

## Editorial Department

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### WHAT OF TOTAL DEPRAVITY?

Much has been written on the subject of total depravity, and some religious systems have been founded upon the doctrine; but those who have based a system of teaching upon this point, evidently did not fully understand humanity.

Very often, those who seem to lead a life of crime do so from necessity. Often, love for dear ones and a concern for the comfort of dear ones lead men to commit crimes which class them as criminals or depraved creatures, when, in fact, they are nothing of the kind.

Two news items have recently appeared in the daily papers, which teach us lessons that we should not forget. One of these items states that, in Los Angeles, a burglar who entered the home of a Mrs. Morris with the intention of robbery, remained and saved the life of her baby.

It seems that the baby was stricken with croup, that most dangerous of childhood diseases. The mother started to run for a physician, but was met at the front door by a masked man, who ordered her to keep quiet at the risk of her life. She screamed that her baby was dying, and that she was going for a doctor.

Instead of proceeding with the business for which he had come, the robber pocketed his revolver, and went with the lady into the house, there to order things with which he concocted a mixture, which he gave to the baby, meanwhile rubbing it with olive oil on the chest, and working for an hour before he told the mother that her child was out of danger.

When Mrs. Morris remarked that he must have a baby himself, he replied that he had five of them and that was why he had helped her.

But for the sickness of the child, there is no doubt that this man would have robbed the house as he had intended to do; and, if he had been caught in the act, he would naturally have been tried as a common criminal and given a sentence in prison, from which he would have come forth hardened and with no faith in humankind.

His acts, and the words spoken, showed that, without a doubt, he was robbing because he could not find anything better to do, or because he could not supply the wants of his

loved ones in any other way. The fact that he gave up his intentions and helped the baby shows that he had much of love in the heart.

Robbing for any cause whatsoever is to be deprecated; but our criminal code is entirely wrong in that it tries all men, convicts all men, and punishes all men under one standard.

Daily is it becoming more and more apparent that what we need is not so much a system that punishes wrongs and supposed wrongs as a system of educating those that go wrong—a system of helping them to become true men, a system that encourages them to help themselves. When we do this, then will we make men out of those who will otherwise be criminals, becoming more and more hardened with each imprisonment.

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### A KISS INSTEAD OF A ROBBERY

Another news item tells us that in a certain place a burglar entered the home of a sick lady with the idea of robbing her. When he entered the place he found her sitting up in a chair, much frightened. He ordered her to keep still and demanded her money and valuables.

The lady could not leave her chair on account of the illness from which she was suffering, and so informed her night visitor.

Instead of proceeding with the robbery, he pleaded for a kiss of forgiveness; and, taking it, he left the house.

Cases of this nature prove to us that our theory of life and of the actions of men is often wrong, and prove to us that those we might consider depraved if caught in acts of wrong doing, still have much more of good in them than have many of those whom we think to be well-nigh perfect.

The totally depraved man will not stop to help a suffering one when he is bent upon some crime, some act that will give him personal benefit; nor will the depraved human being stop to kiss the cheek of one who is ill, and leave the work of evil undone.

And yet, had either one of these men been caught in the act of robbery, only a record of the crime and the criminal would be left; and no one would know of the goodness and of the love that both of them had in their hearts.

### SOME REAL REFORM AT LAST

Is woman taking the initiative in real reform work of the present century? This is a vital question that is staring us in the face, and all indications would point that the answer must be in the affirmative.

From the Philadelphia "North American," the following news item is taken; and it is so rational, and so in line with the teachings given in our text-books, that we reprint it in full, and heartily commend the method to all men, especially to educators and to reformers. This is the only true system of reforming those with evil tendencies—tendencies often born in them, and for which they are not responsible, but tendencies, nevertheless, which can be completely eradicated through the means of a proper diet and proper exercises.

Those of our readers who have the book, "The Exalted Life," will remember that therein the author makes the positive assertion that an entirely new body can be built within a year; and the experiments of Prof. Keene indicate that the assertion is true.

"After decades of effort along many lines to eradicate criminal and vicious instincts from state wards, Mrs. E. V. H. Mansell, superintendent of the New Jersey State Home for Girls in Trenton, has evolved a new plan that may liberate many dependents from institutions all over the land.

"While her experiment has been going on quietly for only a few weeks, the changes she predicted are already evidenced, and her method of saving so-called "bad" girls may yet rank as a valuable aid to civilization in its fight for a better world.

"Her plan is based upon her own theory that in many girls vicious or immoral tendencies are born of physical lacks or abnormalities. Through a course of corrective and strengthening body exercises and proper diet, she is seeking to regenerate the girls and young women in her charge, and with gratifying results.

"She has made long study of the thousands of girls who have come to the state home, to which are sent the evil minded, as well as those with destructive tendencies. She has noted that no matter what punishment awaits violation of the rules for good behavior, there are times when the girls, who range from 12 to 21, deliberately do things they know are wrong, at the same time showing signs of sorrow for what they had done.

### FAULT A BODILY ONE

“She finally decided that the trouble is due to the condition of the body and that the girls are vicious only when under some mental or physical anguish. She took the matter up with the board, of which Governor Wilson is a member, and was given permission to try her plan.

“‘If a girl has a clean body, good blood, and good nerve and brain cells, she will be as orderly a member of society as any sister of hers who walks the streets unrestrained,’ said Mrs. Mansell, who, in starting her experiment, secured the co-operation of Prof. George A. Keene, a health and food specialist.

“Professor Keene organized the girls into three different classes for a series of corrective exercises to develop their health, strength and resistive power, mental and physical.

“These classes assemble every Monday, Wednesday and Friday night in the large assembly rooms of the different buildings at the state home, and the girls are put through the different movements or exercises that build ‘sound minds in sound bodies.’

“Though this system has been on trial less than a month, already good results are being noted. Naturally, some of the ‘patients’ respond more quickly than others, but within a year the two who set the plan in motion expect to see large and definite results.

### CAUSE OF WAYWARDNESS

“Discussing the plan, Professor Keene yesterday said: ‘Most of the waywardness of our boys and girls is caused by poorly carried, illy nourished and abnormal bodies and brains; lack of proper environment; physical defects and a lack of knowledge of the sacredness of their bodies, and the rights of others. The great majority suffer mentally and physically from false knowledge or impressions of life.

“‘It is easily possible with the aid of natural and strengthening methods, abundance of fresh air, pure wholesome food, the right kind of corrective exercises and the proper self-knowledge, to overcome these ill effects.

“‘Proper poise of body is absolutely necessary to normal physical efficiency and normal healthy desires. A slight ‘sway-back,’ curvature of the spine, flat chest, prominent abdomen or improper carriage may interfere with normal nerve, body and brain activity and perfect circulation.

“ ‘Proper feeding is a very important question; if we feed our children and grown-ups, denatured and debased foods, we build denatured and debased bodies. Starved brains, nerves and body cells are a result of eating abnormal, bleached and denatured foods.

“ ‘We have drastic laws against the selling of adulterated and debased chicken and animal food, but no effective laws against the selling of denatured, filled, bleached, colored and preserved foodstuffs and beverages for the human family.’ ”

### BUILD NEW BODY IN YEAR

“ ‘The modern medical belief is that it takes seven years to build a new brain and body, but Professor Keene says: ‘Where all conditions are favorable, when the air, food, exercise, relaxation, environment and the mental and physical habits are of the best, it is easily possible to build an entirely new brain and body in the short space of one year.

“ ‘We must study the gait, walk, and carriage of the individual, the school child, or inmate of the institution, in order to learn that the majority suffer from impaired nerve, brain and body cells, which condition is, as a rule, due to the fact that one-half of the body, usually the right half, is from 10 to 30 per cent. stronger than the left half.

“ ‘The result is a constant biased or distorted view of life and everything pertaining thereto. This condition can be overcome only by restoring to perfect, normal activity every nerve center in the body and brain, and through proper exercise and feeding, we shall try to do this for these unfortunates.’ ”

### EVIL THOUGHTS FROM OTHERS

Special attention of our readers is called to the article on “Protection through the Divine Law.”

This article was called forth on account of the many pleas made to the editor, at some time or another, from those who have suffered from the evil thoughts of others. The statements in this article are based upon the teachings of the greatest masters and Initiates, in this and in foreign countries, including Egypt, India, and Africa.

Students have made the statement that, when in certain large cities giving lectures, healing, or teaching along the

Advanced Thought lines, they were given notice to leave by what is known as the "Ring" in those places. More than this, they were warned that, if they did not do so, the ring would form, and sit, in order to send forth thoughts that would force them to leave; and, in some cases, as many as twenty-five to fifty people formed such rings.

If the student will always remember the instructions given in this article, and will cleanse the heart from all that man terms evil, and will substitute love in its place, enthroning forgiveness instead of resentment, then he will not even feel the effects of such evil thought vibrations, and he will be protected, like Lot, even though the cities wherein these others dwell be destroyed.

God never forgets His own, nor will He leave any one to perish who sincerely and earnestly calls upon Him for Help and Wisdom.

Let Love be enthroned by day and by night, and all will be well with you.

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### PROTECTION THROUGH THE DIVINE LAW

Can the mind of man be free from the adverse influences of other minds?

Is it possible for man so to live, so to think, that he need not be affected adversely by the perverted wills of other human beings?

These questions are agitating the minds of many. Especially those who are becoming awakened to higher ideals of living and thinking are seriously perplexed over the possibility of becoming victims of unprincipled wills. Much has been written concerning the evils practiced by those who understand the power of mental forces. This class of literature falling into the hands of students has been the means of arousing in them doubts and fears.

Power intentionally used to harm others, to influence others to commit evil deeds, to bring to others ill-health, misfortune, and other evils, is referred to by various names; as, black magic, malicious animal magnetism, the evil eye, and evil thought-transference.

It must be freely admitted that the thoughts of one man may be directed toward another in such a manner as to affect him either for good or for ill. But, like all things else, the effect is determined by a just and righteous Law—a Law that is absolute and never-failing in its operation, a

Law that will protect all who meet the conditions of its protection. The purpose in writing this article is to explain the requirements whereby one is enabled to secure the protection of the Divine Law.

Thought, like all things else, can be used for two purposes: the one, for the good of the thinker and for the good of others; the other, apparently for the good of the thinker and for the harm of others. The second may seem to be to the advantage of the operator; but, in reality, it is very much to his harm. While, ultimately, the one against whom evil thought is directed regains all that he may have lost temporarily through that influence, provided he himself is not at fault in the matter.

In order to understand the power of mind, it is necessary to understand its weakness. And, to understand both the power and the weakness of mind, requires an understanding of the great underlying Law—the one Law that controls power of mind. This Law has to do not only with mind in respect to its receptive attitude toward so-called evil or evil influences from other minds, but also with its receptivity toward disease. The Law is the same, whether it pertains to admitting undesirable thought from other minds or to taking on some form of disease. For disease germs, like evil thoughts, are constantly surrounding us.

What is this great Law? Simply this: man can not take on disease unless his body is receptive to it; and receptivity to disease can be brought about only through some weakening of the natural or resistive powers of the body. There may be billions of disease germs around us, they may be of different types of diseases; but, in a body of normal condition, healthy and clean, they can find no lodgment. For, as soon as they come in contact with the natural acids of a healthy body, they are themselves destroyed; furthermore, rather than becoming the occasion of disease, they even furnish energy to a natural and healthy body.

On the other hand, when the resistive powers of man have been weakened through uncleanness, unnatural or improperly selected food, dissipations, irregular hours for sleep, unwholesome attitude of mind—fear, worry, unkindness—and the many other habits that tend to reduce his efficiency, disease germs readily find lodgment in his organism, and become the occasion of some form of illness. This is but natural, and is controlled by natural laws. Then, in keeping with this principle, it becomes necessary for man to live

a natural, normal life and to observe such conditions of health as are in accordance with the natural, normal life, such as: nourishing and well-combined foods, adapted to his occupation and his temperament and to the demands of his individual organism; proper amount of sleep; plenty of fresh air and sunshine; physical exercise; reasonable variety of recreation and diversion to relieve the strain of toil and thought. Last, but not least important among the conditions of health in accordance with the natural, normal life, should be emphasized the necessity of banishing chronic states of worry, doubt, fear, and melancholy. He who takes the pains to honor these conditions of health has little to fear from disease germs. To live in harmony with the laws of health, insures the protection of the very laws thus honored.

The same law that pertains to protection against diseases also pertains to protection against thoughts created and sent out by corrupt or unenlightened minds. The action, however, is somewhat different; for, in the case of thought, man can not receive harmful forces, no matter what their nature and no matter how powerful may be the sender, unless he has in his own thought environment conditions similar to the vibrations directed toward him. The means of protection against both intentional and unintentional thought forces is the Law of love. He who bears this in mind and who lives in harmony with the Law of love and good-will in all its requirements, has little to fear.

In the principle of love, kindness, and forgiveness of heart, we find protection against harmful influences and harmful forces coming from the invisible realms of life, whether intentionally or unintentionally directed our way. Let us always remember this principle of divine protection. Let us cultivate the spirit of forgiveness and generous judgment toward others. The secret of the power of the Master Jesus is found in this prayer: "Father, forgive them, for they know not what they do." To root out all feelings of revenge, retaliation, resentment, hatred; to eliminate the desire for every type of "get-even-ness;" to substitute for all negative, destructive tendencies the positive virtues of kindness, graciousness, correct understanding of truth—these things mark the Path one must tread in order to receive the protection of the Divine Law.

(There is no power on earth strong enough to harm the individual whose heart is encased in the armor of pure, unsel-



fish love toward all creatures. For, as the iron white with heat, upon which falls a drop of water, instantly absorbs the water, so the warmth of a pure heart, toward which thought vibrations for harm are directed, will instantly melt the evil forces and transmute them into power and goodness. (A heart of love and forgiveness is far more mighty than the strongest unenlightened mentality.) The soul illumined by the flame of Christic love and forgiveness is far superior to a perverted, though gigantic, intellect or a misdirected mind.

Thus, we free ourselves from fear of the power of other minds in proportion as we cleanse our hearts of all undesirable inclinations, of all ungodly thoughts, desires, and passions. The cleansing of our own hearts is our assurance of security. No matter where we may be or what our surroundings, by cultivating the qualities of a Christic nature, we may be at peace with all men and with all external conditions of life. These are the requirements whereby we may become powers for good.

To pit mind against mind is by no means the best method of resisting evil. We are admonished to resist evil with good. Powers of heart and soul, strength of love and goodness, are more than a match for unprincipled intentions. However, we are not to think of ourselves as entering into a combat with mental forces. We are merely to live the good life, to cherish kind thoughts and feelings toward every creature. To do this because it is right and because it is our highest aspiration so to live, is better than to foster the thought of being in need of protection against personal targets. Better is it to ignore the possibility of deliberate intent on the part of others to harm us; or, at least, better to be superior to the thought of combating evil specifically directed toward us.

(Goodness is its own protection. Virtue is its own armor. Impartial, impersonal love and forgiveness are self-adjusting, self-operative weapons, concerning which we need give little attention except to make sure that they are bright and free from rust. The Divine Law of love and purity of heart is automatic in its protection as well as in its operation in other ways. A clear conscience in regard to our own intentions and purposes, even though we may be guilty of mistakes and missteps, does more toward insuring a sense of security than deliberate effort to counteract intentional harm from another.)

(The mind, as well as the heart, acts like a magnet. Only that from outside which is drawn to it through some attracting power resident within itself, can materially affect it. Something within the self is harmonious with, or receptive to, the conditions that persist in coming our way. Unwholesome, despairing thoughts and feelings become a nucleus about which other thoughts and feelings of the same type tend to accumulate. Thoughts of failure, of harm, of fear, of illness, coming to one's mind, find little chance of a welcomed entrance or a prolonged stay unless there is already in one's nature a nucleus of similar thoughts.)

For an individual to admit within himself that he is a failure, is to form a loophole through which the depressing and discouraging thoughts of others may enter and add their intensity to his own vibrations. To have failed in accomplishing one particular thing aimed at, is not to be accepted as evidence of ultimate failure. It is rather a stepping stone to something higher. It rather paves the way for something better. To have attained the particular thing aimed at, at the particular time desired, might have seriously interfered with a greater success, which is yet to come.

These statements are not merely high-sounding metaphysics. They are practical truths, tested and tried by many individual lives. To believe otherwise, is to admit that the Divine Lawgiver is unjust. Injustice would mean the breaking of a divine law. To break a divine law would result in chaos. (That which comes to us is of our own making or is to prevent us from gaining something which might work to our harm.)

These principles apply to him who is seeking health. Let him not despair or acknowledge permanent failure. There is a cause for ill health. Let him seek the cause, and, to the best of his ability, let him remove the cause. God has not created man to be a sufferer, but to be a healthy and strong being, an honor both to his Maker and to himself. As man establishes in his consciousness the assurance that he is gaining health and strength, the forces that produce healthful conditions will come to his aid and help him. Let him see to it that destructive, unkind thoughts and feelings toward others are not the cause of his difficulty. Let him see to it that thoughts of self-injury, such as he thought of not receiving sufficient compensation for services rendered, have no place in his heart. Such things as these tend not only toward disease but toward suffering in other ways, failure in undertakings, and dissatisfaction in general.

The creative forces and the transcendent powers of the universe flock to the aid of him who cleanses his heart of impurity. Good, kind, noble, generous thoughts radiating from a pure, unselfish heart become a part of the atmosphere surrounding mankind. These thoughts contribute to the mighty field of universal love. Thus, by increasing the ocean, or the atmospheric sea, of love, we both add to the blessings of others and also increase the storehouse from which we ourselves draw. And let us believe that we are limited in drawing power only as we limit ourselves.

Thomas Paine has said: "The greatest religion that man can have is to do good." We must agree with this if, in doing good, it is necessary for man to be good in heart. There is, however, a negative type of goodness. Many try to do good not so much because the heart dictates good acts as because, for some reason, they fear to do otherwise. This is a negative form of goodness, and fails to bring to the doer beneficial results or the protection of the Divine Law. The protection of the Divine Law functions through the reactionary effects of the radiations of one's own heart. For one outwardly to perform good deeds while harboring selfish motives and ignoble purposes, does not meet the requirements of the Law's protection. As in all other respects, the functioning of the Divine Law is impartial, impersonal, automatic. The thought and the motive of the heart determine the effect of the deed. The intent of the heart, rather than the outer act, sets into motion the vibratory forces and determines the channel in which they must travel and operate. If selfish and ignoble, they enter the great reservoir of selfishness and ignobility in the universal magnetic field. If pure and holy, they become part of the supply of purity and goodness in the great field of magnetic vibration.

Do good because you want to be good. Be good because you want to do good. Love because you have awakened to the fact that love is best. Forgive because your highest aspiration prompts forgiveness. Seek that which is good because the non-good can bring neither pleasure nor lasting gain, but only the semblance of these things.

Through the use of his mind, man is, in great measure, the creator of all things that belong to him. Very often he may be ashamed of his creation, but that alone will not free him from it. Only as he learns to cleanse his whole nature, and to free himself from all destructive thoughts and desires, will he become a free, strong, peaceful, and success-

ful being. This he cannot accomplish in a day; for long-continued habits of thought may not let go readily. The hardest lesson of all is to learn to forgive those who, according to the standards of the world, have actually wronged him. Herein is also his greatest enemy; for it naturally seems to us that, when we have been wronged, we have just reason for bearing ill-will and malice and thoughts of "get-even-ness." But it is necessary to free ourselves from this thought; for in this error will be found the seat of all errors. Let it be our fixed aim to reach the plane where we can say from our inmost heart: "I forgive all those who have wronged me. I am willing to accept their hand as the hand of a friend." Then have we found the path that leads to power, that leads to freedom from undesirable things. Then will we be on a plane where the thoughts of another or even of many others, be they ever so powerful, have little perceptible effect. (The consciousness of a true, pure, kind heart makes man a King, a free man, even in a world of slaves.)

Many students have expressed the thought that, in order to become free from the evil influences of other minds, it is necessary for them to have one who understands the Law to set up counter influences. They have felt that only thus can they become free. It may be possible for another to do this; but it is a very unsatisfactory and undesirable method of obtaining freedom. It is using the law of Moses, "An eye for an eye"—a law replaced by the Master Jesus in the words: "Father forgive them, for they know not what they do."

There is but one satisfactory way of attaining freedom: that is to forgive those who do us harm, forgive them sincerely from the heart. Even if we know that one is trying to injure us by the specific use of thought power, we should seek the shelter of the heart plane of our lives, and therein hold the thought: "Though you are trying to harm me, to bring misery and failure to me, yet, before God and my own soul, I fully and freely forgive, and even refuse to entertain the thought of your act."

If we do this, we can go to sleep with a clear conscience and without fear. We can rest assured that the Divine Law will be our protection; that what might otherwise have brought us harm and distress will actually be the means of bringing peace, and strength; for by our attitude of mind we have transmuted, changed into love and power, the

very forces that might have been used to our harm. We may become conscious that the white heat of love on the altar of our sanctuary melts the heavy, clogging vibrations directed against us. In this consciousness is a power well-nigh omnipotent.

The Divine Law of protection is clearly illustrated in the scriptural story of Lot and his family. In this, we have account of a great city—a city, which, through its thoughts and deeds, had become so wicked that it was thereby bringing about its own destruction. But God, or the Divine Law, was just and could not do anything or allow anything to result that would cause injustice to *one single soul*. According to the narrative, had there been even a few godly souls in that vast city, they would have been powerful enough to save the city from destruction.

Here we see the power of the clean, pure, loving soul. Though only one or two such souls exist among millions, the million evil ones cannot affect them or bring destruction to them. However, in that city there were none godly except Lot and his family. He, being free from evil, a man who loved God and human kind, was sufficient to delay the destruction of the city until he himself was in safety. One soul that is pure in motive, and filled with love and forgiveness, is powerful enough to set at naught the combined forces of a million souls that are impure. The righteous soul often receives warning of approaching harm, and guidance in danger.

From this, it is not to be concluded that the cleansed soul is to be free from apparent failure and sorrow. (Man, no matter how great and good, is in this world for experience and purification and service.) Through apparent failures and sorrows, he gains needed experience and direction. Each experience of sorrow and adversity he accepts as an indicator. He tries again and again until he finally meets with success. And, when he has succeeded under such conditions, he is indeed a free man, a son of the Father. In the end, his earthly mission has not been a failure, but rather a worthy and a noble success. (We are not promised protection against adversity and struggle; but we are promised protection and guidance and strength in the midst of them. The Divine Law will teach us to use them as stepping-stones by means of which we climb to greater heights, to purer air, and to a clearer vision of truth.)

These are the principles that lead to freedom and to true protection and guidance. Do not think to become free,

happy, and strong through any other means than through obedience to the Law of Love and Forgiveness. Nor is it, after all, so difficult to attain this plane. When we are fully convinced that only the good is truly lasting, that only truth, goodness, and compassion of heart are truly worth while, the work is already largely accomplished. This is the thought that makes free. It is this which protects us from all that is considered non-good.

### SUCCESS

By Homer Clark Bennett, M.D., Lima, Ohio.

Out of the darkness of night,  
 Into the brightness of light;  
 Out of the sorrow and grief,  
 Into the realm of relief;  
 Out of the sadness of pain,  
 Into the gladness again;  
 Out of the weakness of sin,  
 Into the strength that will win;  
 Out of the toil and distress,  
 Comes the reward of Success.

Out of the shadow of death,  
 Into the life-giving breath;  
 Out of the turmoil of strife,  
 Into the haven of life;  
 Out of the grim hand of fate,  
 Into the holier state;  
 Out of the cold and the storm,  
 Into the clear sunshine warm;  
 Out of the dimness of dreams,  
 The ray of Success ever gleams.

The darkness and sorrow and pain  
 May seem like a dismal refrain,  
     And the weakness and toil,  
     And distress and turmoil,  
 May burden again and again;  
 But the light and the hope and the cheer  
 Will certainly make the way clear,  
     If we work with a zest,  
     And but do all our best,  
 The day of Success will be near.

## THE QUEEN'S DECREE

By right of inheritance, the Mikromeeric kingdom belonged to Queen Bethrina. In the interim prior to her ascension to the throne, as vice-regent, Kornicus had been in command. During his rule, the kingdom had fallen to a low estate, both as regards moral standards and as regards material prosperity. Petty strifes and jealousies had arisen among the families and tribes; suspicions and grudges and hard feelings at times were rife among them. These were ripening into quarrels and dissensions, and even bloodshed, with malicious intent. The vast possibilities of material wealth that the kingdom afforded, were being overlooked, and the people were becoming content with conditions that should have been beneath their pride and aspirations.

During this time, Bethrina was in seclusion, being carefully educated and trained for the sacred office of ruling her people. Her training, under wise masters, was of superior character. Just such instructions were given, just such ordeals and discipline were exacted, as would best fit her for the particular mission to which her royal birth had destined her: tasks demanding the most painstaking accuracy, exercises requiring the most delicate skill of execution—all, calculated to develop in her an abiding spirit of love and forgiveness, a clear understanding of the principles underlying her ideal of rulership, a powerful masterful will, tempered by humility, patience, and repose.

When the day arrived on which Bethrina was to assume formal command of her kingdom, in response to a general invitation previously extended, an eager multitude, representing all classes and all districts of the realm, assembled in the palatial gardens. Conspicuous in the crowd, not by reason of honors bestowed on them by others nor by reason of any display of office, but rather by reason of innate superiority of character, sat the three subordinate rulers of the land: Kethrah, governor of the highlands; Tiphwreath, governor of the lowlands; and Dalethar, governor of those that dwell along the water-courses. These three that day were to take the vow of allegiance to the queen.

The spirit of reverence fell on the hearts of the people, and hushed them into a deferential silence, as Queen Bethrina took her place before them. There was no display of grandeur, no elaborate ceremony, to mar the simplicity and impressiveness of the occasion. In words similar to these, she addressed them:

“My people, I would express to you, this day, my interest in your welfare and my love for you; I would make known to you, likewise, my request. I wish for you the blessings of peace, prosperity, and contentment. I wish you to reap the rewards of rectitude and justice. This is our kingdom—not mine only, nor yours only—together, we must rule this domain. I place before you my standard of rulership, my ideal of prosperity. I invite your co-operation in realizing this standard and in working out this ideal.

“The standard of our kingdom is to be based on the principles of love, forgiveness, rectitude, and justice. These principles shall determine our attitude of mind in respect to all things, and our conduct in relation to one another. Our domain contains boundless possibilities and resources. We must learn to conserve and utilize these, to the best advantage. This is our task; in this is our prosperity assured.

“Hear ye, then, O my people, whom I love and whom I would serve, hear ye, this day, the queen’s decree: Any one who is out of harmony with these conditions, is at liberty to withdraw to the kingdom of his choice; let him not persist in living here. Any one that approves of these conditions, even though he may doubt his ability to manifest their spirit under all circumstances, is urged to remain; but let him cheerfully comply with such requisites as shall transmute the inharmony of his nature into harmony, discord into peace, error into understanding. Let no one from foreign lands enter this kingdom, in the hope of enjoying the rights and privileges thereof, unless he is willing to meet these requirements. Be it known, even unto the uttermost regions of our domain, that we recognize no standard except the standard of love, forgiveness, rectitude, and justice. Be it known that each one who would share the benefits of this kingdom, must contribute his part toward transforming the natural possibilities and the latent forces of our territory into available wealth, into a gratifying condition of prosperity.”

The same impressive stillness that characterized the people’s anticipation at the beginning of the queen’s words, at the close, gave token of their acceptance.

Then rose Kethrah, governor of the highlands. In a manner indicating decision, sincerity, and humility, he uttered his vow: “By the fleet-footed gazelle of the mountainside, I promise my support to these standards.”



Nor was Tiphwreath, of the lowlands, less sincere in voicing his allegiance: "This, the one purpose of my life—to put forth my best endeavor in executing the queen's decree. The treasures buried in the depths of the earth are my witness."

Dalethar's voice gave evidence of deep emotion; but his words were distinct and clear: "By the dewdrop on yon blade of grass, by the swan on yon mirror lake, I pledge my loyalty to the queen's ideal."

The sacred hush that followed—oppressive to none—was interrupted by no formal dismissal. Spontaneously, each obeyed the prompting of his own nature: some, in their hearts, wordlessly vowed vows of acceptance of the principles given them; others, turning toward their neighbor, in subdued voices, indicated their approval. Verdict was not given in extravagant phrases or outbursts of applause. To be effusive in expressions of praise, to be other than modest in voicing their own aspirations, in an atmosphere of such sincerity, would savor of sacrilege. It seemed sufficient to call the queen good, and to think of themselves as her loyal subjects or humble devotees.

The occasion left a marked impression on the minds of those present, and word of it soon reached all parts of the kingdom. By spontaneous recognition of its appropriateness, rather than by any pre-arrangement, the return of the day, each year, was celebrated by fit tokens of fidelity; and the anniversary became known as the Day of Vows.

To have clear vision of an ideal and to adopt it as the standard of life, may be marked and remembered by the inspiration of definite time and place; but, to meet the requisites of its realization, with patience and with steady, unflinching purpose—this is not the task of an hour; this is a process, a process of growth, requiring a varied series of formations and transformations, entanglements and disentanglements of thought and experience. Many years were required to establish the queen's principles in such degree that they might be recognized as the standard of the Mikro-meeric kingdom.

Erroneous ideas, false conceptions, undesirable habits, had become deeply rooted in the lives of the people, during the unfortunate, inordinate reign of Kornicus. Although general dissatisfaction had arisen among them, and they were, after a fashion, eager to accept new conditions; yet the transition period was a trying one, and the process of

becoming adjusted to the new, though desirable, was attended by peculiar difficulties.

It was necessary, from time to time, to quell sudden uprisings and tumults, to pacify party factions, and to drive out or subdue undesirable foreign influences. The inertia and indolence of some, the stolid indifference and self-satisfaction of others, presented vexing problems to the Queen and her coworkers. Wasteful expenditure of the kingdom's wealth, dissipation of its precious forces, pitiful disregard for its vast possibilities—such things, coming to her notice almost daily, caused more than momentary grief.

In times of emergency, the Queen was seldom seen in public. It is said that she had a way of giving wise instructions to her subordinates, and of issuing, through them, discreet orders to the scene of difficulty, then of retiring to her own sanctuary. Furthermore, it is said that, from this center of power, she would direct thoughts of love and forgiveness to the situation of greatest need. Her methods were so simple as almost to defy credence; yet their efficacy in restoring peace and harmony, in time, came to be admitted by all. Under the matchless balm of frankincense and myrrh, similar to one in prayer, she would condense her soul into one wish: "As the fragrance of incense fills the sanctuary, so let the spirit of love and forgiveness fill the hearts of my people."

The tenth anniversary of the Queen's ascension to the throne was celebrated as a day of thanksgiving and rejoicing.

Kethrah, Tiphwreath, and Dalethar, walking along the shadow-fringed borders of the Queen's gardens, were exchanging experiences, and renewing their ambition for better service, each, in his own department of the kingdom.

Listlessly twirling in his fingers a dainty sprig of laurel, somewhat as if speaking to himself, Kethrah said: "Such a strange dream I had recently."

Needing little urging from his companions, he continued: "The scene seemed to be in my own highland territory; yet it was a confusedly shifting scene, as is the way with dreams. This much, I saw clearly: the figure of a woman, clad much as a shepherdess might be, and by her side, a lion—a noble, kingly beast. In an attitude of majestic calmness, with her two hands—one on the beast's upper jaw, the other on his lower—she was in the act of closing his wide-open mouth. So real was this panoramic view that

I seemed to feel the lion's breath on my forehead. Another shift of the dreamy haze revealed the woman's face and head. It was none other than our Queen Bethrina. One thing more I noted distinctly: on her head—not a crown nor a coronet nor wreath of gems nor any other ordinary token of royalty—but such headdress as a mountain maid might wear among her flocks, its low crown and broad brim of light braided fabric yielding gently to the breeze in such manner that the crown and outer rim formed a striking likeness to the mathematician's sign of infinity. This much I noted, and, with a start, I had passed from dreamland into a state of conscious wonderment in regard to the dream's significance."

"Surely a significant and beautiful dream," commented Dalethar. "You would do well to revive it in memory often and hope for its realization in your own consciousness."

"Your dream reminds me of an incident that came under my notice several years ago," said Tiphwreath. "You remember how defiantly, for a time, Kornicus brooked the queen's coming into power. I recall now, as if it were but yesterday, her first visit to the lowlands. She and Kornicus were holding converse. I was some few steps away and was not listening to their words; but it was clear to me that Kornicus was not in the happiest frame of mind, although his demeanor, to all appearances, was such as becomes a loyal subject in the presence of royalty.

"There is an element of strangeness in my account, too, Kethrah, making it seem, that, to be presented as a dream like yours, would sound more plausible. However, as Kornicus bowed low on departing, I seemed to see a feathered arrow aimed straight at the Queen's heart. Instinctively I rushed toward her as if for her protection. But when I came nearer, the thought of being an intruder, suddenly checked me. Unconscious of my presence, with pain-pierced face, she sank back upon the chariot's cushioned seat, closed her eyes, and murmured to herself a few words. This much I heard distinctly: 'O, arrow-shaft, return not, until thy poison has been transmuted into the quality of goodness.' These were her very words; for I have thought them over many many times since."

"A happy evidence of the Queen's strength and beauty of character," assented Dalethar; "but an unhappy reminder of the ill-omened days of Kornicus. By the way, has it reached your ears that the people are wishing Kornicus as co-ruler? So much do they love him and wish him

to know that they note, with gladness, his transformation into likeness of the Queen's ideal."

Just at this point in the conversation, the three had reached the entrance to the inner court of the palatial grounds. A messenger beckoned to Dalethar and signified that the Queen wished him to come to her.

Advancing through the inner court, he saw Bethrina, standing in the retirement of a richly draped alcove, Kornicus by her side.

Radiant with joy, seeming more a goddess than a queen, she said: "Dalethar, make known to my people, that Queen Bethrina loves Kornicus, and that this day she has accepted his proffered hand, and that Kornicus henceforth is to be honored as co-ruler in the Mikromeerie kingdom."

A. A. M.

### PRAYER

O prayer, immerse me in the universal soul,—  
The over-soul which lies so close above my head,—  
Until I feel myself an atom in the whole,  
A spark divine to burn when all the worlds are dead.

O lift me in thy wings, imagination pure,  
Till pure in heart I pass within the sphere of God;  
Unveil my spirit there; its latent germ, mature;  
That I may issue forth with peace and mercy shod.

Thou momentary prayer, extend thy realm until  
Through thee I rest in Him, with every breath I draw;  
Transmute each fond desire to one,—to do His will,  
And show the world the mighty workings of His law.

Then let the veil be drawn upon the transient earth,  
The semblance and the show of passing things which seem  
Realty,—the rainbow bubbles, or the mirth  
Which vanishes in tears, less real than a dream.

And keep unveiled, O prayer, the inner vision clear,  
Relating me to all that wond'rous host above  
Who touch our tiny world, and change its atmosphere  
Into a symphony of peace on earth and love.

EDITH C. GRAY.

against all acts and thoughts of evil and error. It is the judge that judgeth all things.

Again, the Alchemical sciences refer to this Living Fire under various names, as: sulphur, the Fire of the Will, and Vital Energy.

Indeed, it is all of these and even more. Fire of the Will is a fitting appellation; for, when both the mind and the soul are awakened to the truth, this "I," or Fire of the Soul, becomes the Soul's messenger, which executes its decree through the medium of fire. If the mind or the will of man undertakes to do anything contrary to the Divine Law, the Soul's messenger, as fire, burns and scorches, until the will is changed and the mind thinks in harmony with the Divine Law. It is the fire of correction and reproof, the fire of purification and refinement.

Vital Energy is by no means inappropriate as a name for this fire; for fire is the basis of Vital Energy. In vital energy, there is life. The Awakened Soul draws up to itself the vitality of the body; and, upon the sacred altar, which is the "crucible" of the Alchemists, it changes the vital energy by putting it through the fiery processes of purification and transmutation. From this process, the vital energy issues as a life-giving elixir—life-giving not only to the body, but to the soul as well; for, through this process, it has become a spiritual fire which destroys all evil.

The "I" within the Temple is the "I" that speaks in the Awakened Soul. It is the Illumined or Enlightened Conscience, that which leads man to the Father. It is that which leads him to heaven, not over the wall as a thief, but through "the door"—right thoughts, right desires, and right acts. This—right thinking, right desiring, and right doing—is "the Way, the Truth, and the Life." And no man can come to the Father in any other way than through them.

The Alchemists have described the Voice of Conscience coming from the Fire of the Soul, as issuing from the Soul-fire like the hiss of a serpent, which unmistakably warns and directs.

The Voice of Fire has a dwelling place in the brain where the mind of man holds sway. It is there in order that it may communicate with the physical being, or the personality. The physical being, or the personality, has been called "the stone," which must be transmuted and become the headstone of the corner, that which the builders rejected. This explains why the Voice must have a center in

the brain; otherwise, the Conscience could not communicate with the physical "I." The physical "I" must be brought under the control of the Soul-ar "I," must become subject to it, be ruled and guided by it. Gradually, it must be changed by the Soul-ar nature, so changed that the personality through transmutation becomes the individuality. The stone becomes the headstone of the Temple. And in the Temple dwells the Soul serene. Upon the Throne is the Father. Upon the Altar burns the Living Fire.

The Illumined Conscience, the Living Fire, is also called the Holy Ghost, which will not descend upon the Altar until the Temple has been purified, until the personality has become the individuality. But, when this is accomplished, the Holy Ghost descends upon the Altar and becomes the great teacher, teaching all needful things to the Illumined Soul, giving the Law as did Moses on the Mount. Only in proportion as man becomes conscious of its presence can the Holy Ghost be his teacher and his guide. For it cannot descend until the Illumination takes place. Then it will lead man into the Light and the Truth and the Right. Then does it become the Trinity in Unity—the three in one—the Father, the Son, and the Holy Ghost.

Not only does the intellect have a seat in the brain, but it has also a center in the Temple. None, however, except the Illuminated know of this. With the unawakened, its functioning is in the brain, where the physical being holds sway. With the Awakened, the intellect changes its seat of government, moving to the center of the Temple wherein it issues its decrees in harmony with the Soul. In the Temple, the intellect becomes the Ark wherein the Law of the Father is kept. Here the mind is in perfect accord with the Soul. And this harmonious co-rulership of mind and Soul creates heaven, or the state of peace and contentment.

In the brain of the unregenerate, or unawakened, nature, the lower, or the negative, sentiments rule, thereby causing darkness over the soul, burying the soul in darkness. But, with the awakening of the mind, with the changing of the thoughts and the desires, a gradual Illumination of Soul takes place. And, in proportion as the Soul is awakened and illuminated, the intellectual being is transformed and its ruling power transferred from the brain to the Throne of the Soul in the Temple. Ultimately, this leads to establishment of harmonious rulership of the three departments of man's nature. This becomes the center in which the

three "I's" agree, the center in which the three voices blend as one. This is the unity of the trinity of man's being. This is the Trinity Alchemically interpreted.

This change, or process of transmutation, is sometimes called "sowing good seed." Good thoughts of the Awakened nature are the seed. The physical being, or the personality, is the ground. As good seeds are selected and as the ground is cultivated and watered, a good harvest may be expected. In other words, as the thoughts and desires are carefully guarded (guarded thought serves as water to the ground), the seeds spring up and grow. That is, the thoughts and desires awaken the Soul, or the Individuality, which continues to grow, to expand, to change, gradually transforming the personality into the Individuality.

Again, this change, or process of transmutation, is called the "crucifixion." Also, it is called the "resurrection." It is the denying of the desires of the carnal self by the force of the Awakened Will, changing them into the desires of the Soul. This denial is a cause of pain. It is death to the lower, that the higher may come into manifestation. It is death to the carnal nature, that the Soul-ar nature may be resurrected therefrom. As the process of crucifixion takes place, the Christ (which is the Soul) arises from the darkness, and the darkness gives place to Light. This is the resurrection. Like the crucifixion, the resurrection is a process and not an instantaneous act. Not only does the Christ arise from the dead, but the body as well arises from the dead; for the physical elements are refined and transformed into Soul-ar substance. Through this process of death, the body has been refined, crucified, dead, and buried; and man comes forth a Living, Conscious Soul.

The only way by which it is possible for man to pass from darkness to light is through obedience to the Enlightened Conscience. Unless he obeys this voice, there is no true life for him. For no man comes to the Father but by the Son. This simply means that no one can come to the Father unless he obeys the Divine Law of his own being.

The mind is required in the process of Soul-arizing the body. It is necessary to think thoughts of constructive power. Thus, in the mind are many faculties by means of which the Immortal Soul may be builded. The mental faculties of man's nature fall into two divisions, constructive and destructive; or, perhaps more accurately expressed, they may be directed into two channels, constructive and

destructive. Both types of operation or both tendencies, fundamentally, are necessary to a well-balanced being. Were there no constructive faculties, man would be a ferocious animal, destroying everything within his reach. Were there no destructive faculties, man's nature would be too fine and ethereal for this world. Thus, he would not be equal to the conditions demanded of him in actual life.

Constructiveness, Ideality, Sublimity, Imitation, Devotion to lofty aspirations, an exalted and masterful Image-making power, Generosity, and the various expressions of human sympathy are faculties necessary for building a strong Soul-ar nature. If these tendencies are very strong, the Great Work of Soul Building, or of unifying the three-fold nature of man, is comparatively easy. If these faculties are weak, a determined, deliberate effort and struggle are necessary in order to overcome the inertia of carnal desires.

These higher faculties are sometimes called semi-intellectual. The Living Fire works through them in order to change and refine and purify the distinctly intellectual faculties, which come in close touch with the physical being. The purpose is, ultimately, to manifest the Soul or the Image of God in the physical organism, which is the Temple of God.

Especially through the faculties known as Hope, Spirituality, Veneration, and Kindness, does man become conscious of the Soul and of the God within. Confidence in the Father is established through firmness of purpose. These qualities give determination and courage and persistency in "fighting the good fight."

The other faculties are more especially of the physical nature. They are more or less earthly and carnal and sensual. They must be transmuted, and must be made subject to the Soul-ar being. They are the Satan of the scriptures; and, when they are transformed, Satan is said to be bound.

"Ye must be born again." This was taught by the Master Jesus as the Supreme Law. Indeed it is true that the lower self, the lower tendencies and attributes of our nature, must be completely changed. Through the death of their carnal potency is born the potency of the Soul, or the Divine Being.

Man must be born of water and of the Spirit. Born of water is to become mentally awakened to the fact that physical existence, though absolutely necessary in order that



man may advance still farther, is not all of life; and, with this awakening, or recognition, comes the desire to free himself of the tendencies of the carnal nature.

The Spiritual Awakening, or being born of the Spirit, reaches its culmination when the Awakened Mind has succeeded in completely changing the thoughts and the desires from that which is carnal to that which is of the Soul.

Thus man has three births: the birth into the physical body; birth into the world of an Awakened Mentality; and birth into the Soul-ar World, the only real and eternal existence.

Thus is seen that the Trinity, Alchemically considered, admits of many phases. Each phase of the Trinity finds its satisfaction and logical culmination in an harmonious return to a Unity of a higher order.

## THE AETH PHILOSOPHY OF HEALING

### Issued under the auspices of the AETH Priesthood

The Aeth is a force of nature emanating from the Aeth World. The existence of the Aeth Sphere near the sun, and the wonderful potency of its emanations were known and understood by the Egyptian Priesthood centuries ago. Instructions regarding how to use the Aeth forces, however, were carefully guarded by the priests, and were never imparted openly. Only those qualified by sincere nobility and purity of purpose were admitted to the Inner Circle in which the Aeth Philosophy was explained. The Laws of the Aeth Philosophy, handed down from the Highest Egyptian Priesthood of Initiates, have been preserved in their purity; and, adapted in expression to the conditions of the present age, they are now offered to you under the auspices of the Aeth Priesthood.

The Aeth is a power that may be employed as accurately and as intelligently as man now uses electricity. The Aeth is a power that may be employed in healing others, in self-healing, and in furthering laudable interests in any occupation or profession. It is a power that may be applied to the practical needs of life in all its varied departments. It was the Aeth Force that the Master Jesus so well understood, and so adeptly employed in his work as a healer and a teacher.

The Aeth Philosophy of Healing consists of twenty-four lessons, treating such subjects as follows: the Aeth World;

the Æth Force; the Mystery of Æth; Magnetism, Vitality, and Æth; the science of cleanliness, including principles of breathing, and the virtues of different systems of bathing; various aspects of the science of dietetics; the Law of Vibration in its relation to healing; power of mind and the principles of White Magic; methods of giving treatment; the power of Suggestion; the real purpose and the true meaning of Extreme Unction.

It must be emphasized, however, that the lessons do much more than explain the subjects mentioned above. In addition to definite instructions on these fundamental matters, they give specific methods for self-development. Their aim goes much deeper than merely to give facts and to impart knowledge. This course in the Æth Philosophy of Healing differs from other systems in that *it has for its distinctive purpose the development of healing power in the healer. 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 mere information concerning methods of giving treatment. The course consists largely of definite measures whereby you may become an intelligent and an effective generator and transmitter of Æth Vitality.

Further, it is to be emphasized that, during the course of study, you are to be under the personal care and guidance of an experienced Æth Priest-Initiate. The lessons will be sent to you one at a time; and you are expected to report concerning progress and difficulties. At the end of a specified time, a new lesson is sent with new instructions. This you follow, and report concerning your success. You are at liberty to ask questions and to submit such perplexities as confront you.

Enrollment as a student entitles you to whatever correspondence your particular case may require. However, exchange of communication once or twice a month is usually sufficient.

Body, mind, and soul, each has its part to perform in making you a center for the accumulation and the distribution of Æth forces. These lessons indicate clearly what particular service each must render; and, furthermore, they teach you exactly how to strengthen and to perfect body, mind, and soul, each for its own specific function. The Æth forces in the air may be transmuted into vitality and virility of body; into strength of will-power; into accurate direction of mental activity; into Illumination of Soul and

into understanding of truth; into such graces of character as you most need; into regeneration and rejuvenation of the whole being. It is all a matter of understanding the Æth Principles, and of cultivating the ability to apply them. And this very thing is what the Æth Priesthood promises to teach you.

Avail yourself of these lessons, and you will see for yourself that they are specifically a system of personal training—training calculated to develop power of body, mind, and soul; calculated to establish your connection with the Æth World; calculated to develop the ability to take in, to absorb, and to retain the Æth forces—the ability to direct the Æth Vitality to the organism of others, or to the conditions of your own being. But, remember, the Æth Power, when once developed, is by no means limited to the work of healing. It may be directed effectively into any desired channel, and may be used for any worthy purpose.

If you have ability as a nurse, this is an excellent system of training, enabling you to impart hope, courage, and healing vibrations to those to whom you minister. Your opportunity is even greater in some respects than that of the professional healer. Being with the patient in a time of special need, when the body is sensitive to every touch, when the mind is sensitive to every word and even to every thought, you are in a position to give most potent suggestions, and to be an avenue for the transference of Æth forces.

But heed well the fact that these instructions are not limited to those who are to become healers and nurses by profession. They are especially applicable to you if your health is impaired, if you are yourself in need of building up physical strength and vitality. Remember, too, that enrollment for these lessons entitles you to the personal attention and advice of an Æth Priest and Healer, under whose care you may consider yourself as long as treatment is needed. The Æth Philosophy is founded on the principle that physical health, strength, and vitality are of fundamental importance to every one. Consequently, it gives detailed attention to matters of diet, breathing, bathing, exercise, thought control, and other requisites of physical health, and adapts the instructions to your own personal needs. If you are lacking in strength and vigor, the Æth Priesthood promises without the shadow of a doubt to help you to establish conditions of health and strength.

Again, the Æth Philosophy will be of inestimable value to any person that aspires to worthy service in any depart-

ment of life. Who does not wish to be efficient and competent in whatever position he holds? Efficiency and competency! Words that express the keynote of every one's desire! To attain efficiency and competency in your particular "nitch" of service, is possible through the subtle, psychological fact of becoming a dynamo for receiving and transmitting the Æth Potency.

Have you talent as an artist, a writer, a musician? What better could you do than to cultivate the Æthic power, and to hold the lofty ideal that your art—whether in prose, in verse, in song, or in color and design—shall vibrate with healing potency? Shall vibrate with the forces that attract the interest and the approbation of others? Are you a mechanic, a farmer, a day laborer? No matter what you are in occupation, you possess the ability to develop Æth power; and this power when once developed will give you access to the storehouse of power untold, thus enabling you to improve your condition and the condition of loved ones depending on you.

Bear in mind that, to enter upon this system of training, will in no wise interfere with your present occupation or your daily duties. Rather, it will add zest and life to your daily interests. In fact, the very purpose of these instructions is to increase your ability, and to add to your earning power, no matter what may be your occupation or your daily tasks.

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