodness is proof against irrational and hypnotic tendencies.

*A masterful will means the power to gain knowledge of, and to live in obedience to, the laws of life.* This statement furnishes the principle that must remove erroneous impressions concerning development of mind and will.

Many seem to think that, if they enter upon a course of training, such power of mind and force of will are to be cultivated as will enable them to overcome any and every defect of body, mind, and soul—and that this overcoming is to be through sheer force of mind and will. They seem to fancy that it is possible to develop such superior power of mind that, through mental force alone, they may rectify every unsatisfactory condition of life; that, through mental force and will power alone, they may build up the body and gain sufficient strength for the maintenance of health; that, through force of mind and vigor of will alone, they may establish conditions of success in business; and that, by mere faith in the adage, "Money wants me," they may establish themselves as successful money-makers. These ideas are erroneous, extreme, and irrational. Nothing could be farther from the truth as taught by the Masters.

In the first place, to develop a healthy and powerful mind and a strong, masterful will, is impossible without the foundation of bodily health, strength, and vigor. Mental force and power of will are dependent on brain and nerve conditions; and brain and nerve conditions are dependent on food selection and food combinations and other physical agencies, as well as environment that admits of occasional relief from routine, of wholesome recreation and avenues of relaxation.

Sheer force of will can never control thoughts and guide accurate judgment and direct business propositions or exert strenuous manual labor unless the body is supplied with nutritious food, adapted to its individual needs for its particular occupation. Neither is mere concentration of thought on a business enterprise or a money-making scheme sufficient to insure success therein.

Mark well: in order to attain and maintain physical health, strength, and vigor, first the will and the mental forces must be directed toward gaining accurate knowledge *concerning the laws that underlie physical health, strength, and vigor*; second, they must be directed *into channels of obedience to these laws*. In order to attain success in business, first, power of mind and will must be directed toward determining the laws that underlie business success; second, they must be directed into channels of practical and thorough preparation for the demands of business success.

Spiritual, or Soulual, laws are in harmony with so-called natural laws; for the natural world is a prototype of the spiritual. Consequently, any conception of the function of will and mental force that violates natural law is erroneous and irrational.

The wise farmer does not consider that to buy good seed is the only necessary thing for him to do. He knows that to plant good seed in poor soil will not produce good results. He understands that first of all he must prepare the soil carefully. He understands that the soil demands proper nourishment and care before the seed is planted. He knows also that to plant good seed in well-prepared and well-nourished soil even is not sufficient, but that the ground must be tilled and cultivated after the grain begins to grow.

So is it with the true neophyte. He must first be willing to listen to reason. He must prepare the body, cleansing it of impurities, giving it the foods that are required to build up a strong nervous system. How can one expect to develop will power and mental vigor unless the necessary physical apparatus and equipments are kept in repair by proper nourishment, and stimulated by wholesome diverting interests?

If the ordinary business man or brain worker who is not particularly interested in Soul Culture suffers so extremely from nerve starvation, how much more keen must be the suffering of the neophyte when his nervous system is in a starved condition! For the organism of the neophyte is peculiarly sensitive, and his imagination peculiarly alert.

Higher occultism, or true Initiation, is not something erratic and irrational. Initiation means the equilibrium between body and soul. It means a well-rounded development of man's fourfold nature—body, mind, spirit, and soul. Any satisfactory development must look well to the neophyte's physical interests. A natural, rational mode of

living must be adopted. This need not interfere with his occupation or his daily pursuits among men. The purpose of higher development, indeed, is to make one more efficient in the practical interests of a practical and useful life.

Another misconception associates Initiation with Psychism, Hypnotism, Spiritualism, Spirit-control, negative conditions, and kindred abnormal phases of psychical phenomena. Soul Development, or Initiation, has nothing to do with these things. Its principles are radically and fundamentally opposed to abnormal phases of manifestation. True Initiation guards against negative tendencies. It guards against methods or practices that tend to interfere with the student's individual independence or self-control. It is careful not to leave the impression that man, either in a sleeping or a waking state, is influenced by disembodied beings on any plane of existence. Here, exception is to be made of the Higher Hierarchies who help the neophyte when called upon, provided such help will not interfere with his normal and natural growth. The true Initiation guards against hypnotic influences, and discourages phenomena-seeking tendencies and the inclination to depend on others rather than on one's own individual efforts and powers.

The principles and the methods of a safe type of Initiation are distinctly positive, constructive, and calculated to cultivate self-control and self-mastery in every department of the individual life. They teach the power of thought, of mind, of will. But they do not claim that mind can endow inert substance with life-giving power. Nor do they teach that will power can be projected contrary to natural law; rather do they insist that effective and masterful will depends upon the ability to work in harmony with natural law. Neither do they claim that mere thought attitude in and of itself is sufficient to insure desirable environment.

(True Initiation claims that all faculties and functions were created for a good purpose and for the use of man; but it clearly defines that the right use of a power or function consists in applying it only for the purpose for which it was created, and that use in any other direction constitutes evil or wrong.)

Recognizing that the aim of life is service, and that efficiency and efficacy demand self-knowledge, self-betterment, and self-development, the system of Soul Culture for which this magazine stands not only advocates the adage of the

ancients, "Know thyself," but offers definite help whereby man may come to know himself. It requires the student to hold his mind and will in an active, positive, alert state during all concentration exercises, and to have particular regard for the body as the vehicle through which the divine forces operate and function; for a healthful body and an alert, self-controlled mind are requisities of efficiency in service.

The true Initiate has no fads and pet fancies. He endeavors to hold himself free from these. He seeks the foundation of being, and desires to recognize good wherever found and to welcome everything that tends to make men and women better and stronger. He has no special creed for the simple reason that he is not concerned with creed and dogma. (His mission is to help man to know himself and to recognize that he is a symbol, an embodiment, of the universe. Only as man understands his own powers and his own weaknesses can he truly become an Initiate. Only as he recognizes that his little universe is, in miniature, a reflection of the larger universe, can he become initiated into the realization of his Sonship with God.)

Again, there are, among some, misgivings in respect to what constitutes a system of higher training. Some have the impression that rigid and extreme demands are made and that painful self-denial is called for in regard to diet, exercise, and pleasures of life. These misgivings are groundless.

In respect to diet, the School of Initiates holds that the natural and proper diet for man is the non-meat diet; but on this point it is not extreme or radical. Climate, occupation, ancestral conditions, temperament, and various other things must be taken into account. Here as elsewhere, "circumstances alter cases." There may be times when the system of an individual needs meat. Furthermore, instructions are clearly given that change from a meat to a non-meat diet should be made gradually.

In some countries, notably India, China, and Japan, a diet of rice and fish is universal. These seem to afford sufficient nourishment to both body and mind, giving great power of endurance, great nerve force and mental alertness. But in connection with this, we should remember two important things. First, in these countries, rice and fish are the principal products. The rice grows under the same sun under which the people live; consequently, it is endowed with the

same harmonious vibrations, or vital forces, with which the people themselves are endowed, and is therefore able to furnish the necessary materials for body and mind. Second, we must take into account the fact that for long centuries natives of these particular countries have been satisfied with simple foods, and that as a consequence their entire system has come to expect nothing else. For them, it has become the normal, natural diet; and any other foods in their native clime would disagree with them.

But when these peoples go to another climate and stay for any length of time, it becomes necessary for them to make a change of diet. Otherwise, their physical and mental efficiency would be much reduced.

Again, we note that, in other countries, notably directly under the tropical sun, the people live chiefly on fruits, the principal one being the banana, and that the natives develop remarkable strength and power of endurance. A diet almost entirely of bananas enables them to carry heavy loads for hundreds of miles. The same principle operates here. The banana and other fruits grow where they live, and are endowed with the same vibration and the same vital forces as they themselves possess; consequently, they contain the necessary building and life-producing power.

Then think of the Esquimo, living principally on fats. Put him, in his native snow fields, upon a diet of fish, rice, and bananas, and he would soon cease to exist. But transport him to China, to Japan, or to India, and he could not thrive there on fat and blubber.

Ancestral conditions must be taken into consideration also. The neophyte is nearly always an Occidental whose ancestors for centuries have lived upon a meat diet; this fact must be recognized and given due credit in giving advice regarding his diet.

Let it be repeated that the School of Initiates regards the non-meat diet as ideally the natural and the normal diet for civilized man. But if one's forefathers have been ravenous meat-eaters, it is unwise for one to give up meat entirely or suddenly. One should break off the meat-eating habit gradually, substituting natural foods that contain elements essential for nerve, brain, muscle, and sinew, until he finds that his system no longer requires meat. Even then, like any other habit, the craving may return at times with such strength that to refuse taking meat would result in a deranged state of the stomach, which would interfere

with the digestion of other foods. In this case, it may be desirable for him to eat meat until he frees himself from this condition or else to make a change of diet in every respect.

All these things the true Initiate must understand. It is for this reason that it is advisable for an aspirant to be under the personal instruction and guidance of one who has travelled the path before him. If the neophyte follows general instructions only, he is liable to meet with many perplexities. Each individual aspirant needs protection and guidance adapted to his particular needs.

Furthermore, in respect also to other features of diet, the student is not hedged in by narrow, strict rules. The good things that other men eat are not denied him. He is allowed nuts, vegetables, fruits, grains, animal products such as cream, milk, butter, cheese; but he is admonished to use judgment in combining them, and to eat to live, and not simple live to eat. (No good thing is forbidden him; but he is admonished to become master of appetite and not to be enslaved by it.) The advice given along this line is highly sane and rational in every respect, and looks toward the highest welfare of mankind.

Once more, in regard to physical exercise, the teachings are general, leaving the individual largely to his own inclination and opportunity. All should take a certain amount of exercise, not because they want to become Initiates or Masters, but because they desire health and plenty of vitality and endurance. This is the only reason for recommending exercise to the student—that he may keep his body and mind in perfect health and strength. There is no intention whatever to make of a neophyte a noted athlete or a pugilist. The aim and the ideal is a normal being, physically, mentally, morally, and spiritually.

Now what of the pleasures of life? Do the Masters teach that the Initiate should go about with long, wry face, without joy, and without laughter? That he should deny himself the innocent pleasures of life, the opera, the music hall, and other opportunities of recreation and enjoyment? Most certainly not. No innocent pleasure is forbidden either the neophyte or the Master. Nor is there any inclination to be exacting and pharisaical in regard to what constitutes "innocent" pleasure. (There is but one principle for guidance: man should do nothing, should indulge in nothing, that is liable to bring pain or sorrow or harm either to himself or to another. This is the only law.)

The long face, the face of cant and creed, has no place in the higher occult. Man may enjoy himself in every way so long as it is not at the expense of either his own well-being or that of another. Therefore the social dinner, the banquet, the opera, the game for amusement, the association of men and women, healthful sports of all kinds, are by no means forbidden. Rather, they are encouraged; but social intercourse should be free from everything (including gossip) that might be the cause of sorrow, loss, or pain to a human being. None of the things that are necessary to happiness are forbidden. On the contrary, the student is distinctly taught to seek those things which will bring happiness and joy not only to the self but to others as well. Peace and happiness are the birthright of every living soul. The fact that humanity does not possess them is due to ignorance of the Divine Laws, and to selfishness.

The word "Law" as used in the teachings of THE INITIATES does not refer to rules and arbitrary decrees and dictates. It refers to general principles which underlie all right endeavor. Details in respect to the Divine Laws of life are to be disposed of by individuals according to individual interpretation. Effort is being made as rapidly as possible to make sure that all instructions are positive and constructive, emphasizing the bright and the cheerful side of life. It is necessary, however, to call attention to the negative working of Divine Law at times, in order to make the positive more forceful and clear by way of contrast. Also, to see the effects of a negative application of Divine Law puts one on one's guard, and often serves as an effective goad, stimulating one to live in harmony with the beneficent positive working of Divine Law.

Now for the consideration of another stumbling-block. What of the supposed mystery connected with Higher Soul Development? What about the obligation?

For all things in nature there is a reason; and for this point in Initiation there are vital reasons. Many might be given, but one reason should answer the purpose. No two people are alike. The defects in one may not be in another. The strong points in one may not be in another. For this reason it becomes necessary for the teacher to treat each neophyte as an individual. The instructions given each must be based upon his own particular weaknesses and strength. It will thus be readily understood that, if they were not given under sacred obligation, the instructions might be passed from



one to another; whereas, in reality they might prove inappropriate or even harmful to another. This is true of every department of the student's life; for his past life, his present life, his desires, his ambitions, his habits, his purposes, and all things else differentiate one individual from another. This difference the teacher must always bear in mind; the obligation is based upon this fact—a fact that will be admitted by all just minds as being of great importance.

Initiation means finding "the white Chalice of the Gods, the heart of the Fire—tongue of flame of the Holy Spirit." It means finding the "Lost Word," of which the Mystics and Alchemists wrote—that is, "finding the Christ within the Temple, which is man." He who has found the Christ in the Temple has also become conscious of, and knows, his own Soul. He has purified his heart so that it throbs with love for humanity, and is free from criticism of others, no matter what others may be guilty of. One cannot know the forces at work which cause another to act as he does. The reasons for his actions may not be just and righteous; but it seems just to him. One of the attainments aimed at by Initiation is the art of "righteous judgment"—judgment that neither censures nor condemns.

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"The 'luck' that I believe in  
Is that which comes with work;  
And no one ever finds it  
Who's content to wish and shirk."

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### HOMEMADE ILLS

Don't bolt your food, and then grumble because dyspepsia claims you. Don't sit up till midnight seven nights a week, and then resign yourself to ill-health as an unaccountable providence. Don't indulge in fretfulness or apprehension, and then pity yourself for your disordered nerves. If our homemade ills were out of the way, most of us would get along excellently with the inevitable afflictions. The troubles we bring on ourselves outnumber all others, ten to one.—*Selected.*

### THE RAVEN-PROMISE

“And I have commanded the ravens to feed thee there.”  
—I Kings 17:4.

We miss much in life by not realizing that the Raven-Promise is for all of us. The real meaning of this statement is independent of time and place conditions. It is the expression of universal truth.

The word, “raven,” in its esoteric interpretation, means “darkness.” Therefore, this promise, being interpreted esoterically, says; “And I have commanded the *darkness* to feed thee there.”

It does not matter so much what comes to us in life. But it does matter how we *take* things that do come. How we interpret, and how we accept, the happenings of life is the thing that counts in character building. If we are attentive to the “still, small voice” of the Spirit, we find that it is constantly admonishing us not to puzzle over the *mystery of life's events*, but rather to accept *the ministry of life's events*. It is wise for us to receive into our lives the power of this truth, and to trust its efficacy; for the Infinite One has commanded that even the darkness should feed us.

What darkness? This darkness, this blocking up of the way, this apparent defeat, this perplexity, this entanglement, this sorrow, this mortification, this uncertainty. The Master did not pray that we be taken out of the world and its trying conditions, but that we be kept in his spirit while in the world. Perhaps he meant by this to teach us to let the darkness feed us; to teach us to interpret correctly and to apply wisely the conditions into which we come.

Hidden away in each experience of life is a lesson intended for our good. As we search out and welcome this lesson and appropriate its meaning to our needs, we are truly being fed. As food must be properly prepared for eating, and must then be masticated, digested, and assimilated, so must the lessons of life be properly used. Such common things as wheat and corn, fruits and vegetables, may be prepared and served in a dainty, attractive manner, making the eating of them a real pleasure to those that partake. Likewise, the ordinary experiences, the commonplace affairs of life, or even the seemingly adverse, the dark, the raven-colored happenings, may be transformed into savory food for the soul.

It all depends on how we accept and use these things. Our attitude of mind toward them should be that of welcoming and searching out the lesson intended by them. Then, why not realize strength and comfort from this promise, "I have commanded the ravens to feed thee there."

"To feed thee *there*." Where? Here, where thou art. When? Now. Here, now, under this particular circumstance is the promise for us. I have commanded this experience, this darkness, *this raven*, to feed thee. A. A. M.

### THE LAW OF VIBRATION

Every one who wishes to advance in the science and the art of Soul Culture must become familiar with the Law underlying it. The Law of Vibration operates in every department of the universe on all planes of manifestation. But, in Soul Culture, the laws of thought vibration most concern us.

(Every thought creates a certain vibration. Things are thoughts expressed, or made manifest.) Thought is created in the mind; through practical application in the world of active affairs, it becomes manifest in act or material in keeping with the thought. Mind is the creator of thought; body, the manifestor of thought. The body is the medium of action and change in accordance with thought. (Mind originates thought; thought prompts action; and action brings about results or manifestation.)

A law of nature is impartial, impersonal, and absolute in its operation. It can scarcely be designated as either good or bad. It is a condition that admits of two types of manifestation, or two phases of expression; or, to state the idea differently, it may be directed in either of two channels. These phases of manifestation it pleases man to designate as good or bad, beneficent or harmful, according to the effects. Thus, the direction and the channel in which the vibratory law of thought is turned, determines the result of its functioning, whether beneficent or harmful.

In reality, there are only two avenues through which life expresses itself. On all planes of being, life is limited to these two modes of expression. Each of these two avenues, however, admits of almost infinite variety of shade and tint, of tone and degree, of quality and type. Thus is there relief from monotony, and room for stimulus. Yet, when all

the shades and gradations of thought and feeling of which the human mind and heart are capable are subjected to analysis, it is found that they represent one of two phases—love and good-will or hate and ill-will.

Love and good-will is the general attitude of mind back of all healthful, constructive, positive, stimulating, cheerful, hopeful types of thought. Hatred and ill-will in some shade or degree pervades all negative, destructive, poisonous, gloomy, despondent, heavy, forboding types of thought. To the one class belong brightness and good-cheer; to the other, gloom and depression. The one is constructive and upbuilding; the other is destructive and disintegrating.

The type of thought determines the character of its vibration. (All vibration indicates action by means of a wave-like, circulatory movement. The vibratory law necessitates a return wave to the source whence the impetus originated. The outgoing wave and the return wave are features of every vibration, regardless of character. The return wave is the reactionary influence of thought or deed. Vibrations vary in quality and in rapidity; some being light, pure, refined, ethereal in quality, and of rapid movement. While others are coarse, heavy, dull, and somber in quality, and of sluggish, clogging, tortuous movement. Those characterized by refinement, brightness, lightness, and rapidity originate in love and good-will; while the heavy, sluggish, clogging, poisonous vibrations proceed from thoughts of hate and ill-will.)

The vibratory law of thought is twofold in its effects: first, it affects the one in whose mind the thought and the feeling originate; second, it affects others. In a general way, those with whom the individual comes in contact will be affected by his thought atmosphere; and it is possible for the person in regard to whom the thought or the feeling is entertained to be affected in a very special way. (The most marked effect, however, is upon the individual that entertains the thought and feeling. Upon him, the effect is twofold: he suffers immediate effects according to the nature of the thought mood; and, later, he must meet the reactionary force of the return wave.)

To illustrate: one is actuated by thoughts and motives of love and good-will. The thought attitude creates vibration in harmony with its own character. First, these vibrations permeate the entire being, and envelop the form, spreading health-inspiring radiations throughout the or-

ganism, raising its activities to a higher plane. Then, these vibratory waves leave the body; and, travelling through space, they come into touch with other lives, and their influence may be appropriated for good by all who are attuned to receive them. In time, the circulatory round is completed; and the vibratory wave returns to its creator with beneficent reactionary power.

If one's thoughts are directed toward any particular person, the vibratory waves set into motion thereby will gravitate to him. If his mind is receptive, if he is in harmony with that particular type of vibration, they will find lodgment in his life and become a part of his nature. Thought-waves of love, kindness, hope, courage, and good-cheer coming into his environment will stimulate and strengthen healthful, optimistic tendencies. Vibrations of gloom, doubt, fear, suspicion, censure, and malice will be liable to have a depressing influence; but, if his own attitude of mind is positive, constructive, and healthful, the ponderous, sluggish vibrations of gloom will be dissipated and driven from his environment by the stronger finer radiations of his own organism.

It is not necessary for one purposely to direct thoughts to another. One's general attitude of mind, if intense or habitual, whether of good-will and beneficence toward another or of ill-will and censure, set into motion vibratory waves that will make their way to the object of thought, and seek admittance into his atmosphere.

This principle is analogous to the operation of wireless telegraphy. There is the dynamo that creates the current, and there is an operator to send the message. Man is the temple wherein is the dynamo. The mind is the dynamo that creates the thought, or the vibration. The creative power in man, his faculty of choice and decision, is the operator that sends out the message. Thus, man is, at one and the same time, both a transmitter and a receiver. He transmits such vibrations as he creates by his own thought attitude. He receives such vibrations as his instrument is attuned to receive. If, in mental attitude, he is negative, passive, indifferent, or despondent, he is attuned to heavy, sluggish, depressing vibrations; and such messages, such impressions, such influences, he will therefore record. (If his mental attitude is positive, alert, constructive, healthful, his receiving instrument is attuned to invigorating, stimulating, refined, rapid vibrations; and consequently

such impressions he will surely register from the universal wave of consciousness and from other instruments.)

An understanding of the vibratory law of thought will do much toward giving one an incentive to cultivate normal, wholesome thought habits. It will do much toward stimulating and strengthening one's will power. After all, thought attitude is largely a matter of habit. While habit is will power settled, or crystallized, into definite tendency. If one's will has lapsed into a negative, indifferent condition, and if one's thoughts drift into undesirable depressing channels, there is every reason why one should exert strenuous, persistent effort to improve one's mental habits.

(The development of a correct, wholesome, stimulating thought atmosphere is a factor of prime importance in Soul Culture.) A study of the vibratory law explains why so much stress is placed on the necessity of cultivating a masterful will. Also, it is seen from such a study that the legitimate function of a masterful will is to control one's own thoughts and to guide them into such channels as will result in good to oneself and to others. Again, the vibratory law indicates that whatever thought habit is wholesome in its effects on others is doubly beneficent for the individual himself; whatever is harmful to others is doubly harmful to the one who entertains the thought or harbors the mood. (To become fully convinced of the harmful effects of undesirable thought upon oneself, is a great step toward self-mastery. For it leads one to see the absolute necessity of putting forth every effort to cultivate habits of positive, constructive, healthful thought.)

The statement bears repeating that the greatest power and influence of thought and thought habits are felt by the individual himself. For he experiences both the immediate effects and the reactionary influence of his own thought attitude. The entire system is permeated with the vibrations caused by his mental state. And, in time, he reaps the consequences of the return wave of the same type of vibration. The tenor of thought and mood determines whether the vibrations of body and mind will be lifted to a higher rate of rapidity, be refined and stimulated thereby, or whether they will be dragged down to a lower level and become sluggish and heavy.

Let him who is in bondage to unwholesome thoughts and states of mind take himself well in hand. Let him con-

vince himself of the harmful effects of destructive thought both on physical health and mental alertness and consequently on efficiency in service. Unkind thoughts toward others, ill-will and blame, disapproval of the acts of others, unrighteous judgment, unhappy moods, self-censure and a sense of self-injury—of such states as these the immediate effect is to clog the system with heavy, sluggish movements. Physical vitality is lowered, normal functions of the body are interfered with, mental vision is clouded; indeed, the organism is literally poisoned by negative, depressing conditions. The immediate effects are in every respect deleterious. Then, the reactionary effects, the return wave of depressing influences, must be taken into account. These considerations surely will arouse determined and persistent effort to overcome harmful thought tendencies.

(For these reasons, man should understand the laws that control mind and creations of the mind. When he is thoroughly convinced that evil thought and evil deed harm the thinker and the doer more in the end than any one against whom the thought or the deed is directed, he will be willing to guide the vibratory law into avenues that "make for truth and righteousness." He will guard against malicious thought as conscientiously as he now refrains from malicious deeds.)

An understanding of the vibratory law of thought places power in one's hands and puts choice at one's disposal. When an individual first realizes this fact, he is near the danger mark and is liable to fall into error. To pervert the principle by selfish inclinations, regardless of the welfare of others, is a great temptation.

(To insure safety against this liability, it is necessary for one to establish in one's consciousness the conviction that all life is interwoven and interdependent. Mankind is one family. There is a link that binds together all the members of the household.) What truly uplifts and benefits one, tends to uplift and to benefit others. Whatever tends toward the detriment or the injury of another will reflect harmfully to the one who originates and harbors the evil. To establish in one's nature a desire for the well-being of all, a desire for the highest good of all, will insure discretion in making definite use of thought power. One's intention or motive is the feature that gives color and character to the thought, and determines its effect. Therefore, in cultivating qualities of a powerful soul, one must recognize

the unity and the solidarity of life; one must have supreme regard for the Law of Love and Good-will toward men. One must do one's duty in every respect, and render just compensation for every benefit the vibratory law grants.

In this regard, many have been led astray, and have even taught erroneous ideas. Becoming acquainted with the laws of thought power, many have erroneously concluded that sheer mental force and will power alone might be so directed as to do one's bidding regardless of personal effort in harmony with the law, regardless of the price of attainment. In the first bright flashes of a new view of truth, it is natural to make hasty conclusions. Thus, many have fancied that, simply by directing mental energy and by setting into vibration definite thought waves, they could obtain whatever they might desire, even without making full and just returns for value received. It may be *possible* for one to do this; but it is by no means *advisable*. Such feats call for abnormal training and an unfair use of the law of attraction. (Such an endeavor is in violation of nature's law of equilibrium and fair exchange. It is in violation of the law of justice, which demands giving in order to receive; receiving in order to give.)

The reactionary effect of thought identifies itself with the law of justice. It is nature's method of equalizing her forces. The reactionary effect of one's own thought and deed is the impartial, impersonal functioning of nature's law of justice. (Nature's impartial law works for the benefit of mankind in general. Although her laws may be so directed by man as to bring temporary personal advantage to himself and harm to others, yet the automatic reactionary operation of the law itself rebounds to the injury of him who by his malicious intent determined the channel in which the law should function. The principle, "As a man soweth, so shall he reap," holds good in all departments of life. No one, no matter how shrewd, can escape; for, by the automatic impersonal functioning of her own laws, nature keeps strict account and renders justice according to a man's deserts. Many of the things that come to him as misfortunes and disasters are to be accounted for thus.)

But it is wiser to let one's attention dwell upon the happier aspects of the law. It should be remembered that there are likewise reactionary effects of good thoughts and worthy deeds, and that this too is an evidence of the impersonal functioning of the law of justice. Many of the happy



surprises of life, many of the conditions usually termed "good luck," are to be attributed to the unerring operation of the impartial law of cause and effect.

It is wholesome and legitimate to desire success and congenial surroundings and the beautiful, refining influences of life. Such desires are in themselves neither harmful nor selfish. If an individual's motive and purpose are to use personal advantage for the betterment and for the enjoyment of others; if he wishes self-improvement for the sake of being able to render better service to others, then he may justly expect the vibratory power of thought to work in his favor.

To this end he must cultivate habits of constructive, wholesome, positive, cheerful thought. He must establish in his nature the inclination to think kindly of others, to judge others with compassion and humility. Wholesome thought and qualities of goodness and kindness become a nucleus of power in his character. His own thought atmosphere generates "a wall of fire" that serves as a protection against heavy vibrations of a negative or a malicious type. Vibrations of hope, courage, good-cheer, and kindness permeate his own organism and are health-inspiring and health-producing. They tend to attract and to accumulate other strong vibrations of like character. They become a magnetic and inspiring influence in the lives of others. While their return to him is freighted with blessing. Thus by forming habits of wholesome constructive thought which is intensified continually by return waves of similar vibration, an accumulation of constructive forces becomes centered in his organism. His soul becomes a storage battery of power; his mind, a mighty dynamo that instinctively, spontaneously transmits messages of health and kindness to others. His receiving instrument is attuned to register only healthful constructive radiations from the universal storehouse of forces.

(A soul powerful in radiations of positive thought and noble deeds instinctively attracts within his radius souls of like character. A combination, or an accumulation, of constructive thought forces naturally result. These may become so potent that they will draw all needful things within their radius. Being powerful in constructive tendencies; being light, fine, ethereal, penetrating in quality, and being of a high rate of vibration, they compel slow, heavy, destructive forces to give way. They dissipate and dispel

them; or, in other words, they transmute the undesirable into desirable.) Crimes and malicious tendencies decrease. General interest is aroused in elevating, profitable pursuits. The period of history becomes known as an age of reform. It constitutes a revolution in favor of higher and better things. It is in fact a process of evolution to a higher plane.

In this manner the higher Hierarchies are formed. In this manner the world advances to higher stages of development. In this manner Masters and Adepts and Christs are brought forth as saviours and redeemers of the world. Constructive forces always make for righteousness. Thus gradually, very gradually, through the ages, the powers of darkness are forced to give way.

In proportion as the life forces operate through the channel of wisdom, love, and goodness of heart, will destructive and deteriorating conditions diminish. Cooperation will take the place of strife, bloodshed, and warfare. Labor under safe and sanitary conditions will become general. Physical health, strength, and vigor will prevail. Profitable pleasures and stimulating recreation will relieve lethargy and the strain of constant toil. Not only will men cease to be slaves to others who hold power and authority over them, but they will cease to be slaves to their own evil passions and selfish desires. Passions of the carnal, sensual self will be transmuted into strength and energy to be directed into avenues of worthy endeavor. Peace and satisfaction will follow the surrender of self-aggrandizement and exploitation of others. These and other desirable conditions will prevail in proportion as the multitudes become acquainted with the power of constructive thought, and become imbued with a desire to live in harmony with the vibratory law in its beneficent manifestation.

These considerations should stimulate an incentive to become master of one's own thought kingdom, and to become identified with the mighty wave of constructive forces. In creating man in his own image, the Infinite has endowed him with power to hold supremacy over his own domain and over forces and creatures that are destined to be subject to him. (Untold possibilities are open to those who are determined to cooperate with the vibratory law in its constructive tendencies.)

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“The amber midnight smiles in dreams of dawn.”

BAYARD TAYLOR.

## TO A DEPARTED FRIEND

By "Leo"

Though he, that ever kind and true  
Kept stoutly step by step with you  
Your whole, long, gusty lifetime through  
    Be gone a while before,  
Be now a moment gone before—  
Yet, doubt not, soon the seasons shall restore  
    Your friend to you.

He has but turned a corner—still  
He pushes on with right good-will  
Thro' mire and marsh, by hough and hill  
That selfsame arduous way—  
That selfsame upward, hopeful way  
That he and you, through many a doubtful day,  
    Attempted still.

He is not dead, this friend—not dead,  
But in the path we mortals tread  
Got some few trifling steps ahead,  
    And nearer to the end.  
So that you, too, once past the bend  
Shall meet again, as face to face, this friend  
    You fancy dead.

Push gayly on, strong heart! the while  
You travel forward mile by mile,  
He loiters with a backward smile,  
    Till you can overtake,  
And strains his eyes to search this wake  
Or whistling as he sees you through the brake,  
    Waits on the stile.

### FRIENDSHIP

A blessed thing it is, says Charles Kingsley, for any man or woman to have a friend, one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit, but who again will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can. If we have had the good fortune to win such a friend, let us do anything sooner than lose him. We must give and forgive, live and let live. If our friend have faults, we must bear with them. We must hope all things, believe all things, endure all things, rather than lose that most precious of all earthly possessions, a trusty friend. And a friend, once won, need never be lost, if we will only be trusty and true ourselves.

Friends may part, not merely in body, but in spirit for a while. In the bustle of business and the accidents of life, they may lose sight of each other for years; and more, they may begin to differ in their success in life, in their opinions, in their habits, and there may for a time be coldness and estrangement between them; but not forever, if each will be trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at evening from the same port, and ere nightfall lose sight of each other, and go each on its own course and at its own pace, for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven when their long voyage is past.

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“All is of God, that is, or is to be, and God is good.”

WHITTIER.

## SYMBOLISM

By Francese I. Rogers, Elder Brother

The word "symbol" is derived from a Greek verb meaning "to compare one thing with another;" and as we begin to "compare" we find our subject is an outward form of hidden truths. Symbols have a meaning to the student who understands what they represent; but for the ignorant they are nothing but forms which he sees; their meaning holds no interest—simply does not exist.

It follows from the Law of Expression that all the attributes, relations, and activities of everything in existence are symbolic. Here we begin to see proof of the truth of the Hermetic Axiom, "That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing."

Finite spiritual substances symbolize the Infinite, and every element in human nature symbolizes the Higher Powers and the archetypal Ideas; for all corporeal objects and their details symbolize the human substances, their attributes and operations, and these symbolize the principles and laws of the Macrocosm. Some students might not care to study Symbolism, because it does not appeal to them as practical; nevertheless, symbolism is a spiritual beholding of higher things mirrored in the lower.

The esoteric meaning of symbols is easily understood by those whose intellects are open to intuition, and can be explained to those who, seeking the Truth, investigate all presentations of it. But the secret and sacred symbols cannot be explained in words; for they define in visible signs spiritual truths, emotions, or ideas with which they are connected. The early Christians found it necessary to give an outward form to everything that bore a religious meaning; for instance, the cross, pictures and images, sacraments and the sacramental elements were symbols of sacred things.

Symbolic representation of things sacred was a system of doctrine appealing to the eye, and has come down through the avenues of Time to the present day. In fact, man's earliest instruction was symbolic; all the wisdom of the ancient peoples that has been preserved and is used today is symbolic. The Egyptian Priests were masters in Symbolism as were the Chaldeans. They communicated the knowledge of their esoteric philosophy in mystic symbols. Their tombs and pylons are rich in religious symbolism;

for it was found necessary to impress the developing mind of man with visible signs of unconscious truths. These symbols, taken literally by the ignorant, became idols of Gods and saints; thus worship at the Shrine of these symbols was established, and still exists to an extent in the Catholic Church. Carrying our tracing along the thread of Time, we find that the Hebrews borrowed to some extent their early religious symbolism from Egypt, and later symbols from the Babylonians. We trace similar forms and corresponding meanings, although under different names, all along the march of man; thus, through this symbolic imagery, both verbal and objective, is the mind of the student impressed with some great spiritual and philosophical truths.

All early architects, sculptors, and painters studied deeply into this symbolic lore and reproduced it in their works. We are indebted to the Greeks for harmony of outward beauties and poetry of form. Although allegory and personification were peculiarly used by these early lovers of Art, they many times sacrificed at the shrine of poetical decoration the simplicity of truth.

The Arts of the Egyptians were purely symbolic in their principles, and historic in practice. To symbolize the attributes of Deity they used grains, fruits, birds, and animals that seem to manifest an attribute or principle of the "One Dark Truth"—the Unknowable One, in order to impress the common people with the truth of an ever-present creative power. But as mentioned before, these people ignorant of the truth symbolized, began to worship the symbols; and *all* Egyptians are classed by non-thinking readers of today as animal worshippers. Nevertheless, there were great truths embodied in the symbols, for instance, in the symbolism of the famous trinity that comes to us out of ancient Egypt RA—Osiris—Isis.

RA, the Sun-God, or Sun-worship, was one of the oldest of Egyptian cults. But it was by no means the material form with which Egyptians were familiar; on the contrary, this form was an abstract conception of divinity. This God was really the vital power which expresses itself by the Sun and his life-giving light and heat. To this manifestation of divinity, a special name was given, Ra-Horus, "who shouts for joy on the horizon, who rejoices in His name." "Brightness that is in the globe of the Sun." The vital heat was symbolized by the rays darting out from the solar

disc, each ray ending in a hand, which sometimes grasps the "Crux ansata," the symbol of Life.

Osiris and Isis represented form and life, matter and force; hence Osiris was symbolized by the Bull, and Isis by the Cow. These animals were sacred because they were used in order to picture in a concrete form the abstract truths of those higher planes to which the majority of worshippers were unable to rise.

Isis—cow—symbolized the nutrient side of nature, the form side, which protects the life as a center that is being evolved within it. Therefore an emblem of Isis represents the great mother whence all form proceeded. Judging from this, it might be said that Egyptian painting was more of a symbolic writing than a liberal art.

Granting all this, the question is, "How are we to study Symbolism?" Well, let us analyze a little and ascertain whether the subject can be classified; immediately we find that it can and that there are three distinct classes to start with. Not long are we ignorant that these can be divided into many more, and these again subdivided, thus we begin our study.

- 1st. Natural Symbolism.
- 2nd. Human Symbolism.
- 3rd. Artificial Symbolism.

Natural Symbolism is threefold: Number; Substance; Quality. Quality is ninefold: relation, color, sound, odor, taste, passion, action, form, structure.

So closely allied are the three divisions of Natural Symbolism that to quickly work out our problem, we must understand that the symbolism of substance is largely dependent upon that of quality, and the symbolism of quality is dependent upon that of number. For an illustration take a coin, a symbol all business men rely upon. In substance it may be gold, silver, copper, or nickel; its quality determines its value—number. Numerical relationship represents the laws and properties of space, time, and motion, to which all corporeal, subcorporeal, and spiritual-corporeal substances, as such, are subject; thus, symbolism of numbers is the foundation of all the symbolism in and of sensible phenomena.

From numerical symbolism is derived the symbolism of color, sound, and of odor, taste, action, relation, and of line and shape. All these qualities are really inherent in their subjects, and not attributed to them by man. There is no

possible action or relation, or combination of things but what has some natural symbolic significance, and was in existence long before the human race was cognizant of its presence. Their meaning primarily is good; but the dual or evil aspect has been added by man. Nevertheless, we gain by realizing that the Higher is mirrored in the lower; that the outer is a symbol of the inner; that the lesser holds some of the qualities of the greater.

One of the most pronounced natural symbols of God is the Sun in its relations to its own planets, which are its offspring, and depend upon it for all they receive and are. Is it a wonder that the ancient Egyptians symbolized their highest conception of the First Great Cause of all manifestation by the Sun? The moon reflects at night the splendor of the King of day, and influences all life upon this beautiful earth. Sun and moon, these "two eyes of heaven," signifying beatific life, in their conjunction, were emblems of blessedness. Are we able to comprehend all they symbolize? We say the Sun—love—is the glory of the day, but the moon—peace—is the crown of the night.

The relationship of things is the object of symbolism that would appeal to the student. Man in relation to the unknown has ever been the chief solicitude of the prophets; and the recovery of the lost symbols is necessary to the fulfilment of prophecy. From the beginning, we realize the impossibility of conceiving of One, Unity, "God," except by having something to contrast it with, thus making a second term, Duality, "Son." These two, the first free and active, the second enduring and apathetic, are called "positive" and "negative;" and their difference or connection makes the third term, the Trinity, "Spirit." The three are accepted by the Christian religion as "Father, Son, and Holy Ghost."

These three, the knower, the known, and the knowledge, in relationship to each other can form no more than nine varianta ( $3 \times 3 = 9$ ). The nine relationships are the foundation of our highest conception of the presence of the Infinite that is *all*, contains *all*, the visible universe; and the symbol is man, considered throughout the ages as the ultimate reflection of the Divine mind. "Man reveals God."

Human Symbolism can be divided thus: Spirit; Soul; Thought symbolized in language, literature, education; Character: symbolized in Perfect man, Evil man.



Man, being the highest product of Nature, symbolizes that which is above Nature, and is said to be "the image and reflection of the *one*." All conscious interior blending of the human with the spiritual images in some form the activities of the Divine. Taking a step along the line of correspondences, we are told that the intuitive interior operations on the same plane symbolize the activities of Celestial powers; its conscious operation on lower planes correspond to animal life of Nature; its unconscious vital processes correspond to vegetable life; its physical and chemical operations correspond to the mineral and elemental activities of Nature.

"Laws, processes, and content of human thought symbolize and manifest the nature, procession, and order of Ideas in the Ideal world." Thought in turn is symbolized in many ways; but we will refer all but three to the domain of Art, and revel in the rich fields of Symbolism in Language, Literature, and Education, though but a brief outline can be given in this paper.

There could be no Literature, indeed no language, without symbolism; for words are symbols almost as arbitrary as the letters that compose them. The use of words and speech is to express the inwardness of the mind, and to draw forth the secrets of thoughts, and to declare the will of the speaker. Writing is considered to be the last expression of the mind; for whatsoever is in the mind, voice, word, in operation and in speech, is embodied in writing. God gave to man a mind and the power to express through speech. He divided the speech of man into many languages which have, according to their diversity, received proper characters for writing; which, according to their order, number, and figure, have received symbol. These were not disposed of and formed by man, but found by him to agree with the celestial and divine bodies and virtues, which the Hebrews have preserved by their symbolic and sacred figures of characters, points of vowels, and tops of accents, telling us what is contained in matter, form, and spirit.

Besides the virtues of words and names, numbers and figures, we find greater virtue in sentences as the truth in them holds power to impress, change, bind, and establish. Their use determines their quality and power to resist or confirm the desired conditions in our affirming or denial. This is where our Mantrams prove their virtue, also the

value of words as the old Hermetic Axiom has taught us. "In the circle of *its* action every word creates that which it affirms."

Mr. Carlyle says: "In a symbol there is concealment and revelation, hence therefore, by Silence and by speech acting together comes a double significance." In writing of the full value of a word, he says, "In the symbol proper what we call a symbol, there is ever more or less distinctly and directly some embodiment and revelation of the Infinite. Infinite is made to blend with the finite, made to stand visible, and as it were attainable."

It is a question whether Symbolism in Education originated with the great teacher Froebel, or whether he did not through his keen observation learn from children as well as from poets who often arouse the non-thinking readers to the consciousness of a connecting link between the life of Nature and that of the Human Soul. Perchance, he may have caught the idea from Jesus, the Greater Teacher, who taught the multitude in parables and thus connected the deepest spiritual experiences with the symbols of the natural world, the lilies of the field, the Pearl of great price, and the seed hidden deep in the earth. We must grant him the originality of presenting symbolism in the kindergarten at least. Those who have studied his philosophy of "Inner connection" know that he trusted the mind to universalize its ideas and through its own alchemy to transmute the symbol into the reality symbolized.

The human body symbolizes the Soul, revealing, to him who can read these fateful hieroglyphs, the qualities, disposition, and characteristics of the possessor of the persona. "The strongly marked bodily characteristics reveal what is called heredity or what is derived from ancestral conditions. Other less permanent bodily characteristics reveal individual experiences and character."

The perfect man possesses and expresses the highest and most nearly normal states of consciousness, throughout all his activities in such a beautiful and appropriate manner as to induce imitation, finally attainment. Therefore every quality of voice, expression of the face, every gesture, attitude, or movement of any description has a significance of its own.

It is said that "passions are the material of powers." By close attention, we find this to be true; also all symbolism in its highest and *inner meaning* is of the Divine.

“The Evil man symbolizes in his essence the Divine nature and in his contingent characteristics certain of the Divine Attributes. Human wisdom, even when misapplied, symbolizes Eternal Reason. Human genius, even when aberrant, symbolizes the Divine Powers. Human love, when perverted, symbolizes the Consubstantial love of God. Human pleasure even in sin symbolizes the Divine Bliss.

“It is by true holiness that man represents God privately, and by his religious ministry that he most perfectly represents Him publicly. The more closely allied is the union between any human soul and the Infinite, the more perfectly does man throughout all his free activities symbolize and manifest it.”

We come now to Artificial Symbolism. Everything that man is conscious of can be symbolized by him; in so doing, if symbols are used in any sense other than their natural meaning, they become artificial and conventional; and their blendings form a number of complicated designs.

“The perfection of Artificial Symbolism depends upon the measure in which the natural symbols are preserved and used; upon the diversity, dignity, beauty, and appropriateness; upon their elaboration, right kind of combinations, freedom from admixtures of natural objects; and upon the truth and dignity of that which is symbolized.”

In order to know that Artificial Symbolism is normal, it is necessary to be able to explain just why and how each symbol corresponds to that which it is to symbolize. Here come our perplexities, and hard study begins; our success depends upon our interpretation.

Conventional Symbolism may be: historical, apparent, arbitrary.

“Historical symbolism is inherited from the Past, and many times some accident or special circumstance is its origin, which may and may not be connected with the real or apparent significance of the object concerned.

“Apparent symbolism is the attribution to an object of some significance not properly belonging to it, as a result of an erroneous interpretation of the facts. Merely hypothetical or dubious symbolism may rightly be called apparent, but if it is real it is not under this head.

“Arbitrary Symbolism is purely conventional, and consists in the assigning to an object of a certain significance neither apparently nor really belonging to it by nature, nor arising from any historical circumstances or tradition.”

As we have said before, "the symbolism of Substance is largely dependent upon that of quality, and the symbolism of Quality is also dependent upon that of number." "Numbers, owing to their abstract and quasi-ideal character, and their unlimited capacity for corporeal representation and reproducing, are the heart of all artificial symbolism."

I trust this attempt to outline the study of Symbolism will assist all interested in this instructive subject.

I will watch a little closer  
The path where I shall tread,  
To pluck therefrom the brambles,  
Planting roses in their stead.

I'll guard each tiny impulse,  
Each thought, each word, each deed,  
And study well my own heart,  
Which mirrors human need.

I'll bear no thought of malice  
To any life below;  
I'll guard with gentle kindness  
All hearts where'er I go.

I'll write the year's unfoldment  
In worthy deeds each day,  
And step by step come nearer  
Life's goal which waits always.

Emma J. Fertig

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