

## Editorial Department

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The usual standard of editorials will be missing in the present number of THE INITIATES. Editorial space will be devoted to calling special attention to the leading articles of this number.

On account of the many letters that are continually being received by the Editor from those whom we call "negatives" for the reason that they are either controlled by embodied or disembodied beings, or at least suffer under the delusion that they are, it has been deemed necessary to write plainly on this all-important subject so that all readers may be on their guard and keep free from this, one of the worst errors in which man may become entangled. The article, "Destructive Effects of Negative Yogaism," treats of this subject.

The subject is treated in an impersonal manner, and no personalities enter into the discussion. No society or body of men is condemned; *the condition of negativism only*, is condemned wherever found.

In these days when much is made of the power of the mind, and rightly so, we think it all-important to give a clear statement concerning our understanding of the magnetic, or drawing, power of the mind. This we do in as clear a manner as possible in the article entitled, "The Magnetic, or Drawing, Power of Mind." The article is basic in its treatment; and we propose to follow it with other articles of like nature, but dealing with forces which are much finer than Magnetism, the first of which is the Æth.

At the present day, there are associations of men who claim to be working for the betterment of mankind, but who, in their propaganda, claim that religion and the Church must be entirely overthrown. We, on the contrary, believe that the true life, the successful life, the harmonious and happy life, is religious at its foundation; and our stand is clearly shown in the article, "What of God, the Father?"

We do not claim that man should give a special day to the service of the Father, making that day a day of loud-mouthed prayer; but we claim that everything man does, no matter what it may be, should be done in such a manner as to be an honor to the doer and to the Father. In this way man comes to *live* his religion, and not simply to talk about it.

On the other hand, let it not be understood that we desire churches to be put aside. On the contrary, we think and believe, hold and teach, that man should, at times, manifest outwardly, through words and praise, that which he internally holds to be true, and that which he lives; but he should not be a hypocrite, living one thing and professing another.

Moreover, we would make the service one of interest, a service that would hold the attention of those present and be so impressive as to exert a powerful influence for good upon all who partake of it.

Many of our readers are interested in Symbolism. There appears an article in this number on that subject.

Lastly, we wish to call the attention of all our readers to the coming number of THE INITIATES. The entire number will be taken up with one article: "The Rosicrucians; Honor, Manhood, Freedom; The Master or the Slave." It is strictly a Rosicrucian number, dealing with that subject in a manner such as no writer ever attempted before; for it is plain and to the point, fearing neither criticism nor condemnation. It voices the truth, and nothing but the truth, calling attention to the weakness of many who think they are seeking truth and pointing out the cause of their failure.

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### DESTRUCTIVE EFFECTS OF NEGATIVE YOGAISM

To the Western mind, the terms, Adeptship, Mastership, Yogaism, Psychism, Yogi, Master, Adept, and Psychic, are apt to present vague and confused ideas. The time has come when clear, positive statements should be made concerning the true and the erroneous application of principles underlying these terms. The purpose of this article is to present in unmistakable language the dangerous tendencies and the ruinous effects of Negative Yogaism and of misguided Psychism, in contrast with true Yogaism and true Development. There is a Yoga rightly used, there is a Yoga wrongly used. There is a type of Yoga that is practical and beneficent, characterized by good works. There is a type that is impractical and detrimental, characterized by indifference to good works. To make clear the distinction

between these two types of Yogaism, is the purpose of this writing.

The terms, Yoga and Yogi, are brought to us from India. In that country, they have a specific meaning. Perhaps it is not generally known that in India there are two classes of Yogi. The representatives of the one class of Yogi are true Masters, Adepts, Initiates; but the purposes of this article do not include consideration of this class further than to state the fact of their existence. The other class represents a type of Yogaism that deserves unflinching condemnation. Remember, *it is the erroneous and misguided system of negative practices* that we are condemning; we do not assume the function of condemning personalities or individuals. These statements are made for the sake of guarding the sincere student against dangerous paths.

The misguided class of Yogi, through mental and physical practices, has reached a state of development that is almost beyond comprehension. The representative of this class is a specimen of filth, with matted hair, dirty rags, and a face that seldom if ever experiences the cleansing of water. Without doubt, he has developed a high degree of power, he understands the laws of the finer forces. Through his understanding of some of nature's laws, he can, and does, perform many wonders.

Though master of Occult Art, this class of Yogi never performs useful labor. He seldom does an act that benefits a living creature. He is, in short, a wonder-worker or a phenomena-monger, a lifeless machine. He lives from the alms given to him by the people as he travels from place to place. Having considerable power, he is feared by the people; and they gladly donate toward his subsistence as a protection against the curses that he might direct toward them.

This class of Yogi is common throughout India. They are the curse of that country. The teachings they have followed have made them the Yogi that they are. The use they have made of the power developed through obedience to the teachings has made them the characters they are. A combination of reverence and fear holds the people in bondage to this class of society—reverence for the features of Yogaism that are sacred, and fear of the features that might curse them.

All this is Yoga wrongly used. It is this sort of Yogaism that has been more freely taught in the Western world than

any other. This is Negative Yogaism. In every instance, it tends toward ways that bring destruction to the one who follows it—destruction to both body and mind, as well as harm to the soul. The note of warning against this type of wonder-working should be made clear and unmistakable.

It is rightly called Negative Yogaism because the one that follows this path is not a master in any sense. He is simply a machine, the plaything of disembodied spirits or of his own imagination. He may be master of certain forces sufficiently to enable him to use them in producing phenomena; but, on the other hand, he is the slave, the unthinking machine of other forces which themselves are slaves to certain conditions.

Much of that which is called Psychism in the Western world comes under this class of Yogaism; and every one should conscientiously shun it. Those who follow this method of so-called development usually observe practices which are in themselves negative in that they lead the seeker to become negative, and in that they bring negative results. It is impossible for a person to become what is known as Psychic (though that is a misnomer) without first becoming negative so that foreign influences may work through him.

For illustration, here is a woman, refined in every respect, one who might be a power for good in the world, a mother capable of rearing sons as kings; but, through a mistaken idea, she follows the path of Negativism, ending in Psychism. She has the deluded notion that she can, at will, leave the body, and, remaining conscious all the while, visit any part of the world.

It is to be admitted that the true Master, or Adept, can do such things. But he does them not to satisfy an idle whim nor to display phenomenal power. He does it in response to a worthy call in service for humanity. He does it to help a worthy cause or to relieve a suffering being. When the Master, or Adept, does make such a trip, it is done in full consciousness during the whole of the time that he is away from the body.

With the ordinary Psychic, it is far different. The Psychic is usually a woman, usually one whose nature is very refined and sensitive. The more refined the nature, the easier it is to become negative. The fact that such a Psychic can leave the body is not to be accounted for in her ability first to become negative; for this class is *always*

negative. Because of certain practices, negatives are almost invariably sickly in body, high strung in nervous condition, emotional in temperament, and lacking in self-control. The nerve and brain cells are far below par because their vitality is constantly sapped by the forces that use them.

In the majority of cases, the Psychic's practice of leaving the body has no just excuse. It is done for the same reason that the opium fiend takes a grain of opium—to satisfy an abnormal craving of the physical being. At each astral trip, nerve and brain force is lost; and the system of the wanderer becomes more and more weakened. But, sad to relate, the Psychic imagines that by this means she gains refinement of soul and greater illumination; whereas, in fact, each experience of astral wandering robs her of the Regenerating Fire that is necessary to true refinement of soul, and to true Illumination. For this reason—because it is self-destructive—Negativism in any form, called by any name whatsoever, is to be deplored.

Examining this question still further, we find that nearly one hundred per cent. of the Psychics that claim to leave the body and to be conscious while so doing, are simply dupes of their own imagination, of their own deluded natures. This statement is proved by the fact that not one out of a hundred is able to sense either good or evil coming to them on an astral journey. Were it really a fact that they retained consciousness while in such a state, they would be able to sense conditions through the Universal Æth. By sniffing the air, the hunting dog finds trace of the game that he is in search of; and, through following the train, he is led to where the game is. In like manner, through sensing the Universal Æth connected with himself, the Psychic would be enabled to follow the trail of either good or evil and to sense conditions before they really occur. Records prove, however, that this seldom takes place. Consequently, there is but one conclusion: Psychics are the dupes of their own negative states; and, through their harmful practices, they are not only sapping and depleting their own vitality, but are also bringing harm and distress to others.

Moreover, it is a fact worthy of repetition that the Psychic is usually a person in poor health. The nerves are on edge all the time. Faultfinding to the last degree is a prominent characteristic. The emotions rise and surge and

sway with no control whatever. A sense of self-injury and the feeling that one is much abused and little appreciated make the ordinary Psychic a disagreeable member of the home to which she belongs. Yet, in the face of all these conditions, this class of people consider themselves highly developed spiritual beings, little lower than the angels.

True Yogaism aims at the perfecting of the whole being. First of all, it aims at development of body. No man can reach Mastership without having first brought the body into a healthful, normal condition. All the physical centers must be in good condition; the digestive organs must be in working order; the nervous system must be strong and under good control; the brain must be clear and analytic; the channels of elimination must be unobstructed.

The mere fact that a person who claims to be Psychic, or highly developed, shows signs of a nervous breakdown, will classify the case under the head of destructive Negativism, whether the state is due to self-delusion or to the sapping of vital forces by outside entities. To be sure, any man or woman may be brought temporarily to a state of ill health through overwork or disobedience to physical laws; but, proverbially, the typical Psychic suffers from ill health continuously.

Moreover, let it be understood that there is such a thing as true Psychism and a true Psychic. True Psychism means Illumination of Soul and Soul Consciousness; the true Psychic is one who has attained the state of Soul Consciousness, or Illumination. The true Psychic is never a nagging, faultfinding, self-aggrandizing being. He is one who accepts conditions as they come, yet always trying to improve them. He seeks to recognize good in all things. He realizes that humanity has not reached perfection, and, consequently, that great charity is called for. His judgment of others is tempered with kindness and forgiveness because he thinks of each individual as being in the process, and not as a finished product of creation. A nagging, faultfinding tendency in one who claims superior development of soul, at once classifies him as a victim of negative practices. The Illuminated and highly developed Soul is never tyrannical. He never seeks the good of self alone, but always has at heart the good of others. Knowing well that each individual is a law unto himself and that each one is working out his own destiny, he never interferes with others.

To encourage and to cultivate the psychic powers along negative lines is a benefit to no one, neither to the possessor nor to those who are forced by circumstances to come in contact with him. A wrong and misguided development of these faculties proves to be a curse of the worst kind, because it leads the possessor to imagine that he is on the road to divinity and to all that is good and desirable; whereas, in reality, he is treading the path that leads to self-delusion and self-destruction. No advantage is to be gained by developing the ability to leave the body at will. Even when it is done with the highest motives, there is more or less danger connected with it. The manifestation of psychic powers negatively directed is invariably abnormal, and, consequently, should be shunned by every sincere student.

True psychic powers (using the word in its fundamental meaning, "of soul"), properly directed, admits of wholesome, normal development. Their function is to benefit both the person possessing them and others. He who seeks Mastership should not even attempt to develop the power to leave the body, nor should he encourage any other abnormal tendency. He may, instead, direct his attention toward the development of a faculty sometimes called Clairvoyance. Clairvoyance is a normal, natural faculty of the soul, and may be put to good use in service for humanity. It means "clear seeing," or "far seeing;" and, to the soul, its development means exactly what the telescope is to the eye in searching the far-off heavens.

Through Clairvoyance, one may search any part of the earth, one may do so while fully conscious, just as we may close our eyes and visit scenes of childhood while others are carrying on conversation. Clear vision of soul leads to wisdom. The student should seek clear vision of the truth, a clear understanding of himself, that he may know how to apply the laws of thought. He should seek clear vision of life, and try to understand conditions as they exist. There are many avenues in which powers of soul may be wisely directed without taking ventures in dangerous and unprofitable fields.

In the Western world, abnormal development and use of psychic powers receive different names; but, in every case, it is the same delusory, destructive practice—a thing to be most carefully avoided. In every case, it is some feature of Negative Yogaism. True Yogaism leads to harmonious development of body, mind, and soul. The system of training that true Yogi practice will give them such power over

the forces of nature as Negative Yogaism develops; but, in addition to this, they develop desirable qualities of soul—love, kindness, forgiveness, a keen sense of justice, understanding of truth, intuition, and the ability to live a practical, useful life, full of good works.

The distinction between the two types of Yogaism may be emphasized in another way by calling them practical and impractical. The chief characteristic of true Yogaism is that it encourages a practical life, it encourages usefulness and good works, it develops positive virtues and constructive powers. It encourages activity, and guards against listless, aimless habits of life. It honors labor and exalts worthy pursuits and occupations. Its ideal is to make man a man; woman a woman. Its aim is to make them helpers of humanity—not through a means that weakens, or lifts the load from the shoulder on which it has been placed, but through the means of pointing out the way to self-help. It teaches that strength comes through overcoming, that effort and struggle are the price of attainment and achievement. Practical Yogaism encourages modesty in regard to spiritual development. A true representative of practical Yogaism never makes definite claim to have attained. He never makes display of his power. He hides from the left hand the deeds of the right hand.

Again, contrast is to be noted between the two types of development in the fact that Negative Yogaism develops the personality, the outer self, the perishable part of man's nature. True, positive, practical Yogaism develops the individuality, the inner self, the imperishable part of man's nature, the Soul. Positive Yogaism does not ignore the personality, but teaches that it must be transmuted into qualities that live forever. The personality, the lower self, the secondary, must serve the individuality, the higher, the primary, and must ever contribute to its welfare; while the individuality, the Immortal Being, considers itself merely as an instrument to do the Will of Him who is greater, Him with whom the individual is connected as by a silver thread.

These items indicate the main points of contrast between the Ancient Egyptian Priesthood and its Initiation, and the philosophy of India.

The Egyptian School was founded before the time of the Master Jesus, and continued after his time. Those who entered this School, or Priesthood, were required to perform manual labor in the fields and gardens that belonged

to the Priesthood by divine right or through concessions from the kings. Labor was considered necessary to the welfare of neophytes. Through labor, their physical beings received needful exercise, and were brought to a condition of health and strength. After noviceship was served, the neophyte was given training that led to Development of Soul, called by them Initiation. This system of Development, or Initiation, aimed first at culture of mind so that it might be capable of clear thinking and accurate analysis. Then, through careful direction of the mental faculties, the neophyte would be able to develop the interior, or the spiritual, being.

When the student had become an Initiate, he entered upon a life of usefulness. He usually became a teacher or a physician, helping all who came to him for help. His was a positive, active, practical life. He was a man in the true sense of the word, a free man—slave neither to men nor to forces of nature. Such training as this was exemplified in the life of Jesus; and it is generally understood that he was trained in the Egyptian Temples. From Jesus, we receive the active, practical, positive doctrines in the Christian religion.

On the other hand, search where we will, we find that every doctrine of India, even including that of Buddha, sublime though it is in many respects, was a negative doctrine. Neither through positive self-help nor through active exercise for humanity did Buddha receive the doctrine he promulgated. That which he attained, he attained solely through negativism. Records state that he made up his mind to receive certain illumination, and that he swore never to leave the Bo-tree until he did receive it. In this way—sheerly through negative methods—he received the doctrine that he gave to mankind.

We are not to condemn anything good, no matter from what source it may come. We must admit that there is much that is good and beautiful in the Philosophy of India. We must state clearly and emphatically that many of the training-exercises of Indian Yogaism are good; especially those that pertain to breathing. But, by those who follow practical Yogaism, the exercises are used in a very different manner, with a different object in view, and are prompted by a different motive.

To summarize: there are the two doctrines, the two types of thought, the two ways, that lead to illumination. On

the one hand is the doctrine formerly taught by the Ancient Egyptian Priesthood, taught later by the Master Jesus, now taught by the Æth Priesthood and its outer circle, The Temple of the Illuminati. This, a doctrine of manhood and womanhood, a doctrine of positiveness and individuality, a doctrine of good works and service to humanity. On the other hand is the doctrine of negativeness, the plaything of fate and other forces; a doctrine that tends toward inactivity, inertness, and indifference to the welfare of others; a doctrine that makes slaves of its devotees, and causes others to become slaves to them through fear; a doctrine that places a wrong estimate on labor and the practical affairs of life; a doctrine that exalts the personality above the soul.

It must be borne in mind that qualities and powers of Mastership can never be cultivated by shirking the practical demands of life and by shunning ordinary affairs. The true man shirks and shuns nothing that is useful and desirable. Again, it must be emphasized that qualities and powers of Mastership are not developed by giving one's entire attention to the soul. The eye that looks at one thing all the time cannot see clearly. Attention directed in one line without relief in other channels, loses its acuteness.

Moreover, it must be remembered that attainment of Mastership, or Initiation, is by no means proof against annoyances and difficulties. More often, the contrary is true; and the Master has more rather than less to cope with in external conditions. As shoulders become stronger, burdens are made heavier. Were a man to reach a plane such that there is nothing to overcome, the faculties adapted to overcoming would become inert. Like any other person, the Master must meet all the conditions of life, whether favorable or unfavorable. His Mastership, however, has taught him to view them from a different angle from which he formerly looked upon them. He overcomes them by accepting conditions as they are and by meeting them as a man should. In no case, however, does he allow conditions and circumstances to make any difference in his actions or in respect to his Mastership.

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Man's happiness depends upon the views  
He takes of circumstances that he is in;  
To some it is a greater joy to lose  
Than it, to others, is to win.

—*E. S. Martin.*

## SYMBOLISM

By reference to the dictionary we learn that a symbol is "the sign or representation of any moral thing by images or properties of natural things," from which we must regretfully infer that there is an inherent difference between the moral and the natural.

Translating this somewhat freely into occult parlance, let us say that a symbol is a material correspondence to a state of consciousness; and we find herein an epitome of occult science.

Occultism in its best sense is not so much the learning of something, or the knowing of something, as the *becoming* something. That manifested nature is the symbol or the correspondence of the consciousness underlying it is a theoretical truism to most Hermetists; but to the Occultist it must be something more. He must so polarize his thought that he habitually regards the "One Life" as the reality, and the visible form as the temporary and vanishing expression of the "One Life." When he has once changed the current of his thought in that respect, he will have taken a long step in occultism, and he will begin gradually to perceive in what way visible forms correspond to invisible consciousness, and so every form, every sound, and every color will be pregnant with wondrous meaning, will be for him a living symbol.

To the Occultist, the "little things" of nature become great, because they are symbols. The color and form of the daisy are not of mere passing note, but are the direct message and teaching of Titan forces warring in the morn of Time, the direct expression of those same forces now. And thus, ideas for which our needs have not yet called forth language, have at all times found expression in symbols by those who would embalm those ideas in the handwriting of the Gods. Not the kindergarten of the world is the language of symbols, but the idea-expression of the Great Ones, whose recurring births tinge with a golden light the sorrow clouds of men.

Leaving now on one side for a time the great department of color and sound, let us confine ourselves to that of form. A treatise on symbolism is not here possible, nor can we hope to add greatly to the knowledge of the student. It may, however, be possible to indicate a method by which the study of occult symbolism may be undertaken; and, for the purpose of illustration, we will select a few of the

symbols most frequently met with, recall to our memory some of their meanings, and seek for their application.

Let us first of all take the three well-known symbols: the circle, the cross, and the crescent.

The circle is the symbol of the Sun, the Principle of Fire, and the Monad in man.

The crescent is the Luna Symbol, the Principle of Water throughout Nature, the astral Body of man.

The cross symbolizes death, change, corrosion, resurrection. Four-pointed, it is the symbol of Matter, ever-changing.

Let us apply these basic symbols to some of the planetary signs, comparing the results with the information as to the nature of the planetary influences contained in our archives.

Thus the symbol of Venus is a circle surmounting a cross. Translating this, we have the Solar, Spiritual Circle dominating the Cross of Matter.

The symbol of Earth is the Venus symbol reversed, or the Cross of Matter, dominating the Spiritual Principle.

In Mercury, we have the Lunar Crescent, the Horn of Plenty, upon the Solar Circle, dominating the Cross of Matter. The three basic symbols are here combined in equilibrium, representing the totality of Nature, that which contains all.

Recall here the use of Mercury in Alchemy. Compare also the symbol of the planet Mercury with that of the Zodiacal sign Taurus, which consists of the Lunar Horns in equilibrium with the Solar Circle. We know that through Taurus the Solar System receives its Spiritual influence. In Taurus is the star Alcyone, the central sun of our Universe.

All the planetary symbols are formed by a combination of the three symbols named, and an intelligent observation of their relative positions in each combination will bring with it something more than rudimentary comprehension of the nature of the planetary influences.

Before passing on, let us observe that the true Cross of Corrosion, or Matter, is the equilibrated Cross of four equal arms, the latter representing the four sub-divisions of the Earthly Nature—Fire, Earth, Air, and Water. In what is ordinarily called the Calvary Cross, the principle of equilibrium is wanting. Here we find that the lowest arm of the cross, that which represents the earthly part of the earthly nature, is prominent; and the symbol becomes one of cruelty, and of its antithesis, self-sacrifice.

Of the Pentagram, or five-pointed Star, very much has been written. In operative occultism it is the most potent of all symbols; representing, as it does, the Will of man dominant over, and controlling, the four elements of the lower nature. Reversed, with the horns of the evil uppermost, it typifies the black adept, or one in whom the four elements, or selfishness, are dominant over the Will.

The Hexagram, or six-pointed star, consists of equilibrated symbols of Fire and Water, the higher and the lower natures, the six angles corresponding to the Sun.

It will be obvious that underlying the science of form is the science of numbers. It is indeed impossible to study Occultism in one department only, as all are implied in each. To draw a symbol is to write down an idea, and not in mere arbitrary form, but in the form prescribed by aeons of stress. To draw a symbol *wisely* is to concentrate within its form the force which it represents.

The form which is called forth by the idea is the true symbol, the talisman. All else are mere shells, working in wondrous secret and silent places. The Great Idea plans out form, sound, and color, which we call Nature. Learn then the symbol of unity, which returns unto itself through diversity. It is the One, and it is the Ten.

“EGYPT.”

### MAGNETIC, OR DRAWING, POWER OF MIND

In nature, magnetism is active force, or energy. It is a drawing, or attractive, power. It is a force that draws things to itself. It may attract life, or life-giving forces; or it may attract to itself that which produces death. When it draws conditions that produce death, it is called “magnetism become negative.”

In itself, properly speaking, magnetism is a negative state. Though it is negative in its nature, yet it possesses two aspects: the positive, which draws life from the sun; and the negative, which draws only death-dealing forces, causing disintegration. These statements have reference to the magnetic forces of nature. The earth is a natural magnet; and, through the magnetic, or drawing, power of nature, it draws its life from the sun.

Man is like the earth. In fact, man is a little world; and the laws that govern him in every department of his nature are identical with the laws that govern Mother Earth. The

law of correspondence between celestial and terrestrial was clearly understood by the philosopher Hermes, whose teachings may be epitomized in this brief statement: "As above, so below." Man, or more correctly, the body of man is like the earth. The mind of man is like the sun. The soul Illuminated, or become Individualized Consciousness, is like God who rules both earth and sun.

In man, the vital force that gives him power is called personal magnetism. It is a personal force, or energy, an attracting power, which, according to its degree, draws all things to itself. When it becomes negative, however, it may become a repelling force; it may produce a something in the person that repels desirable things—health, success, friends, and all else that the normal human being craves.

In order to understand the basic laws that govern man and his conditions, we do well to use natural objects for illustration. The same laws prevail, though under different aspects, in all departments of life. Therefore, by studying natural objects and by comparing them with man, we are enabled to understand the laws that govern his domain.

There are certain metals which are natural magnets. They possess all the properties of the magnet without being brought into contact with other metals. Their magnetic properties are due to location and to environment. They are called natural magnets. There are other metals which, although they are not magnets by nature, are capable of being magnetized. Through a process of magnetization, they are capable of becoming magnets.

In like manner, there are men and women who are naturally magnetic. They make no especial effort to develop magnetic power; but everything they do seems to be the correct thing to be done. Instead of exhausting vital energy, their acts tend to create more. These are the naturally magnetic people. Their magnetism is to be accounted for in the fact that they were born right—that is, under right circumstances and under right conditions, mental, moral, physical, and spiritual.

Again, there are many people who possess but little magnetism, simply enough to live and to move about and to attend to the necessities of life. They have no force that helps them toward good health, happiness, success, and other desirable things. However, like the metals that are non-magnetic, though magnetizable, such people may become

the possessors of personal magnetism or vital energy. But, like the non-magnetic metals, they must be put through a process that establishes magnetic conditions, a process that enables them to gain magnetic, or vital, power.

When a magnetizable substance is brought near to, or in contact with, a magnet, it becomes converted into a magnet through a law of magnetic induction, just as a charge is inducted into a conductor by an electrified body. Just so, a person possessing little magnetism of his own, through contact with a highly magnetic person, will draw to himself magnetism, or vital force. But the probabilities are that he will soon lose it because his body is not in condition to retain the vital energy thus obtained. For this reason, highly magnetic persons often feel depleted of their strength after contact with non-magnetic people, although they may not understand the cause of their depleted condition.

The natural magnet does not become depleted or weakened, no matter how many other bodies it contacts, and no matter how much magnetism it may give to them. This is due to the fact that it is under the control of natural law and has no choice of its own. With man, it is somewhat different. Though under natural laws, or the laws of nature, he is also under a divine law that gives him choice in all things. He is therefore protected by natural law only in proportion as he works in harmony with its requirements. Thus, it is necessary for him to understand, and to co-operate with both natural and divine law.

The natural law, or law of natural selection, finds apt illustration in the lily, proverbially regarded as the purest of all flowers. The lily will grow in water at the bottom of which is the filthiest of material. Through the principle of natural selection, without choice or volition of its own, it absorbs from the slime and filth only such materials as will develop it into a flower of beauty and purity.

On the other hand, man may live in the center of plenty, may be surrounded by pure air, sunshine, cheerful conditions, and the choicest of food products, and yet, having free choice but not understanding the laws of proper selection, he may be in a state of disease, unhappiness, and discontent. The one, the lily, has not free choice because it has not been given consciousness by the Creator. The other, man, created like unto the gods and endowed with their powers, through exercise of free choice, may refuse to put forth effort to develop his powers and to understand the

laws of life. Thus, instead of becoming the master of circumstances, he becomes the plaything of fate.

A piece of steel placed in the earth, pointing north and south, in due time, will become magnetized by the magnetic fluids or vibrations passing from pole to pole. In like manner, if man will assume the correct attitude toward the Divine Law; if he will prepare himself, purifying his body and making it receptive; if he will establish in his mind ideal conditions of love, trust, and forgiveness toward others; in short, if he will assume the upright attitude of a man in all respects—in time, he may become magnetic, or a personal magnet.

Mesmer said: "There is a fluid universally diffused and continued so as to admit no vacuum, whose subtlety is beyond all comparison, and which, from its nature, is capable of receiving, propagating, and communicating all the depressions of motion, as the medium of the influence."

Further he says: "The property of the animal body which renders it susceptible to the influences of the heavenly bodies and of the reciprocal action of those which surround it, manifested by its analogy to the magnet, has made men call it animal magnetism."

The human body possesses properties similar to those of the natural magnet. Magnetic influence may be accumulated, concentrated, and transferred at will. It is necessary for one who desires to become a personal magnet or to possess a high degree of vital power and personal magnetism to have a thorough understanding of the law of accumulation, concentration, and transference.

The first requisite is to prepare the body for the reception of vital force, which is diffused throughout nature. In order thus to prepare the body, man must give careful attention to the selection, the preparation, and the combination, of foods. The food that he eats is of prime importance; for the building up of vital force and the establishment of normal conditions are largely dependent on nerve and brain powers, while nerve and brain force is dependent, in large measure, on dietary conditions.

Bathing is also of great importance in order to cleanse the system of all useless material. It is a well-known fact that the purer the steel, the more powerful will be the magnet after the steel is charged with electricity. Likewise, the purer and cleaner the body, the more powerful will it be as a medium of vital force.

Breathing is fundamental as a means of storing up vital force. The act of breathing is to the body exactly what the act of charging the piece of steel with electricity is to the steel. As the steel receives its magnetic force from the charge of electricity, so does the body receive its vital, or magnetic, force through the act of breathing. The air which man breathes is loaded with vital, magnetic qualities.

Again, the manner and the time of sleeping have much to do with the accumulation of vital force; for it is during sleep that the lifegiving principles of the food we eat are absorbed by the system. It is well for one to get a good deal of sleep before midnight.

Having been endowed with free choice, consequently being free in the selection of all things, man cannot allow himself to be like an inert substance, waiting to be picked up and charged with life-giving force. He must use his powers of choice, his right of selection. Consequently, he must use his power of thought. His thoughts, his desires, that which he selects as thought food, that which he chooses to think, or to dwell upon—these things set him on the path that leads to power and energy. Thus, the mind has a great deal to do with accumulating nervous energy and vital force, which are the basis of personal magnetism. Then, in addition to physical conditions, such as care in regard to diet, bathing, breathing, and sleeping, attention must be given to mental conditions; for, after all, mind is the chief factor in storing up vital energy.

Thinking right thoughts, holding right desires, is an act of concentration. It is preceded by an act of selecting, of choosing, that which one desires, that which one wants to be, that which one wants to become. The act of concentration, as an exercise of development, must be preceded by definite decision. It is the result of a well-outlined choice, growing out of the application of the law of selection on the mental and the soulual planes.

To choose for oneself qualities of an ideal character; to choose success, love, happiness, and other things not forbidden man; to choose truth, righteousness, wisdom and an understanding heart—this is a necessary step toward an accumulation of vital force. When one follows such concentration exercises and at the same time observes the proper physical conditions as outlined elsewhere in this article, he will thereby accumulate a great and wonderful fund of vitality and virility, which will give him the power to obtain his desires.

After having learned the principles of accumulating vital forces through the law of selection and concentration, man must master the principle of transferring and of making practical use of the vital forces of magnetism. Unless he makes use of the vitality thus stored up, it will be of little avail, and may even become a detriment; for an unused fund of energy tends toward stagnation. In order to be strong and healthful, his forces must be kept in constant circulation. The law of transference and use cannot be better named than to call it the Law of Equalization, or the Law of Equal Exchange. At its foundation, it is nature's principle of exchange. It obtains on all planes as a principle of generous reciprocity, or co-operation. It is based on the principle that all things in life are intended to serve a just and a noble purpose. A willingness to serve the purpose intended by nature, a willingness to give in proportion to what one receives, a willingness to bestow on others the benefits that accrue to oneself—this attitude of mind is an expression of the natural law of Equalization, or fair Exchange.

In using for oneself the accumulated force of vital energy, it is necessary for one to purify the desires and the motives, and to make sure that one is willing to give full value for everything one longs to receive. It is necessary for one to overcome the pronounced weakness peculiar to the American people—the desire to obtain possession of any and every desired object, power, or success, at the least possible price. This is a weakness, or a feeling, that must be overcome—the desire to gain possession at cheap terms, the ever-ready faculty of “jewing down” the price asked for any given object, without considering whether the other party concerned in the transaction suffers loss or harm. This faculty, abnormally developed by the American people, has made for cheapness; and the stamp of cheapness manifests itself in their acts and even in their features. If a man desires to accumulate and to store up a vast amount of vital energy, if he wishes to use it for the good of himself and others, he must not degrade himself to a state of cheapness. He must not ask how cheap is a desired article or a desired faculty, but how good, and how necessary is it to his welfare. And, if, upon investigation, it proves to be good and truly desirable, let him pay the price whether it be in money or in commodity or in service, as in the case of an article, or whether it be in painstaking effort,

as in the case of developing a latent faculty. Man must be a man before he can be more than a man; and he can be neither a real man nor a godlike man, representative of divinity, without paying the necessary price for that which he wishes to obtain or to attain.

When a person has trained the mind to think thoughts which will build up the things desired; when the art of concentration has been mastered; when he has accumulated the forces that make for health, happiness, and success—then, he must be sure to use his concentrated forces and powers in the right manner. The Biblical story of the talents teaches that, unless proper use is made of talents—powers and possessions—even the little that one may have will be taken away.

The law of right use may be called the Law of Justice. In using one's forces, one must be guided by the principle of fairness and of justice toward others. One must think not only of oneself, but also of those whom one's actions may affect. To be sure, man owes a duty to himself. He should not allow undue advantage to be taken of himself; for nothing is to be gained by so doing. Rather, harm results both to himself and to the person who takes advantage. A man should be equally conscious in seeing that he himself gives just compensation for what he receives, and, so far as he is able, in seeing that others in their dealings with him likewise have regard for the Law of Justice.

Within man are all the properties of sun, moon, earth, and stars. In fact, he combines in his nature all properties of the physical universe; for, in reality, he is a miniature world. The same laws that control and rule the earth on which he lives also apply to his life. Therefore, he should study natural laws, and should seek to work in harmony with them, and to obey them in their application to his individual life. He should make use of analogies between nature's ways and conditions on the human plane, and thus learn wisdom in interpreting life's perplexities.

In the natural world, there are storms, there are electrical forces at work. These serve the purpose of clearing the atmosphere. There are days of sunshine, there are days when the clouds roll thick and heavy. On the human plane, these conditions serve the purpose of developing all parts of the being. They clear the thought atmosphere and clarify one's vision. The student of life must learn to look upon these things in the proper light. He must understand

that all conditions serve a purpose. In the natural world, if there were no days of dark clouds, no rains, no storms, life would soon cease. In like manner, on the human plane, if there were no days of sorrow, no days when the clouds hang heavy over the soul, man would be inclined to forget his God and his neighbor. To ignore these relationships, to neglect his duties to his Maker and to his fellowman, tends toward self-destruction. Without clouds, rain, and darkness, the intense heat of the physical sun would burn up the earth. Just so, without the tempering influences of occasional shadows which lead man to recognize the Divine Law of love and forgiveness, the fires of selfishness would scorch and consume his whole being—mind, body, and soul.

To establish in one's nature reverence for his Creator, and love, charity, and forgiveness toward every living creature, is the prime essential in cultivating a magnetic personality; and any external condition that tends to intensify in his life the working power of this truth is to be welcomed by the sincere student. Too much stress cannot be laid on the importance of cultivating the spirit of love and good-will toward all creatures under all circumstances. By definite, positive thought power; by systematic training in self-mastery; by careful conscientious guidance of the mental forces; in brief, by a masterful directing of the powers of thought, man's mind becomes a center of magnetic power. His mind becomes the prime agent for attracting to his organism the vital forces and the ethereal essences of the Universe. Thus, it is greatly to man's interest in every way to subject his mental powers to rigid and conscientious training in harmony with the law of love and good-will and in harmony with the Law of Justice and Equalization.

In all walks of life, no matter what the desires of the human may be, it is essential for him to possess a goodly store of vital, or life, principle. To be without it is to be without good health, without contentment, without energy to do things. To be without energy to do, is to be without the stimulus that enables one to take up a given work and push it to successful accomplishment. Consequently, to accumulate and to store up vital power, called personal magnetism, is one of the requisites of success in life. Properly understood, success identifies itself with usefulness. The useful career is the successful career. The useful life is the one that has put to good use the talent God has given him.

It may be the one talent, a gift not conspicuous or promising in respect to outward appearances; but, through wise investment and proper use, it may become a mighty power for usefulness.

Greatest of the gifts bestowed on man is the gift of life, or vital force; for this gift can be used in developing all other desirable things. Development, however, cannot take place if man is inert, if he expects others to do for him what he should do for himself. Effort on one's own part to obtain what one desires is an essential feature of success. This fact cannot receive too great emphasis in the instructions given to students of the higher development. The first step in effort through concentration is to understand oneself, to know exactly what one does truly desire to accomplish. The second step is to do, to act, to live, in harmony with the ideal one places before oneself. Thus, through concentration one accumulates and stores up vital energy; and, through faithful service in the practical affairs of a practical life, one transfers and transmits vital energy, and keeps the channels of circulation unobstructed.

Let us be men and women. Let us guard against every tendency toward cowardice. When all is darkest, know that the life-giving rains are nearest. When the clouds of darkness are nearest the earth, know that the life-giving principle of ozone is also nearest the earth. It only remains for us to hold on to life, and to draw in the good that darkness brings. It is said that the darkest hour is just before the dawn.

No man has reason to feel discouraged because he is not naturally a magnet that draws to him all he desires. It may be his desires are contradictory and artificial and in need of careful analysis and classification, in need of purification and condensation. When his desires are classified, purged, and carefully selected, it is possible for him to attain great magnetic power. Through willingness to learn the laws, through willingness to meet the conditions that are necessary in order to obtain power, through a willingness to make just returns for what he receives, he can become as great as the greatest.

Even more, he may become greater than the naturally magnetic person. In the case of those who are naturally magnetic, their magnetic condition is a gift, or a natural endowment, for which they as individuals are not consciously responsible. They have not put forth effort to at-

tain it, nor do they know how they have received it. Consequently, to lose their gift is to lose all; for they do not understand how to restore their former estate. In the case of those who develop magnetism, or vital force, they understand the laws of development, the laws that underlie the vital forces and their use; consequently, if, perchance, through some accident, these forces are depleted or dissipated, they understand how to restore their lost estate.

### WHAT OF GOD, THE FATHER?

There are few people who do not believe in a God of some kind. There are, it is true, many who claim that they do not believe in a God, who claim that the beginning of life for them in this existence was the only beginning, and that the end of it on this sphere ends all. Yet the sifting of thought, feeling, and desire entertained by these people proves that they do have faith in a God of some kind. Their idea of Him is so indefinite that it seems to them to be no belief at all.

Contradictory evidence in the testimony of those who claim to believe in nothing is seen in the fact that many of them possess love natures far in excess of those who claim to believe in God, far in excess of those who claim to be endeavoring to follow the Divine Law given by the Divine Law Giver. The mere fact that they possess strong love natures—love for the neighbor, the family, even for creatures below the human plane—this in itself indicates that the God-nature in them is strong; for God is love, and those who possess in their characters much love and sympathy and kindness of heart reflect much of the divine character.

A verbal claim is worth little unless it is manifested in the life a person leads. He who claims to follow the dictates of the Divine Law and to believe in the Fatherhood of God, but who does not love his neighbor or his family, and does not have sympathetic regard for creatures below the human plane, does not give evidence of a true belief in God, however much he may *think* that he believes in a Divine Being. On the other hand, whoever has great love for friends and neighbors and home circle and the non-human family; whoever is willing to give a helping hand in times of distress—he it is who shows by his life that he really be-

believes in God, no matter what claim he may make in regard to the existence of a Divine Ruler of all.

Consciously or unconsciously, man seeks the best that life can give; consciously or unconsciously, he admires the beautiful in things around him. This betrays the fact that there is some Ideal, some form of a God that he worships. He may be utterly unconscious of this as worship. He may not be aware that his devotion to an Ideal and his love for the beautiful constitute worship.

It matters not in what form we worship God, the Father; it matters not even if our worship is unconscious. The thing of importance is for the heart to hold an ideal and to strive to attain it. Even though this life may not witness the accomplishment of it, the fact of idealizing and of striving to accomplish is in itself a type of worship. When man holds an ideal—an ideal that is built of the beautiful and the true and the good, of love and the lovely and the lovable—it is by no means necessary for him to call it a God, it may not be necessary for him to pray to it. The main thing is for him to strive to realize the ideal and to make it practical. Merely to enjoy an ideal and to dream about it in a listless way, is not worship. Unless there is a striving to make an ideal practical, it can scarcely be called worship at the throne of God, the Father. To put forth effort to realize an ideal in a way that benefits mankind—this is acceptable worship.

The reason so many claim to be non-believers in God is found in the fact that their idea of a Divine Being does not coincide with the idea emphasized by the majority of believers. If you mention God, the Father, to them, they think that you refer to a personal being that knows love and hate, kindness and revenge; a personal being of changeable whims and passions; a personality that originates arbitrary laws, commands, and rules of conduct for man; a personality that punishes and rewards, condemns and blesses, according to autocratic standards. They do not realize that you may have in mind a conception of God fundamentally different from the usually accepted one. They may not have heard of the Mystic's idea of Deity—a Universal Being of Love, of Justice, of Goodness, of Kindness, a Being that knows not hate and revenge. They may not understand that you are thinking of Universal Substance, or Essence, an atom of which is planted in each human being—a divine atom containing in latent form the attributes of

the divine nature. Of such a teaching they may not have heard. And, their own idea is so indefinite and so vague that they do not give themselves credit for having faith in a Supreme Being at all.

Perhaps the doctrine of the Fatherhood of God and the Brotherhood of Man is not new to them; but they know not how to make practical application of the doctrine, nor do they understand how to establish it in their lives as the actuating motive and the working principle of all endeavor. They may have heard of the doctrine of the Godhood in man; for this is not a new teaching. Teaching concerning it, however, has been of a general character, and has admitted of little definite application. Little has been taught of which man could make practical use. The fact that there is in man's nature a divine element capable of being brought into communion with God, the Father, has been taught. The fact that, when the divine element in man has been awakened to consciousness and aroused to activity, it may be truly said that God dwells in man and that man then becomes the Temple of the living God—this doctrine has been promulgated. But practical teaching concerning *how* to awaken and to arouse to activity the divine element in man's nature has not been given. Since the doctrine of how to effect the awakening of the divine nature in man has been neglected, men have come to think of the doctrine that there is a divine element in his nature merely as a fascinating theory of little practical value—a theory that idealists and visionists advocate to satisfy their dreams of the beautiful.

Among mankind to-day, there is a deep cry of the soul for a satisfying conception of God, the Father. Even those who have been taught that the Father's attributes are embedded in each human being awaiting unfoldment and development have such a vague conception of the doctrine that it gives little satisfaction. They may believe in it in a formal way as a hazy ideal; but there is lack of vitality and stimulus in their behalf. And, having no one to teach them how to cultivate and to nurture the divine element within, their faith in the doctrine is a negative, inert acceptance of fact without evidence. It must become a vital, positive faith that puts forth effort to attain and that hopes and even fully expects to attain. When man has a clear, settled, well-defined conviction that the doctrine of Godhood in man is true and that it is capable of exemplification in the individual consciousness, he is well on the way toward accomplishment.

To be thoroughly convinced of the truth that God dwells within, is to seek; and to seek is to find. No man seeks in vain if he seeks in earnest. To seek truly is to do the works that are necessary in order to find. To seek truly is to obey the Divine Law that leads one to God, the Father. Faith, seeking, obedience lead to a satisfying conception of God, the Father; lead to a consciousness of the Father that dwells within our own being. Works such as the Father within prompts, manifests to others the attributes of God, the Father. Man reaches a satisfying conception of God, the Father, only through the consciousness of Him in the depths of his own being.

The process of becoming consciously united with God, the Father, is a gradual one. To effect the consciousness of unity with God, is the work for which man came to the earth plane. This is the "Great Work" placed before him. This is religion. Not only is it religion, but it is a revealed religion—revealed to the individual soul. It is religion made practical, religion with an aim, religion that benefits both the person living such a life and those who come in contact with him.

Men admit without question that there is a law of creation, a law of generation. They daily see such a law at work, hence it is not difficult to believe. But, not being able to see the working of the Law of Re-creation, or of Re-generation, they find it difficult to believe that such a law exists. The Law of Re-creation is the Law man must make use of in order to attain a satisfying consciousness of unity with God, the Father.

Throughout all nature, there is a double, or a dual, law. The pendulum of the clock swings first one way, then the other. The minute the pendulum swings one way without a return to the other extreme, the clock stops. The pendulum of the clock is fashioned after the apparent movement of the sun. As an analogy, the clock is the earth, the pendulum is the sun. Were the sun to cease its rising and its setting, chaos would result, all things would end. Now, through all nature, in fact, throughout all that is, the same law applies. Man is a little world fashioned after the great world. The mind is to man what the sun is to the earth.

Generation, or creation—which simply means a coming forth to visible manifestation—is the swinging of the pendulum of the law of expression to one side of existence. When man comes to know and to understand the Law of

Re-generation, then is the clock fully set into operation, and there is true life in that man. The law of creation is under the control of God, the Father, the Universal Law Giver. He it is that rules creation. But the Law of Re-creation is subject to man's choice and free-will. It likewise comes from the Father. Although it is given to man by the Father, nevertheless, it is given to him as a privilege—a privilege which may be accepted or rejected. Conditions that come under the law of creation are without choice; but man's part in the Law of Re-creation is a matter of conscious choice and of voluntary decision. God is the power that functions in and through all departments of creation. Having been given the power of reason and the privilege of choice, man is endowed with the ability and the freedom to accept or to reject the dictates of the Law of Re-creation.

The law of creation is invisible, invincible and balanced, in its working, but visible in its manifestations. The Law of Re-creation is also invisible in its workings; but, in its result and in its manifestations, it is just as visible as is its twin law. It manifests, however, not a new being, not a new entity, but a new formation or transformation or a transmutation of the being already created and in manifestation.

Wherever there is a law there must be a law maker. There must be something to set the law into operation and to give it its direction and its motive power. This something, this origin of law, this center and source of functioning in the universe, is that which we call God, the Father of all, the Supreme Being, the Universal Source, the Divine Law Maker, the Creator. If another name suits the fancy better, so let it be. The name is not the item of importance. Recognition of the fact, realization of the Law that has been set into motion, co-operation with the Law—this is the thing of vital importance. Moreover, a law maker, a creator, must necessarily be an intelligent force. A non-intelligent force could not create a law, nor could a non-intelligent force bring something into existence according to law and order, capable of living and propagating its own kind according to law and order.

The law of generation is made use of by human kind and by all things existing—whether it be the flower, the tree, the animal, or man himself. This law is the very life of all material creation and forms the instinct in all that is. It is not a law that needs to be learned or understood in order

to use; for inborn instinct dictates to all things that bring forth according to their kind.

The Law of Re-generation, or Re-creation, is far different. Man only is capable of using this law. Being endowed with reason and power of selection, he is capable of making intelligent use of it. This he does, not by blind instinct, but by intelligent direction of the highest powers of his being. Moreover, the desire for knowledge of God and the desire to become re-generated, or re-created, go hand in hand. There can be no real knowledge of God, no true knowing God and being at-one with Him, unless there has also been a Re-generation of the whole being. After Re-generation is accomplished, the instinct of creation gives place to the intuitive powers of the soul.

Although the animal man does reason to a certain degree, nevertheless, he depends greatly upon his instincts to guide him in all things. His passions and his desires—the instinct that belongs to all animal creation—mostly selfish, guide and rule him. With the re-generated, or the re-created, being, instinct is no longer the ruling force. It is reason, guided by intuition, that directs him and leads him onward.

Unlike the power of creation, the power of Re-creation is within every human being at all times, and needs only to be called into life. Creation of the physical body of man begins with the separate beings; but Re-creation is something that dwells within each being. All its power comes from within, beginning in the mind of man when he desires to know something higher than that which belongs to the physical self.

The re-generating force in man is the same as the force that brings about creation; but it is used in a different manner. It is the pendulum of being swinging in the other direction. The force of creation is the pendulum of the clock swinging toward the west. If continued without a reversal of movement, it would lead to death, to cessation of life. Re-creation is the same pendulum swinging toward the east, whence comes light, life, and love. Both of these movements are necessary. As man, in order to be man, needs both body and soul, so, in order to be truly man, he needs to exercise both the power of creation and the power of Re-creation.

Creation has to do with others, with the work that we owe to the universe, to the Creator of all things. Re-creation is

the work that we owe first of all to ourselves and to our God, a work that enables us to perform better our duties to man on the human plane. Re-creation, or Re-generation, also means Illumination and enlightenment. No man can reach Illumination of Soul except through the process of Re-generation. Generation is that which brings forth instruments through which the Light is to shine. Re-generation is that which gives the oil to the lamp, so that there may be a fire to give forth Divine Light.

Re-generation also means that man is trying to find his God—not a God in the far-off heavens—but the divine being that dwells within each human creature and that may come into unity with the Universal Being whom we call God, the Father of all. When Re-generation has become established, unity with God has also become established. This is the conception of God, the Father, that satisfies the hungry soul.

Now, it must not be understood that, when man begins the process of Re-generation, activity on the plane of creation should cease. Some, to their own harm, have entertained the idea that Re-generation supplants generation and that the two processes cannot be carried on harmoniously together. This is a mistaken notion. Man can live the re-generate life and be as good a husband and father as if he were living the creative life alone. In fact, he can be a thousand-fold better father; for, when he is living the re-generate life, he is sure to do his duty toward his children because he understands the Law. The man who is living the creative life with a family to look after, to guide and to lead in the right, can live the re-generate life as easily as the one who has no one depending upon him for guidance and support. In fact, in this case, as in the other, he can become a greater Master if he has a family, if he has children around him, than if there were none; for the reason that the children and their demands will bring out, will call forth, love, sympathy, kindness, and other qualities, which, otherwise, might be unknown to him.

He who seeks Mastership must remember that every law in the universe is dual in its expression. To stop the law in one direction is to stop it in another. In order to be complete, man must recognize the demands of the material plane as well as those of the plane called spiritual. He must honor the physical as well as the intellectual; the intellectual as well as the soulual. He must give attention to

the body as well as to the soul. The body is the temple; the soul, that which dwells in the temple. That which dwells in the temple cannot dwell elsewhere. Without a tenant, the temple is an empty shell.

The law of creation belongs to the body of man; and we must see that the body possesses full strength and power, and that its power is never used for unworthy purposes. The Law of Re-creation belongs to the Soul and has to do with the Soul. Its manifestation and the works dictated by it will have their effects upon the individual and upon mankind generally. The power of creation and the power of Re-creation are innate. It is our privilege and our right to make use of both of these laws; or, to express the thought more accurately, it is our privilege and our right to make use of the one Law in both of its dual aspects. But we must be careful how we use the Law in both of its expressions, and for what purpose and with what motive.

The law of creation is by no means limited to the function of reproduction of the species. Its prime function manifests itself in the power of thought and imagination. Thinking is a form of creation. As a form of creation, mere thought is negative; but it becomes positive when we act according to what we think. Imagination, or image-making and image-holding, is one process of using the law of creation. To imagine an ideal, a house that we wish to build, a friendship that we wish to possess, a business that we wish to establish, a good that we wish to do—this is a legitimate and a fundamental use of the power of creation. In this, we must be careful to use the Law for a noble and a worthy purpose and in a constructive manner.

On the plane of Re-creation, we construct and build, by the power of thought and imagination, an ideal that pertains to our finer nature, the Soul. The desire to find God, the Father within, to know Him and to feel united with Him—this desire employs both the law of creation and the principle of Re-creation. Our desire is for manifestation both on the material plane and on the soulual, or the divine, plane. We desire to express the attributes of God, the Father, in the activities of a practical, useful life; we long equally to reach out toward the Divine Being and to unite our consciousness with Him on the plane of Soul, or Divinity—this dual expression of our desire is a manifestation of the laws of creation and of Re-creation.

We use the law of creation in doing our duty to our fellowmen, we use it in obeying the ethical and moral laws; but there is something higher than ethical law and moral obligation. In order to meet the conditions of that which is higher than ethical and moral demands, we must make use of the Law of Re-generation, or Re-creation. In order to know God, the Father; in order to commune with Him, we must observe the requirements of the Law of Re-creation. As we do this, gradually, our whole being becomes purified, transformed, re-generated; gradually, we come to know God, the Father. No longer do we merely believe in Him and have faith in Him; but we have become like Him in thought and in feeling, we have become conscious of Him. Thus, we obtain a satisfying conception of God, the Father.

The doctrine of the consciousness of God, the Father, becomes a religion revealed directly to the individual soul. It is not a religion that requires faith in a mere external or formal creed. By this means, we go direct to the fountain head of consciousness and of realization. Thus, the question, "What of God, the Father," receives satisfactory answer.

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### PROMISE YOURSELF

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To be so strong (in Christ) that nothing can disturb your peace of mind.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the whole world is on your side so long as you are true to the best that is in you.—*Selected.*

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### TODAY

Sure, this world is full of trouble—

I ain't said it ain't.

Lord, I've had enough and double

Reason for complaint.

Rain an' storm have come to fret me,

Skies were often gray;

Thorns an' bramble have beset me

On the road—but, say;

Ain't it fine to-day!

What's the use of always weepin',

Makin' trouble last?

What's the use of always keepin'

Thinkin' of the past?

Each must have his tribulation—

Water with his wine;

Life, it ain't no celebration,

Trouble, I've had mine—

But to-day is fine.

It's to-day that I am livin',

Not a month ago.

Havin', losin', takin', givin',

As time wills it so;

Yesterday a cloud of sorrow

Fell across the way;

It may rain—but, say,

Ain't it fine to-day!

—*The Argonaut.*

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