

Editorial Department

The Editorial Department of this number of THE INITIATES concerns itself exclusively with calling special attention to various articles that appear in this issue.

We admit that it is somewhat unusual to present an article of the kind that appears under the title, "Casting the first stone." When THE INITIATES was started in its present form, we promised to interpret all things pertaining to life according to our understanding of the standard set, and the teachings given, by the Master Jesus; and it is our purpose to fulfil this promise as nearly as is in our power so to do.

In calling our attention to the methods employed by officials and to the raids occurring in the city of Chicago, one of our subscribers has made inquiry concerning the attitude of the Temple of Illuminati toward this question. The article in this number is in answer to that inquiry.

We wish it to be clearly understood that, while the Church and society in general are mentioned in this article, what is said is not offered in the spirit of criticism or harsh judgment. The attitude both of the Church and of society is due to custom, which has come down as tradition for ages; and no serious attempt has ever been made by either really to help unfortunate women.

Moreover, men who have made economic conditions a life study now freely admit that the present method of dealing with those who go wrong is not the best method, and that the treatment of the wrong doer and of the criminal should be, not punishment, but help, correction, and education. The treatment that unfortunate women receive under the present system neither elevates them, nor does it in any sense prove a means of reasonable correction. Besides, even the method of correction would fail so long as economic conditions remain as they now are, and so long as the man, or men, who are at fault do not receive at the hands of the Church and society the same treatment that the woman receives.

However, this article is written in the spirit of seeking after the truth, and in the spirit of investigation concerning what the Master Jesus had to say regarding the subject.

For we consider that, as a teacher of the Divine Law, he was the greatest Master ever given to mankind. And we maintain that there is no greater fountain of truth and wisdom or one more truly divine than is to be found in his teachings.

THE FOOD QUESTION

Also, in this issue is to be found a reprint of an article on "*The Study of Dietetics*," by Ernest F. Robinson, M.D. This article appeared in the February number of the Medical Council.

It is one of the most valuable papers we have had the pleasure to find in any magazine. It is especially valuable, coming from one of the regular medical profession, and admitting as much as it does.

In the private text-books of the Rosicrucian Fraternity, as well as of those of the Illuminati, stress has been laid on the necessity of proper diet; but the question of diet in treating disease has generally been regarded with more or less suspicion. However, since the medical profession is appreciating the importance of diet, criticism from the public need no longer be anticipated.

It is to be admitted, nevertheless, that there are cranks and fanatics on these questions. But the matter of dietetics is an all-important one, and men of standing are giving it their careful attention. Even men of conservative tendencies are willing to admit that disease may be prevented, often, if not always, by a wise regulation of the diet, and that some diseases may even be cured almost exclusively by the dietetic method of treatment.

BEVERLY INSTITUTE OF SACRED SCIENCES

Attention is also called to the short sketch concerning the summer home where the Divine Sciences, such as Soul Science, the Illuminati system of Soul Culture, Healing, and Dietetics, are to be taught.

It is the purpose of the founders to teach only reasonable methods. Every student is considered as an individual, and is taught individually by means of personal chats, personal advice in respect to reading, methods of training and development, and other means whereby a healthy body and a healthy mind may be attained.

It had been the intention to have in this number of THE INITIATES a series of photographs of the buildings and the general library; but we were too late with the plates, and, consequently, could not have them appear in this number. Such as are interested may write for information, and will receive prompt replies.

Again, we call attention to the story, "The Necklace of Pearls." This semi-fairy tale is symbolic in its motive, presenting, from one aspect, the law of transmutation, under the theme: Love in the heart of man enables him to overcome, and to make for perfection.

APRIL RAIN

ROBERT LOVEMAN.

It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.
The clouds of gray engulf the day
And overwhelm the town—
It isn't raining rain to me,
It's raining roses down!

It isn't raining rain to me;
But fields of clover bloom,
Where any bucaneeing bee
May find a bed and room;
A health unto the happy,
A fig for him who frets,
It isn't raining rain to me,
It's raining violets!

THE LAW OF FREEDOM

What constitutes freedom?

At first thought, it seems that there are so many different kinds of freedom that the work of a lifetime would be required to answer this question. Yet, careful analysis and a consideration of fundamentals lead to the conclusion that there is, after all, only one freedom, as, in fact, there is only one real bondage.

Fundamentally, freedom from the self constitutes the true freedom. Again, it is equally true to state the principle thus: to be free from the self means nothing more and nothing less than to be free from fear; for in fear is rooted all the evil and all the slavery, or non-freedom, to which man is bound. The first step toward freedom is the determination to overcome the thought of limitation: rooting out of the being the thought, "I can't," and replacing it with the conviction, "I can." In this accomplishment is found the beginning of power, of individuality, of spiritual growth, and of true supremacy.

For thousands of years, man has been bound to fear and to the thought of limitation. Because of this sense of limitation, he has been in bondage to conditions, to others, and to himself. He has freed himself from one creed or set of principles, only to become hampered by others no less binding than the former ones.

However, the age of bondage is fast passing away, and the age of freedom is setting in—an age in which all may become free beings; an age in which man will be enabled to manifest power over environment, and to exert influence in shaping circumstances.

By no means does this indicate that man can at once arise in a new sense of freedom and walk upright as a free man. His growth into freedom must pass through the stages of infancy and childhood. The creeping stage must gradually give place to the power to hold the body erect, which, in time, leads to walking. With him who has long been accustomed to live in bondage, the sense of bondage remains until, through trial after trial, he becomes conscious of his connection with the source of power. Time after time, he attempts to free himself from some undesirable condition, only to be overtaken by fear and again to lapse into a temporary state of discouragement. But with each attempt new strength is gained, and finally he becomes convinced that the thing most in his way is his own thought of limitation.

From the sense of limitation man can not tear himself away all at once. Nature's method in all things is by means of processes, more often gradual and slow processes that require not only time but patience and painstaking effort as well. The more important the result anticipated, the more time and delicacy are required in the process. Yet,

if the seeker after truth is faithful, there need be no fear; for, ultimately, success will be his. Success comes to him who will never give up; to him who continues to struggle on, even though many new beginnings may be required. To free oneself from the bondage of fear is the most difficult task of all. The fear thought admits of so many different forms and aspects that it seems man overcomes one only to encounter another. The fear of some one's opinion; the fear of losing money, friends, home, or one's position; the fear of criticism and condemnation of others—in short, the fear of this, that, and the other holds man in thralldom to others and to himself and makes him a slave to circumstances and to conditions.

No wiser saying stands on record, and none more applicable to man's needs than this: "The truth shall make you free." What truth? This: "Perfect love casteth out all fear." For every difficulty there is some aspect of truth that especially fits the case. From the difficulty of fear and a sense of limitation this truth shall set you free: "Perfect love casteth out all fear." To become convinced of the power of love to cast out fear, is an important step toward freedom. We do not unduly shrink from the adverse opinion of another when our hearts are filled with love. We are not unduly sensitive to adverse criticism when our hearts are light and buoyant with love and joy.

This recipe for attaining freedom through the power of love is based on the law of substitution: love must be substituted for all destructive, negative emotions, such as hatred, jealousy, ill-will, retaliation and resentment, or the spirit of "getting even." Man can never free himself from slavery so long as he allows to dwell in his mind the attitude of jealousy, even though there may be a cause for it; the attitude of hate, even though he may be apparently justified in it; the attitude of resentment, even though he may have been grievously mistreated. But the minute he makes up his mind to become a free man in thought and in deed, free according as the truth makes free, to free himself from all thoughts that tend toward weakness, and to substitute in their stead thoughts of strength, of love and good-will toward all creatures, that minute he has made a good start toward freedom from all undesirable things.

"The truth shall make you free." What truth? The truth that nothing can harm one unless one permits it to do

so; the truth that nothing is gained by hating another or by holding any type of ill-feeling toward another, even though he may have been the cause of loss or pain or sorrow; the truth that everything which is really ours will come to us if we persist in holding the divine attitude of mind; the truth that ill-will and grudges can never result in true benefit to ourselves or to others; the truth that love and good-will and forgiveness are the only really paying propositions. Such aspects of truth as these will set one free from the bondage of fear and limitation. Each one may formulate a statement of truth especially adapted to his own particular need.

The Master of old recognized this great Law when he said concerning those that would harm him: "Father, forgive them, for they know not what they do." This is the attitude of mind that expresses mastery, superiority, supremacy over conditions. This is the attitude of mind that will attract to an individual all that really belongs to him. This is the attitude of mind that connects him with the one source of power. The consciousness of one's own forgiving spirit makes it natural for one to take it for granted that others too may be actuated by the spirit of forgiveness, or that, if they are not now, they may in time learn the lesson of forgiveness. This very thought mollifies the sensitiveness of one's own nature toward the misunderstanding and misrepresentation of others.

We can readily overlook the caprices and the uprisings of temper or anger in the child; for we know that in time he will outgrow these things. We know that such freaks are due to ignorance and to lack of experience, that they are common to the stage of life through which the child is passing. It is not so difficult to direct the same attitude of mind toward men and women of mature years, even those of whom we have reason to expect better things; for, after all, who of us are more than children older and larger grown? Certain traits we may note in others which to us seem objectionable and we may wonder why they do not overcome them; but we understand not, we are not capable of judging. They may have been giving their attention to faults and weaknesses which to them seem more grievous than the ones that annoy us. In the silence of their lives they may be victors in many a decisive battle of which we little dream. Their struggles are not ours, but they may be

just as important. Their victories are not ours, but they may be just as decided and just as glorious. O, thou, whose heart is sensitive to thine own weaknesses and shortcomings, thou who hast shed many a tear in the struggle, remember that others too are struggling, that others too bear wounds which are as yet but partially healed, and that, mayhap, in others many a scar of wounds healed and forgotten silently testifies to a strength and a courage of which thou thyself might'st well be proud!

Kindliness of thought and forgiveness toward others constitute only one form of freedom; yet it is the form that leads, gradually and in an orderly process, toward all freedom. The truth that stimulates and fosters love is the truth that sets one free. In the mind filled with love all freedom is found. Therein is the "peace that passeth all understanding." And in such peace is found the state of mind termed "heaven"—the kingdom which all men should seek.

To obtain freedom from one error is good, but it is not all. Freedom from one error, or victory in one struggle, only sets one at greater liberty to cope with others. One problem solved gives strength to cope with a more difficult problem. To obtain a diploma of graduation in mathematics is not evidence that one has solved all the problems that mathematics afford. Rather is it evidence that, having solved many, one is capable of solving many more and is capable of developing strength whereby to master more difficult ones in the future. Pleasure and zest in his subject cease if the mathematician is deprived of abstruse and complicated formula to unravel. The scientist takes pleasure in the unknown rather than in the known; for the unknown, the experimental, leads him on to deeper research and to keener investigation. The linguist takes delight not so much in his fund of acquired knowledge as in the opportunity of prying more deeply into the intricacies of root and stem.

These facts should give renewed courage and zest to the student of life. In the art of self-mastery, the aspirant is often overwhelmed with discouragement when he realizes that the overcoming of one error or difficulty or weakness only opens to his view others of which he was previously unconscious. In the game of life, the lifting of one card reveals another to be played; but, remember, there is every

chance for it to reveal the possibility of a fortunate play. Yes, it is true, the mastery of one difficulty reveals another that may have previously escaped attention. But it also reveals a truth adapted to the difficulty; and the truth is that which sets us free, the truth is that for which we hunger. We understand and appropriate truth only as we apply it to our individual needs. Then, the uncovering of a weakness or a fault in our natures becomes the means of revealing the truth to our consciousness, and of interpreting it to our hearts.

We should pattern after the mathematician, the scientist, the linguist, and other investigators, and learn to love mastery for its own sake, and to take pride in overcoming for the pure joy of overcoming. It is true that the removal of one difficulty reveals another; yet, even in the realm of self-mastery, were difficult feats denied us, lethargy, indifference, and languor would soon be our most prominent characteristics. Soon would we weep for more worlds to conquer. Fortunately, in actual life, there is no lack of worlds to conquer. Even when we think we have mastered or attained in some particular respect, off our guard, an unwary step betrays our weakness. But even this need not be a source of discouragement "unto despair;" for with each trial comes not only greater strength, but a deeper and a sweeter humility—humility, a grace of character than which none other is more charming.

Through the "ups and downs" of life we become conscious of our connection with the one source of power, conscious of our Oneness with the Father of Truth, Love, and Wisdom. Were it not for the clouds, shadows, and storms of life that try our souls, we should be in danger of losing the subtle charm of humility. Faith and understanding of the truth is the key that admits one to the storehouse of power. Humility keeps one constantly using the key; and constant use makes it bright and prevents rust. The alternation of "ups and downs, ins and outs;" the recurrence of "tight places" in our undertakings; the temporary blocking up of the way; the apparent unfortunate moves; delays in our pet plans—these things, according to the divine economy, are wise preventive measures. They prevent our concluding that victories and successes are due to our own individual strength.

In this connection a clear warning should be sounded; for here is where a fall is liable to come to those on the path. To have overcome much, to have gained many victories, to have been successful in directing divine power into the channels of one's own choice—these very achievements may lead man to forget the Great Over-Soul, the Father, God, the Infinite Source and Cause of all things. Marked victories and successes may lead man to an exalted opinion of himself, as if the self were the originator and the power and the cause. One must recognize the fact that within oneself is a point of contact with the Boundless Supply, within oneself is the Individual Center of cause and power. But one must not forget that the Great Within is but one part of the Greater Without, the Universal Cause, the Infinite Storehouse, upon which the individual is absolutely dependent. True, man in his realm is a creator, as the Infinite in the universal realm is the Creator; but man does not create the primitive substance, or the essences, from which all things are made. At best, he can only mould, shape, and fashion, or direct them. The moment he places himself on a pedestal as "God," instead of as "a son of God," that moment his "fall" begins.

We do well to call our attention off to the admonition of the Master Jesus: "When ye think ye stand, take heed lest ye fall." Rather than standing, man has long been in the stage of creeping, or crawling under loads of fear, hatred, jealousy, superstition, malice, ill-will, and other destructive conditions of mind. But, finally, he has "be-thought himself," he has discovered his true condition, has recognized his weakness; and, having acquainted himself with the Divine Law, he has put forth effort to live in harmony with it. Love and forgiveness he has substituted for destructive passions and desires. Thus, he has learned to stand in an upright position. Thus, he has learned to walk as man should. But, now that he holds himself erect, now that he stands, he must take heed lest he fall. At this point, danger is near, the tempter is at hand. To stand upright as a man should, to love and forgive as a son of God should, is not to be all-supreme.

Freedom in one direction tends toward error in another direction. Understanding of divine principles, recognition of many aspects of truth, application of truth to one's needs, an intelligent use of creative power—such achieve-

ments lead to freedom and to a consciousness of one's connection with divine power. But they also lead to subtle temptations and dangerous by-paths. Each step toward freedom admits of a misconception of what true freedom really is. The sense of personal greatness, of personal power, must give place to a realization of the All Power, the Universal Greatness, the One Source, from which the individual merely draws according to need. Power and greatness are safe in the hands of him only who craves not personal power. To identify one's love with the Infinite Love; to identify the divine nature of man with the Infinite Divinity; to see that godhood in man is a part of the Universal Godhood, for whom the Master Jesus found no more sublime name than "Father"—this is to insure that power is safe in one's hands.

In this name—the name of the Father—do we find all greatness and all satisfaction. With closed eyes, we may place our whole being—body, mind, spirit, and soul—in His care, knowing well that nothing from without can harm us; for the Father Love overshadows us. This protection of Infinite Love is like a solid steel casing, or steel armor, through which nothing can penetrate. To use another figure, the Infinite Love radiating from our own heart's center becomes "a wall of fire," a subtle protection on all sides.

Mankind lives largely in the idea of profit. The question of first importance in regard to any proposition is, "Does it pay?" This question is not to be thought of as ignoble. When properly considered, it is, indeed, highly praiseworthy. The law of freedom may be approached by this question, and is found to admit of careful analysis. Ask yourself the question: "Does it pay to give way to feelings of ill-will, of hatred, of jealousy, of resentment?" A candid consideration forces one to admit that it does not pay, that, on the contrary, it results in positive harm. Through grudges and the spirit of retaliation, one creates conditions which will return, bringing with them the very things one does not desire.

"Does it pay?" A thing pays only when there is no loss from it either directly or indirectly. From feelings of hatred and ill-will, there is a direct loss, an immediate loss, in that man, at the time of harboring unkind feelings, is not at his best, he is not happy, he is not contented. More-

over, there is an indirect loss in that harmful reactionary effects must be met. On the other hand, from feelings of good-will, love, and forgiveness, there is a double profit: the immediate effects are wholesome and stimulating to body, mind, and soul; while the return-wave from thoughts of good-will, love, and forgiveness is refreshing, strengthening, and encouraging.

The fact that the forgiving spirit is a paying proposition in every respect does not, however, lead to the conclusion that the man who has determined to live the good life is exempt from sorrow, loss, or suffering. So long as man remains in the world of cause and effect, there will be occasion for sorrow and suffering. But sorrow seems different from what it seemed formerly. Now, he knows in his heart that he has been trying to do his best, that he bears no ill-will to any creature; consequently, he feels that he is not at fault. The assurance of his own attitude of love toward all mankind enables him to bear loss or misfortune. He knows that what comes to him is for some good purpose, though it may not be apparent at that particular moment. He has learned that the happening which man regards unfortunate often proves in the end to be a great blessing; or, at least, that it prevents something which might have been a serious misfortune or sorrow.

(The soul steeped in sorrow cannot see clearly, and is apt to read into an apparently adverse condition a meaning that was never intended. But, when the sorrow is over, when the mind sees more clearly, we understand that at the time we misinterpreted the crisis; and what we considered a serious loss was in reality an experience whereby we gained. It is wiser not to allow the mind to become affected by something seemingly adverse which is in the process of transpiring. The wisest course is to trust the Divine Ruler, and merely to do one's best. Thus, one usually finds that the outcome is good. More than nine-tenths of the things about which we worry never really come to pass. Therefore, we experience worry, sorrow and anxiety, all to no purpose. Trust the Absolute Ruler, who does all things well. Have faith in the power that works for good. At times, to our finite and beclouded minds, it seems that all things are going to ruin; but, when the mental clouds pass away, we find that it was all for good.)

It is our duty first of all to free the mind from those desires, passions, and feelings which do not work for good. It is our duty to install in our hearts love, good feeling, and forgiveness toward all creatures. We must look for good in all, even the most depraved. As we see good in others, as we feel kindly toward others, so will goodness and kindness be reflected to us in return. (It is universally admitted as a fact that absolute faith in a person will insure his trustworthiness.) There is a class of people, living in a Latin country, who are notorious for their dishonesty. But, if you employ one of them, and give him absolute authority over your house and your interests, you may go your way with no concern; for your most valuable possessions will be safe in his hands. However, when you free him from his trust, your treasures would not be safe an hour thereafter. If a class of people notoriously dishonest can be so trusted when full confidence is placed in them, how much more should we trust the Father, the Creator of all things.

Through long centuries we have come to distrust ourselves, and, consequently, all things else, including the Infinite Creator. Now is the age in which we must come back to the first trust; in which we must install Love, as King, in the heart; in which all things must be judged with the judgment of Love, no matter how unworthy may seem the object judged. This thought the Master had in mind when he said: "Judge not, for as ye judge, so will ye be judged." As we judge others, so will others judge us. For each thought is a vibration; and, even if the one toward whom the thought is directed should not receive the vibration of our judgment, the wave of our own thought returns to us with its harsh judgment.

Enthroned King Love in the heart, and fear not. This is the Law of Freedom.

THE NECKLACE OF PEARLS

AN EASTERTIDE SEMI-FAIRY TALE

In a time not long ago, there lived a woman who was queen of a province all her own. Her subjects were not men and women such as queens usually count among their subjects. Hers was a province of nymphs, fairies, little white angels, and other ethereal creatures. Although her

subjects were shadowy, flitting, aerial beings, the woman herself was a real woman—as real as any one's own mother, sister, wife, or sweetheart. Among men and women, she was not known as queen. To them, she was merely a woman. It was only in fairy-land that she was recognized as a royal personage.

By humankind, this woman was credited with accomplishments and attractive qualities. She was versed in many arts, especially the art of making friends. She could chat wittily on many subjects, to the delight of many admirers. By the power of song, she could drive away care and ease the hearts of the weary. Sweetness of disposition opened for her a way into the lives of the distressed and the afflicted. Although her graces of character were sufficient to rank her among the favored ones of the land, yet she possessed the added charm of physical beauty and the added convenience of material wealth. Furthermore, she was lavish in bestowing the benefits of her wealth on friends and neighbors. Such things explain why she was so loved by humankind.

By fairy-kind, this woman was adored as their goddess queen, and was honored by every mark of love and devotion.

It is a mystery beyond all compare that this woman carried fairydom with her wherever she went. Although this fact, in large measure, accounted for her charms and for the respect she received from humankind, yet humankind, ever inclined to deny the reality of fairy-land, would deny even more defiantly that this woman was accompanied, all the while, by a retinue of nymphs, fairies, and little white angels. Well knowing the incredulity of humankind regarding fairydom, she maintained a discreet silence concerning the subject. Though a mystery, it remains a fact that, to her, the ever-present fairy companions were real, and that she was very fond of them.

Indeed, she had every reason to be fond of them; for they were lovable creatures. At no time did their presence become an intrusion. If she wished to work, they would keep at a convenient distance so as not to disturb her at her task; sometimes, they would chatter among themselves on light, airy topics, so that, if she cared to listen, the time would pass quickly and the task seem easier. If she wished to rest, they would become very quiet or would flutter their

wings to the tune of a sweet lullaby. When they saw she was becoming drowsy and was about to fall asleep, they would steal away, leaving her alone; but they were sure to return in time to paint for her a sweet dream just before she awakened.

Not only were the nymphs, fairies, and little white angels careful not to be an intrusion or an annoyance, but they even considered it their mission to be of real service to her. In this, they took special delight. Their chief service was to give the queen a sunny disposition and to keep her supplied with an abundance of generous, happy thoughts. These happy, generous thoughts readily became gracious words and deeds. This accounts for her art of making friends among humankind.

One thing, however, was a source of grief to this queen of fairydom. At times, there would appear among her nymphs, fairies, and little white angels, a little dusky, gloomy, saucy, disagreeable imp. Being dark in complexion and always wearing dark, somber clothes, he presented a striking contrast with the rest of her fairy tribe. Sometimes, he was saucy and would flash his eyes and stamp his foot and say sharp, hasty words; at other times, he was gloomy and disagreeable, saying as little as possible; and it is difficult to say which was to be dreaded the more—his sauciness or his gloominess.

The little dusky imp always cast a gloom over the nymphs, fairies, and little white angels. They were afraid of him. When he appeared and stayed close by the queen—for, when he came, he always kept close to her—they were inclined to cower and droop and become exceedingly unhappy. Likewise, the little dusky imp had an undesirable effect on humankind; although, to be sure, humankind would stoutly deny the existence of little dusky imps.

It is impossible to enumerate all the ways in which the little dusky imp was a source of grief to the queen of nymphs, fairies, and little white angels. His presence always cast a cloud of fear and discouragement over her, making her exceedingly sad and lonely. This gloom drove away happy, generous thoughts and made her forget to bestow gracious words and deeds on her neighbors and friends among humankind. It even caused her to think and to say unkind things of them. And, at times, even if she exercised self-control and maintained a discreet silence,

the little dusky imp, perching himself on her head in a saucy manner, would dart his little three-forked tongue from his mouth in such a way as to send poisonous stings of bitterness and hatred to those around. From this, easily can it be seen why the imp was an annoyance to the queen.

Indeed, life would have been unbearable, if the little dusky imp had been a constant presence in her retinue of ethereal beings. Only occasionally did he present himself among her throng of followers; but there was no clue by which she could predict his coming or determine the length of his stay. One thing was certain—his presence always seemed an intrusion and an annoyance, and the queen became thoroughly eager to rid herself of him or to reform him so that he might mingle happily with her nymphs, fairies, and little white angels, and might cease to be a disturbance to herself and humankind.

Having decided to undertake a reformation, the queen was at her wit's end to know how to do it. She could not seek advice and counsel of learned men; for the learned men of her day did not understand little dusky imps; therefore, they could give no help. Happily, she had in her possession a sacred book, the gift from her mother, that had much to say about kind thoughts and gracious words and deeds. This she studied carefully, and, from its teachings, she devised various methods of reform.

First, she tried a cleansing process with fuller's soap. She submitted the little dusky imp to a thorough cleansing, all the while reasoning with him about the error of his ways and extolling the beauty of clean hands, clean thoughts, clean words, and clean deeds. This process, she repeated on each occasion of his return; until, after a time, it really seemed that the little dusky imp was not quite so dusky and his ways were not quite so vexing. Rejoicing in this success, she invited him to a place among her nymphs, fairies, and little white angels. But the nymphs, fairies, and little white angels were better judges of little dusky imps than the queen herself, and they, as before, began to cower and droop and become exceedingly unhappy.

Next, the queen transformed herself into a "potter's hand" and tried to reshape and remold the little dusky imp. With firm, yet gentle, pressure, she manipulated a system of readjustment, all the while reasoning with him

about the error of his ways and extolling the beauty of service, harmony, and good-will to men. This process she repeated as seemed to her right and proper. Results were, in a measure, gratifying.

Again, reading in the sacred volume concerning the matchless virtue of "salter's salt," she thought to feed the little dusky imp a generous quantity of this mighty potency, all the while reasoning with him about the error of his ways and extolling the beauty of goodness and uprightness of heart. Like the others, this process yielded some satisfactory results; but, with all, there was this difficulty: while the method seemed efficacious and gratifying for a season, yet, when the little dusky imp returned to the queen after a prolonged absence, the reforming process seemed to have lost much of its effect.

This led the queen to reason that, if she would bring about a permanent reformation of the little dusky imp, she must not let him wander away from her to forget her beautiful instructions and training. Thereupon, with a pruner's knife, she clipped his wings; and, being a trifle impatient at his saucy speech of protest, she clipped the tips of his little three-forked tongue. This was a sad mistake. The little dusky imp, thereupon, waxed more cunning and more subtle in his mischief.

One day, the queen learned of a great and wise man who was soon to pass through her province. She was sure he would understand about little dusky imps. Thereupon, she hastened to effect an interview with him. The appointed day arrived. A tall man, with black hair and keen black eyes, greeted her. Scarcely had she begun her story, when he, after the manner of one who understood before she had spoken a word, with decided vim and briefness, ordered:

"Cast him in the fire and forget about it."

The queen, dazed at the thought of such harsh measures, began to protest: "Oh, oh, but then——"

The wise man rose to his feet; with a slight show of irritation, he stretched himself to his full height. His black eyes snapped, his words snapped with even greater vim and precision, as he repeated the command:

"I say, cast him in the fiery furnace and forget about it."

"O but is there no way——?" The queen's voice failed her, her question faded faintly away, unfinished, her eyes

moistened; for, after all, she loved the little dusky imp and wished to save his life.

The wise man still towered above her in his greatness; but his attitude suddenly changed to one of tender compassion. His eyes sought hers and held them in the tranquil depths of his own and spoke peace to her heart. His voice became gentle and sweet; but a certain richness of quality gave full value to every word.

“My dear lady, I tell you everything—I lay at your feet the wisdom of the ages—when I say—cast the imp into the lake of fire and forget about it.”

A smile lighted her face, and gladness shone in her tear-dimmed eyes; for the queen of nymphs, fairies, and little white angels comprehended what the wise man meant.

For some time after this, the little dusky imp caused no disturbance. When first she noticed in him signs of ill-temper, she began thorough preparations for carrying out the wise man's directions. She made the fire intense with white heat, all the while reasoning with him, lovingly, about the error of his ways and extolling the beauty of peace, love, and good-will. As was usual when she reasoned with him, he became penitent and docile. She explained that the fire could hurt nothing except that which was ugly and ill-natured in him.

“Because I love you and bear you no grudge or blame, do I cast you into the center of this beautiful flame.” With this, she suited the deed to the word, closing her eyes the while.

A sweet aroma filled the room. Fluttering of wings, snowy-white doves cooing peace and good-will, made glad her heart, and, straightway, the queen of nymphs, fairies, and little white angels forgot what she had done.

* * *

It was the morn of joyous Eastertide. Among her nymphs, fairies, and little white angels, a new form appeared, face radiant with light and gladness, body clothed in flowing robes of dainty shimmering tints.

“Allow me, Lady Queen,” said he, at the same time, placing around her neck, clasping and locking it securely, a three-ply necklace of pearls.

“Whence and wherefore this, my Fairy King?” for such he seemed to her, in surprise she questioned.

“Each pearl, my Lady Queen, is something in your life, something, at one time, undesirable in itself, that has yielded to the transmuting influences of the fire of love. Each pearl is the transfiguration, the resurrection of something buried and forgotten,” said the Fairy King.

“And you, my Fairy King, who are you? I seem to know you, yet know you not.” Her breast heaved, rising and falling, in keeping with the eager expectancy of her heart. But the Fairy King answered not a word.

The three-ply necklace of pearls on her breast, nestling into each wave of motion, became to her a source of wisdom and consolation. And the queen of nymphs, fairies, and little white angels knew the Fairy King, knew without being told, and was glad, glad in the gladness of a resurrection morn.

A. A. M.

THE STUDY OF DIETETICS*

BY ERNEST F. ROBINSON, M.D.,

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It is safe to say that no physician will deny the importance of a thorough knowledge of dietetics, yet it is equally true that a large percentage of them have no adequate knowledge of this important subject. The reasons for this state of affairs are not hard to discover. Few medical colleges, even to-day, give to this subject the importance it deserves, and it is only recently that any real teaching of the subject has been given. Many of the dietetic ideas learned by older physicians have been proven by more recent investigations to be erroneous; yet many physicians are apparently unaware of the fact.

Since physicians are often comparatively ignorant of this subject, the dense ignorance of the laity almost surpasses the limits of the imagination. One of the results in recent years has been the advent of numerous “systems” of diet, and, for that matter, of next to no diet. Some of these are relatively good, some bad, and some simply sheer idiocy. The physician with even a limited knowledge of the subject can detect the fallacies of such freak diet systems, but, to the average layman, any one of them to which he may be attracted will appear like gospel truth. As a consequence, every physician can point to cases where harm, often of a

* Reprinted by permission from the Medical Council, February, 1913.

very serious nature, has followed the adoption of some of these diet fads.

It can hardly be disputed that, important as a knowledge of this subject is to the physician, it is even more important to the layman. Food is the first, last, and most important thing in life. Proper diet will, indeed, aid in the cure of most if not all diseases, but its chief importance is as a preventive of disease. It is impossible to say how large a percentage of disease is due to faulty diet, but the more one investigates this point the larger the probable percentage will appear. We are well aware that it is much easier to prevent most diseases than to cure them. It follows that a knowledge of dietetics is of supreme importance to the layman, and it hardly needs arguments to prove that such a knowledge would save him much time, trouble, expense, and suffering.

We teach in our common schools much that is never made use of in any way whatsoever by most of the pupils after they leave school; and this is particularly true of the higher schools. Most pupils, in fact, make little use of any of the subjects except the "three Rs." We teach nothing, however, about the two most important subjects in the world, dietetics and eugenics. It is true that in a few high schools there are courses in which some knowledge of dietetics is imparted, but I know of none in which such courses are anything except optional. Even if they were given in all high schools, and all the pupils were obliged to take them, the information would not reach the great majority of pupils, since most of them never reach the high schools at all.

Most parents who have the time and intelligence attempt to teach their children something about how to eat properly. Unfortunately much of such teaching is false, and all of it is pitifully inadequate. The average child eats what he pleases and when and how he pleases, so far as he can get hold of it. Much of the food so eaten has been as nearly as possible spoiled by improper cooking. Neither parents nor children have any idea of the truth that bulk does not of necessity, nor even usually, represent true nutrition. The writer has seen many cases where patients ate bulk enough of food but suffered from under-nutrition because the foods used lacked almost everything except bulk. This partial starvation, due to a poorly balanced diet, is much

more common than is supposed. Not only does this state of affairs cause disease directly, but it lessens the resistance and makes the person more liable to contract the many contagious and infectious diseases.

Here in America we believe in the inalienable right of every child to receive a proper education. If this education is not to include a knowledge of that most important factor, food, what should it include? And parenthetically it should be said, that just as dietetics is the most important subject for the good of the individual, eugenics is the most important for the good of the race. So far, about all that we seem to have discovered is the importance of teaching mothers how to feed very young children. This is being attempted in several of our larger cities and the results attained make even more evident the necessity of teaching the whole subject of dietetics to each and every individual. If it is wise and right to teach mothers how to feed their youngest children so as to preserve their lives, which no one disputes, it is even more important to teach them how to feed themselves, their husbands, and the rest of the family.

So far as parents and children who have finished school are concerned, it is impossible to compel them to make a study of this subject unless they desire to do so. It is, however, entirely possible to make the subject obligatory in the public schools, from the lowest to the highest grade, and it should be done. For a good many ages most persons got along without the knowledge of even the three Rs, but they all had to eat, and we know that practically all of them died earlier than they would have done if they had known how to eat more intelligently; to say nothing of the suffering caused by faulty diet in other ways. To-day a knowledge of dietetics is even more important, because the foods we are obliged to eat become more and more complicated and less and less natural every year. So long as a child is young enough to be compelled to obey, he can be made to eat properly, provided the parents know how to tell him to do so. Few parents have the necessary knowledge, and the results, or some of them, we all know. The only knowledge that is of any real value, however, is systematic knowledge and this can be obtained only by systematic study.

Physicians are well aware of the fact that a patient is the worst judge of his own condition and of the remedy for it. This, in general, is equally true as regards dietetics. But in the matter of the prevention of diseases due to

faulty diet, the case is not the same. Proper diet for the treatment of disease is not the same in any two cases, but this is not true in regard to the prevention of diseases of like nature. It is true that the same diet will not suit all persons even in health, but an adequate knowledge of dietetics makes the choice of a proper diet for this purpose a comparatively easy matter for each individual. It is not to be expected that, even if such knowledge was common to all, disease would cease to exist; but no physician can doubt for a moment that there would be vastly less of it.

Is it not our duty, then, as physicians and lovers of humanity to urge in every possible way the proper and adequate teaching of this very important subject? It is not the purpose of this article to attempt to say just how, when, and where it should be taught, but to urge the importance of teaching it somewhere and somehow. The writer believes that, in general, either physicians lack an adequate knowledge of this subject themselves, or else they fail to impart as much of it as they should do to many of their patients. Almost innumerable times, when he has given some simple dietetic instruction to patients, he has been met by the question, "Why did not my former physician tell me this?" The writer leaves it to the profession to say whether this was due to ignorance or neglect on the part of the physicians; but in either case it is nothing to be proud of. So long as we, as physicians, fail to give proper dietetic instruction in disease, we can hardly expect the laity to realize its importance in the preservation of health. As physicians, too, we are face to face with another difficulty. The many diet fads have given to a large number of the laity some information in regard to dietetics, and this information is often nearly the reverse of the truth; but, if nothing else, it has taught many of the laity that there is such a thing as dietetic knowledge and has caused many of them to believe that physicians are either ignorant of it or not willing to impart it to patients for fear of losing money by so doing. This belief, foolish as it seems to physicians, is most certainly held very strongly by many of the laity, doubtless not the most intelligent of them, but it is not the intelligent among the laity that give the most trouble to physicians, is it? It would seem, then, that even for our own best interests, we physicians should pay more attention to the teaching of this subject to those whom we have a chance to reach.

CASTING THE FIRST STONE

“He that is without sin among you, let him cast the first stone at her.”

In this age, when irreligion is so prevalent, when non-faith has taken the place of faith, when mankind is drifting here, there, and everywhere, without finding a place of rest for his soul; when men, called reformers because no one has taken the trouble to find out what their name should really be, are boasting of the number of unfortunate women they are able to railroad to prison—under such conditions as these, it is time for men and women to do as Tolstoi so well recommended, “bethink themselves.”

The text, taken from St. John 8:7, is especially appropriate here. If we want to know the truth concerning any subject, we can do no better than to consult the old Masters, especially Jesus. The Temple of Man, the Church that is to stand forever, must be founded upon the teachings, or the clear instructions, of the Divine Law; for, unless so founded, it cannot stand. It would be easily possible to take any one of the old Masters as basis for a treatment of this question; yet, we believe that Jesus, more than any other, put the divine law respecting every act of man in the smallest compass.

Who is the “erring sister”? According to prevailing opinion, it is she who, for some reason or another, sells herself for current coin. But is this opinion correct? Is it true that this class of women constitute the “erring” class? This is the question that should be considered first of all.

Comparison of the number of so-called “erring women” with the number of wedded wives that are not true wives in the sense intended by the statement, “Whom God has joined together, let no man put asunder,” reveals one fact; and that is, that there are more erring women in wedlock than outside.

The one who truly deserves the title, “erring woman,” is she who gives herself to the one she does not love. This is true, no matter what her station in life may be; it is true, no matter what her pretext may be for so doing. Few will dispute this statement. And it leads to the natural conclusion that the woman who must give herself to the man whom she loves not, even though in marriage, is as much in the wrong as the one who, not wedded, gives herself to the man she does not love.

And this brings to mind another question: Does the world condemn the woman who is wedded to a man whom she does not love? Does the world condemn the woman who, having children, or being bound in some other way, gives herself to the man for whom she has no love? These questions are more easily answered if they are worded thus: *Should* the world condemn? The solution is found in the saying of the Master, "He that is without sin among you, let him cast the first stone."

This saying of the Master Jesus would indicate that we are not to condemn her, either in the one case or in the other; neither the one who is wedded to a man whom she loves not, nor the one who, through some cause or another, more often through misplaced confidence, goes astray and becomes the "erring woman."

As a matter of fact, upon investigation, it is found that very few women have gone astray because they desired to do so. Their hearts did not dictate the course to them. Circumstances forced them into the life they are leading; and, for the most part, these circumstances are brought about through that part of creation which is often the most bitter in its persecution—namely, man.

The conditions that force women into a life at no time and under no conditions desirable, are usually economic conditions. It is often the girl who, pure in heart and in thought, goes to the city in order to find, as she hopes, a greater field of usefulness and a better means of self-support. But, to her sorrow, she discovers that it is almost impossible for any girl through honest toil to make a living in a thronged city. Often, very often, she toils, works, or even slaves, from early morn till late at night, or even into the night, in order to feed and clothe herself, only to find at the end of each week that she has not earned enough to satisfy the immediate and the imperative needs of body and soul. And it is usually when she is in this condition, body-tired and nerve-starved and soul-hungry, that some one offers something tempting—something, which, apparently innocent in itself, leads to that state which society openly condemns, but often secretly encourages. Once started, the steps downward are so gradual that, ere she knows it, cast off by the very one who misled her, she becomes a woman of the street.

It is right here where society in general is to be condemned. Instead of giving her the helping hand, none will

have anything to do with her. Though she pleads, though she prays, though she starves, no one will give her attention—none except the misnamed “reformer” who happens to spy her; and the only help he gives, is to order the patrol to take her to prison, where she is cast among others perhaps even more unfortunate than herself.

And what of the man? Any one can answer that question. He simply frees himself from his victim, is pampered by society, high and low, and seeks another, only to do with her as with the first.

And what of the Church? That, also, is easily answered. The Church, in most instances, follows age-long custom, and will have nothing to do with her.

What of the teachings of the Master Jesus? “He that is without sin among you, let him cast the first stone.” But there was none that would remain to cast the first stone. Nor was there one to cast the second.

The ideal Church will not condone this situation. It will not encourage women to go astray. It will consider it to be the Church’s duty to seek, and to remove, the cause. It will consider it to be the Church’s duty to give the helping hand to her that has erred, to help in bringing her before the world again as pure as she was before she stepped aside. The Church of God can well afford to do this, it is by no means beneath the dignity of a true Church; for the reason that there lives neither man nor woman who has not gone wrong, at some time, in some way, for some reason. He or she who has gone astray in any particular has no ground for shunning the one who may have gone astray in another particular.

Moreover, it is especially the duty of the ideal Church to determine the cause of existing undesirable conditions, and to do all in its power to find the remedy.

It is a question whether the officer with his police patrol has ever yet reformed or saved one of these erring lives. The principal thing accomplished by such measures is to bring upon himself and mankind generally the reactionary effects of such treatment to others. The real criminal is he who, either because he desires to live without honest labor or because he was born with criminal tendencies, does evil deeds in order to make a living.

Punishment has been introduced for the correction of those who err. But society and experience now demonstrate that such a measure does not prove satisfactory. These

much abused women are not to be classed as criminals. They did not become outcasts because they desired it, nor because their hearts were actuated by criminal motives. For some reason or another, they were forced into such conditions. It may be admitted, however, that in some instances there are vicious tendencies and degrading desires; but, in these cases, the tendencies and the desires are to be traced to prenatal conditions. For these reasons, arrest, imprisonment, and such methods of reform will not bring results that are a benefit either to this class of individuals or to society in general.

Moreover, God never ordained that any man or set of men should sit in judgment against this class of society. On the contrary, Jesus clearly pointed out the method of punishment—that is, non-recognition of the wrong, non-condemnation. If all men were to follow his example, society would be free from this uninviting blot within a short time. Nothing can long exist for which there is not an active demand, and a demand that is continual.

What then, is the method of overcoming this evil? Fundamentally, first of all, and greatest of all, it is through the teaching of eugenics and the Higher Laws to fathers and mothers. They must be taught the results of certain acts. Universally, woman must be given freedom in regard to matters in which she has the right to a decided choice—that is, force must not in any way be brought to bear upon her. Marriage should be held more sacred than it ever has been in the world's history. So sacred, indeed, should it be held that the wedded woman is kept free from all demands that are not in accordance with the Divine Law.

Besides having freedom and the right of choice—that is, equal rights with the husband in affairs of the family—the married woman should understand the divine laws that have to do with motherhood. And not she alone should understand them, but the husband and father should understand as well.

Were this a fact, in due time, all children would be well-born. The mind, the body, the soul, and the spirit would be in balanced control. Conditions would not be as they are now: some children born with an excess of carnal desires; others, with a deficiency of the carnal nature and too much of the spiritual; and still others, with a combination of desires that causes them to be criminals or imbeciles.

Besides the science of eugenics, there is the question of

proper feeding; for it is undeniably a fact that the food man eats has more to do with his desires, whether carnal or spiritual, than all else besides, except the factor of being born right. Such principles have to do not only with our young girls but with our boys as well. For it is the boys who, being led astray by other boys older than themselves, gradually fall as low as their older associates, and become the means of ruining many an innocent girl, and eventually become what is now called the "white slaver."

After the right of being born well and fed well, comes the right to be correctly taught.

How few of the children now in the world are given instructions concerning their innate and divine nature! Instead of being taught the truth concerning that part of their nature which should lift them up to the realm of the angel, they have been led to shun it. They are left to regard it as something respecting which they should not question or be questioned. They find no better satisfaction than to think of it as something which, in time, will naturally work out its own solution. This might possibly be true, had our children received from their parents correct tendencies. But since very few are brought into the world with proper prenatal advantages, and since very few are fed properly, for the simple reason that the parents themselves do not know the Law in regard to such subjects, it often proves a serious thing for a perverted, though innocently perverted, nature to work out its own solution.

What the situation needs is teachers: men and women who are themselves worthy manifestations of godliness in respect to manhood and womanhood; men and women who are capable of teaching to the fathers and the mothers, and to those that are to be the fathers and the mothers of coming generations, the sacred law of fatherhood and motherhood—laws concerning the instruction of the child, concerning proper food not only for the child but for the parents as well.

To advocate the science of eugenics, does not uphold the method of teaching this subject in the public schools or to children in any public manner. Nothing is to be gained in this way, unless possibly in very exceptional cases. The fathers and the mothers are the ones who should be taught. And these—the fathers and the mothers—in turn, at that sacred hour, just before retiring, should give correct suggestions and ideas to their children, as they would teach

them in prayer.

Much might be accomplished in this way in one generation; but, since few are willing to accept the truth at short notice or are able to comprehend it in a short time, several generations will be required before great benefit is seen.

Then again, besides teaching the Divine Laws of life, economic conditions must be improved, so that our girls can earn an honest living without resorting to other means in order to maintain an existence. However, when children are rightly brought into the world, when they are nurtured under proper conditions, our girls will not want to leave home while still in their teens, nor will circumstances compel them to do so. There is then little likelihood of their going astray; for the mother love will keep them in the path of virtue, in spite of tempters. Furthermore, when prenatal conditions are what they should be, our boys will not stoop to anything they would not confess to their mothers or talk over freely with them. In this will be the salvation of coming generations.

Men and women are to-day what they are, largely because of conditions of birth. But, in the time coming, when truth and justice and correct understanding of the impartial, inevitable working of universal law becomes prevalent, none will be born into the world with instincts that manifest the brute, nor will any be born with the instinct "to cast stones." As things are, not condemnation of erring ones, but remembrance of the words of the Master, is needed. For every erring woman, there are many erring men—men who are not made outcasts by society, but who are often the pampered and the petted ones, to whom every door is opened without a thought of their part in the great universal wrong. This fact should be remembered. It seems impossible to be otherwise than that the Infinite One will forgive the wrong on the part of the woman, because she may have been innocent, and ignorant of the way into which she was drifting; while practically all men understand what they are doing, and commit the wrong knowingly.

Let us, then, remember the words of the Master, and say within our hearts: "I condemn thee not; for I myself am not free from sin in other lines, which, though unlike thine, may be as grievous." Let us give the helping hand and heart, not the hypocritical word, to all who need and desire our aid.

BEVERLY INSTITUTE OF SACRED SCIENCES

Beverly Institute of Sacred Sciences includes the various departments of Self-Development, Soul Culture, and the Christic Interpretation of natural and divine law, represented by the Temples of Illumination and of the Illuminati, Soul Science, and Æth Healing—branches of instruction under the Directorship of the Editor of THE INITIATES.

“Sacred Sciences” has throughout the ages been a general name for all branches of the higher laws that control the invisible forces of nature: laws that pertain to self-knowledge and self-mastery and development of powers of soul; laws that enable man to hold supremacy over the domain given him by his Creator; laws that enable him to develop his own interior resources, and, in the spirit of goodness and love, to direct his creative powers into channels of usefulness and service to his fellow man. “Beverly” is the name of the summer residence of the Editor. It perpetuates the memory of one of the first teachers of the sacred laws in America. This explains the origin and meaning of the name, Beverly Institute of Sacred Sciences.

The general awakening in regard to the deeper things of life, and, in particular, the interest aroused by the courses of correspondence-instruction have induced the Director to make arrangements whereby personal instruction may be given. Hitherto, with a very few exceptions, instruction has been limited to correspondence.

Ten years of successful experience in teaching the higher laws in their application to the practical needs of life is evidence of the superiority and the genuineness of the principles taught. Yet, in addition to this fact, Mitrenga Hall now stands as material evidence of the value these instructions have been to individual students. Through the hearty cooperation of several individuals, this new building has been made possible. The name, Mitrenga Hall, is in honor of one whose donation made the erection of such a building a feasible proposition. Conditions indicate that the Hall will be open to students by the first of April of this year.

This beautiful structure is 32 by 46 feet, built in refined colonial style. It is to be fitted with all the conveniences of city life, including hot and cold water and its own electric light plant. Though four miles from the nearest town, those living within its walls could easily imagine themselves

in a city residence, yet surrounded by all the freedom and the advantages of country life.

On the second floor is a spacious library and sitting room combined, which is open to students and guests of the home. Here are to be found not only the best books of the present day, but some of the best and most costly books of other centuries; some, which no amount of money could buy at the present time. The range of literature in this general library is varied and extensive, including the best books of different authors in such lines as follows: the Divine Sciences, Higher Occultism, Alchemy, Egyptian and Rosicrucian Initiation, Theosophy, Rational Mysticism, the Universal Religion; general inspirational reading along lines of self-development, self-culture, and character-building; standard books on dietetics; health and physical culture; principles of healing as taught by Soul Science, and by spiritual, mental, and metaphysical healers. But reading matter is by no means limited to these specific lines of thought. Here are books of general literary interest: books of recognized standard in the literary field, masterpieces of all ages being represented. The student is encouraged not to become narrow in his interests as a reader.

THE HEALING ART

The systems of healing offered by the Beverly Institute of Sacred Sciences are Soul Science Healing, and a more advanced system known as the Æth Philosophy of Healing.

Since 1906, instructions have been given along this line, by correspondence alone. As basis of study, "The International System of Magnetic (Alchemic) Healing" has been used. This book has been given only to private students in healing, and then only after a course of self-training lasting six months. Subsequently, a course of instructions in healing in connection with Soul Science was issued.

Later still, demand comes for a more advanced course. This is prepared under the title, "The Æth Philosophy of Healing." It is a system with which none other can compete, because it has for its distinctive purpose *the development of healing power in the healer. In this study, the qualification of the healer as a representative of health and vitality, and as a dispenser of Æth forces and healing vibrations to the patient is considered vital*, rather than methods

of treatment. This course of instructions consists largely of methods whereby the healer may become an intelligent generator and transmitter of Æth vitality.

These courses of instruction regarding the Art of Healing are in sympathy with a scientific medical education. Their purpose is to supplement, not to take the place of, medical school training: this, they do, by imparting an understanding of the forces and laws of nature, and an intelligent application of the principles of healing—features, which no regular medical school can give.

It is the intention as soon as possible to establish a laboratory, in order that students may become acquainted with urinalysis and other tests whereby the cause of individual troubles may be scientifically ascertained.

The Institute continues to give lessons by correspondence; but many are the advantages to be gained by personal interviews and by imbibing lofty ideals through personal association.

DIETETICS

The science of dietetics is fast coming to the front, both as a profession and as a necessary feature of the practical education of man and woman.

In the teachings of the Rosierucian schools of thought, stress has always been laid on the importance of proper diet for the upbuilding of the physical, mental, and spiritual being. But, up to within a very short time, this idea has not been generally accepted by others. However, the time is now here when medical men of the highest standing admit that the cure of disease and weakness of every nature is helped, if not altogether effected, through proper regulation of the diet.

The system of dietetics advocated by the Institute is not radical and narrow in its tendencies. Man is not suited to an ideal diet; but the diet is suited to the immediate needs of the man. His needs are determined by the condition of the system, by the occupation, and by other important factors. These principles regarding dietetics are superior, in that they incorporate the good features of all systems, features well-tested and found efficacious.

SOUL SCIENCE AND SUCCESS

Mitrenga Hall now makes it possible for students to receive personal instruction in Soul Science and Success, hitherto given only by correspondence. As the name implies, this is both the science and the art of cultivating faculties of soul, whereby man may attain success and satisfaction in the four departments of his nature—physical, mental, social and financial, and spiritual. It is based on the conviction that the divine laws, as taught by Jesus and other masters, underlie success in all lines of endeavor.

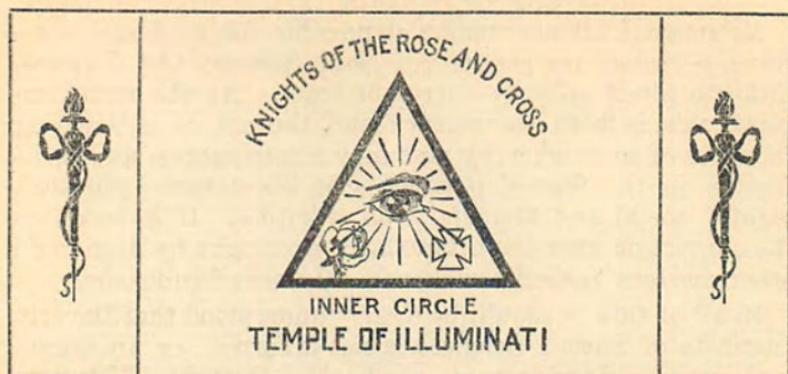
In all of this, it should be clearly understood that Beverly Institute of Sacred Sciences is not a formal, or an organized, school. It represents a school of thought. Mitrenga Hall is not a school building. It is distinctively a home, or a residence. Personal instruction does not mean class, or formal, teaching. It refers to personal interviews and personal guidance; to personal inquiries and answers; to helpful interest on the part of the Director in the student's personal difficulties.

The opening of Mitrenga Hall offers a summer retreat for those who need a temporary change of environment, rest, renewed inspiration, healing treatment, or instruction.

Those who are already taking correspondence-study and those who are sincerely interested will find it greatly to their benefit to spend a month or two, or even two weeks or a few days, during the summer, at this inviting spot in the country.

ANY FURTHER INFORMATION THAT
MAY BE DESIRED, WILL BE CHEER-
FULLY GIVEN BY THE EDITOR OF
THIS MAGAZINE.

PROCLAMATION



It has been ordered that another Convocation of the Temple of the Illuminati shall be held the coming spring or summer; possibly, at the same time the Convocation was held in the year 1912.

The Convocation will convene at the same place as in the spring of 1912; and the Degree, "Knight of the Rose and Cross," will be conferred in the same Temple in which it was conferred during the former Convocation.

All those who have attended past Convocations are again invited to be present and take part in the ceremonies; and all those who are eligible, but who have not yet received the honors of the degree, are invited to come and have it conferred upon them.

The exact date has not yet been set. But we desire to hear from all who are taking the Soul Science lessons, and who desire to be present; and full information will then be given to them in due time.

By order of the
MASTER OF THE TEMPLE.

SOUL SCIENCE HEALERS DIRECTORY

Dr. Henry J. Frank,

SOUL SCIENCE HEALER,

256 Dix Ave., Detroit, Mich.

**The Dix Avenue Nature Cure
Sanitarium.****Marcia Green,**

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Syracuse, N.Y.