

"THE INITIATES"

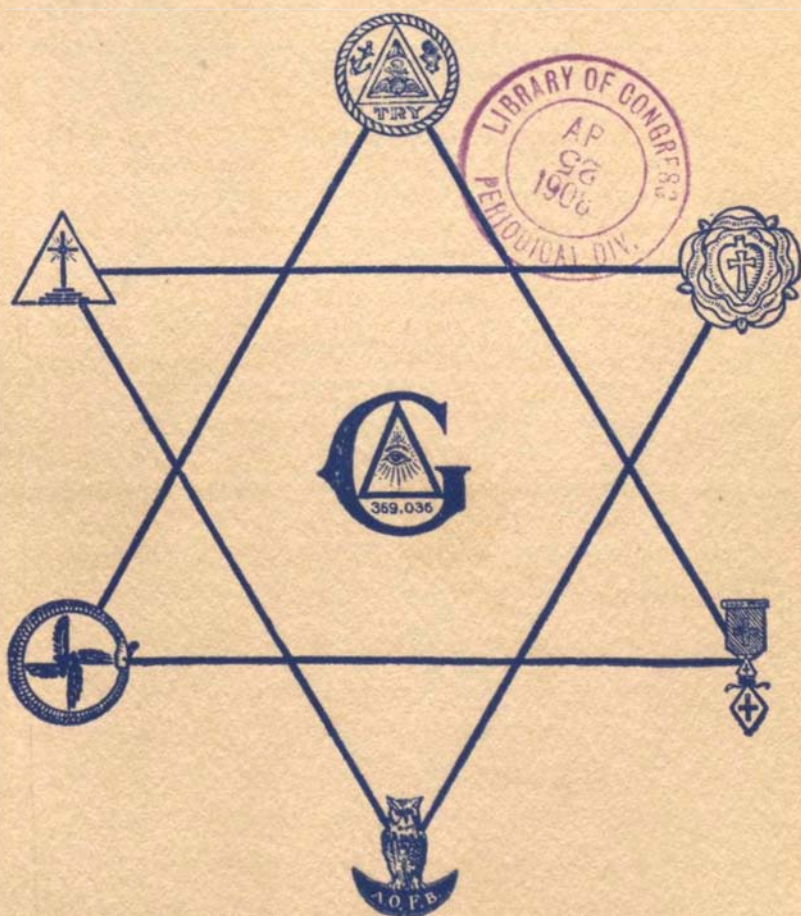
A Rosicrucian Magazine

VOL. I

MAY, 1908

NO. II

OFFICIAL ORGAN OF



This entire issue is Copyrighted 1908 by Dr. R. Swinburne Clymer, but we invite editors to quote liberally from our columns provided credit is given to both Authors and the Magazine.

"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

CHAS. E. SEARLE, Business Manager

PUBLISHED MONTHLY BY

The Philosophical Publishing Company

ALLENTOWN, PA., U. S. A.

Advertising Rates Furnished Upon Application

\$1.00 per Year in Advance

Sample Copies 10 Cents

Contents For May

"En Passant"	
The Rose Cross Order	
Initiates	
Introduction of the Ancient Faith	
My Reply to the Synod's Edict <i>Count Leo Tolstoy</i>	
Magic Rites	
How to Save Mankind From Disease, Intemperance and Crime	

ARE YOU INTERESTED

In Occultism? If you are, then you certainly know that the Rosicrucian Fraternity is the oldest Mystic Order in existence. Knowing this, you will surely want to know all about it, its teachings, etc. There is but one work that gives the truth, "The Rosicrucians; their Teachings" by R. Swinburne Clymer. Regular Price \$5.00. Special \$3.00. Order from

THE PHILOSOPHICAL PUBLISHING CO.,

Allentown, Pa.

THE INITIATES



LIBRARY OF CONGRESS

Two Copies Received

APR 25 1908

COPYRIGHT OFFICE

Apr. 16 1908

CLASS. XXC. No.

164 B 0 89

COPY B.

VOL. 1

ALLENTOWN, PA., MAY 1908.

No. 2

"EN PASSANT."

The editor did not think it would be necessary for him to have anything to say directly to the readers in any but the first number of "The Initiates" but the necessity has arisen for him to do so.

The Magazine "The Rosicrucian Brotherhood" which has been so very ably edited by Frater S. C. Gould, will no longer be issued but has been consolidated with "The Initiates" and will from now on be a part of our magazine. All those who have subscribed for "The Rosicrucian Brotherhood" will receive "The Initiates" for the time they had paid their Subscriptions. We feel that while we cannot give the readers just the line of material that Bro. Gould gave them, we can at least satisfy them and have their good will and shall hope to do this so well that they will be with us in the future.

The "Rosicrucian Brotherhood" has been issued

for one year and a half and all readers, while copies last, can obtain the volumes through us. We deem this to be all that is necessary to say regarding this matter.

Another matter of vast importance is this: Many people, in fact, thousands of them throughout the world, are spending vast sums of money for what is advertised as Silent Treatments, treatment for diseases of the body, mind, etc. Under auspices of the "Militia" a regular Circle will be continually kept up, once each day, by whom each one can have these treatments without any charge whatever. This is something never attempted by anyone. It is to be remembered by all, that each one, by following the instructions under the heading of "Militia" in the April number of this magazine, can have continuous free treatment which would cost them many dollars a month.

This magazine is being issued for the good that it may be able to do and not for the accomplishment of any money making schemes. We believe in Psychic treatment but we believe that it should not be accomplished by taking the last dollar out of a poor man's pocket, therefore the offer of the Order.

Futhermore while we shall except some advertisements for this magazine we will see to it that none but those we have reason to believe are honest can have space and shall accept no advertisements from any one for absent treatments.

In January of the present year, a new Cycle, or in other words, a new Age has set in. This is known to the Initiates as the "Age of the Son of Man" or the "Coming of the Christ." With the June number we hope to be able to start a continous series of articles, each complete in itself, on the Coming Religion—the Religion of Man, or the Religion of the Christ. This religion has been taught in

many of its purest aspects by Count Leo Tolstoy and also by Sidney H. Beard of England. The Rosicrucian Order has been continually teaching it to its disciples. With the series of articles to begin by "Him who KNOWS" it will be taught in its simplicity.

Desiring that all our readers shall be well satisfied and hoping that each will do all in its power to spread the Great Work for in doing so they will help Humanity.

THE ROSE CROSS ORDER¹

Its History, Teachings, Rules, and Regulations, and Concerning him who founded the Order in America.²

THE THINKER AND HIS THOUGHTS.³

"There is but little thought among the world of men. The great stream rushes on, in murmuring rivulets here, in roaring torrents there, or like ocean billows breaking upon the barren shores in deafening thunders, devoid of thought. The thunders, the roaring, the murmuring of men is not of thought, *but of money*. In every age of the world, the genuine thinker has stood *alone*, like a solitary tree in the vast desert. His thought has seemed to shroud him from other men, as with the pall of ages. There is another class, however, who are *called* thinkers, and are lauded to the skies as geniuses, who stand in a different relationship to the mass of men. These are poets and philosophers, who fashion and mould thought for their *own* time. Such cull the flowers of existence, and, having arrayed them in garbs angelically lovely, in their view, present them for the acceptance and adoration of the non-thinkers. But the real thinker exhumes the primitive rocks of man's existence and basic nature, and lays bare the native granite of his nature, wonderful and kaleidoscopic, which he exposes to the softening influences of storm and sunshine. It matters not to him, if the excavation be deep, or the rocks be rough and ill-shapen; it is his mission to bring them to the surface. He is not unlike the insect which, in the bottom of old ocean, rears its domes of

¹That there may be no mistake, it is well to state that the *true* Rose Cross Order was founded in America by Dr. Paschal Beverly Randolph. It was founded by him as a triple Order, the Rose Cross Order, the Rose Cross Temple, and the Hierarch of Eulis. What will be given in this Prospectus of the Order is by permission of the one who holds all the Copyrights and who has given us supreme authority. We speak only for the Rose Cross Order and Eulis in this and not for the Rosierucian Temple.

When Dr. Randolph founded the Rosierucian propaganda in America there was a Rosierucian Fraternity in England and All Europe, of this secret branch, and which is secret at the present day, Lord Bulwer Lytton and Hargrave Jennings were members and in harmonious correspondence

rocks, whose only music is the roar of the rushing waves and the dashing of spray against its edifice; for he hath builded a temple of unhewn rocks, of *infinite thought*, wherein he dwells alone; and which, like the cities of pearl in the deeps of the sea, shall yet be the foundations of a new continent of thought; shall yet be engrafted in the temples wherein the teeming myriads of remote ages shall worship. His thought has not been of his own seeking. It comes upon him as comes the hurricane upon the landscape, or over the calm breast of the slumbering sea. It sometimes lays him low and desolate, in the filth and debris of isolation, misapprehension, misery, and decay; and at other times it carries him upon the lightning's wing, beyond the topmost clouds of the thinker's world.

"Foremost among the *real* and *genuine* thinkers of the age, stands one, P. B. Randolph, the author of many astounding and magnificent volumes. *Among* them, but not *of* them. A Mystic in the true sense of the word, and a mystic of the very loftiest order. Alfred Tennyson, Britain's laurelled poet, in his beautiful description of the Wakeful Dreamer, had, most undoubtedly, this man before his mental vision when the musical lines flowed out from his soul. He says,—and, applied to the subject of this sketch, how truly:—

"Angels have talked with him and showed him thrones;
 Ye knew him not; he was not one of ye;—
 Ye scorned him with an undiscerning scorn;
 Ye could not read the marvel in his eye,
 The still, serene abstraction: he hath felt
 The vanities of after and before;
 Albeit, his spirit and his secret heart
 The stern experiences of converse lives,
 The linked woes of many a fiery charge
 Hath purified, and chastened and made free.
 Always there stood before him night and day,

with Dr. Randolph. The Order to-day is in close touch with the European Fraternity.

"This Prospectus is from the writings of Dr. Randolph, permission and full authority was given to us in 1895 to follow this work and use this matter and all rules and regulations made by him.

"*'The Thinker and His Thoughts'* was written by F. B. Dowd, and appeared in several of Dr. Randolph's copyrighted books.

prolonged and envious efforts to hurl them down to death. They still live, thank God! to bless the world and instruct mankind.

"Not satisfied with this, and hearing much talk of a hell, he sought and found its adamant walls, all charred and blackened with the smoke of eternal torment, and, bursting through them, stood undismayed amid the howling of demons and the shrieks and groans of the lost,—walked unscratched amid its fiercest flames, and dragged from its darkened caverns the *idea* itself, and showed it to the gaping herd,— the uncharitable, ungrateful, unthinking, forgetful world—which starved him for his pains—to be only in the miseducated *human heart*. This he has demonstrated in answer to the groans of the civilized world under the curse of 'the social evil' in his two masterpieces, called 'Love and its Hidden History,' and 'The Master Passion; or, The Curtain Raised.' Here he has lifted the sacred veil before which the civilized world bows down and worships, and calls the hand profane and unclean which dares disturb. Here he has told us the hidden meaning of 'the sin against the Holy Ghost,' which, according to one of the earth's greatest thinkers is unpardonable.

"By a mistaken policy Dr. Randolph was induced to issue his second volume on Human Affection (his first was 'The Grand Secret,' now out of print)—under a *nom de plume*. He subsequently saw his error in that respect, made several alterations, and enlarged it somewhat, and was preparing to issue another edition when a seeming accident, but in reality a providence, gave birth to another masterly volume on the same theme: 'The Master Passion; or, the Curtain Raised,' and also determined him to publish both works, thereafter, under his own name, and with his own imprint thereon.

"The circumstances here alluded to, it is not necessary to mention further than to say that the *Preface* of 'Love and its Hidden History,' was taken from the volume after it was printed; but, as was said before, that rejected stone—that unfortunate preface—grew into the most perfect and comprehensive volume on human love that ever saw the light on this green earth of ours. Now both volumes are published within one cover, and no work of the century is creating a greater interest, being more widely circulated, or doing half the good that it is, and it should be in the hands of every man, woman, and child in the land; for if it were, 'twere well for the world.

"These volumes comprise but a few of those written by

Dr. Randolph; but, owing to their trenchant power and reformatory character, I regard them as the most important of those now in print.

"Says John B. Pilkington, of San Francisco, California, in a communication to a Boston paper, under date of November 21, 1861:

" 'One after another has visited our shores, of the army of Humanity's teachers, and last, but far from least, came P. B. Randolph, and of him—as an acknowledgment of his service, gratifying to his many friends, but more because knowledge of the noble self-sacrifice of any person should be the world's property, as an example—I wish here to speak. We may praise, for he has gone again, sailing this morning via New York,—where he will make but a very short stay,—for Egypt, Persia, and the Orient.' "

(To be continued.)

INITIATES

CHAPTER II.

When a son of Noah possessed the third part of the world after the flood,⁴ this art broke into Chaldea and Persia,⁵ and thence spread into Egypt. The art having been found out by the superstitious and idolatrous Greeks, some of them, who were wiser than the rest, betook themselves to the Chaldeans and Egyptians, so that they might draw the same wisdom from their schools. Since, however, the theological study of the law of Moses did not satisfy them, they trusted to their own peculiar genius, and fell away from the right foundation of those Natural Arts and Secrets. This is evident from their fabulous conceptions, and from their errors respecting the doctrine of Moses. It was the custom of the Egyptians to put forward the traditions of that surpassing wisdom only in enigmatical⁶ figures and abstruse histories and terms. This was afterwards followed by Homer with marvellous poetical skill; and Pythagoras, who also was acquainted with it, seeing that he comprised in his writings many things out of the law of Moses and the Old Testament. In like manner, Hippocrates, Thales of Miletus, Anaxagoras, Democritus, and others, did not scruple to fix their minds on the same thing. And yet none of them were practiced in the *true* Astrology, Geometry, Arithmetic, or Medicine, because their pride prevented this, since they would not admit disciples belonging to other nations than

⁴The Biblical Flood represents the sinking of the Isle of Atlantis, of which so very little is known by even the students of Theology. (See "Philosophy of Fire.")

⁵The art did not "break out," but was brought to Chaldea, Persia, India and Egypt from Atlantis *before* the sinking of that Isle. Man first became a conscious being on Atlantis and there developed until he knew all but the secrets of heaven. In trying to wrest these from the very Creator Himself he lost all.

⁶It is on account of this kind of writing that there is so much misunderstanding at this present day concerning the older, and more especially concerning the Egyptian religion. When Dr. Ira L. Keperling visited Mexico and the Pyramids he was received into these mysteries and not only taught the symbols but also the inner teachings of the Egyptian initiation.

their own. Even when they had got some insight from the Chaldeans and Egyptians, they became more arrogant still than they were before by nature, and without any diffidence propounded the subject substantially indeed, but mixed with subtle fictions or falsehoods;⁷ and then they attempted to elaborate a certain kind of philosophy which descended from them to the Latins.⁸ These in their turn, being educated herewith, adorned it with their own doctrines, and by these the philosophy was spread over Europe. Many academies were founded for the propagation of their dogmas and rules, so that the young might be instructed; and this system flourished with the Germans, and other nations, right down to the present day.⁹

CHAPTER III.

The Chaldeans, Persians, and Egyptians had all of them the same knowledge¹ of the secrets of nature, and also the same religion. It was only the names that differed. The Chaldeans and Persians called their doctrine Sophia and Magic;² and the Egyptians, because of the sacrifice, called

⁷These men who became masters of Philosophy, but not of themselves, were not willing that these great teachings should be handed down in their purity and thus, like the prude who cannot see the beautiful in the nude, must put on some kind of clothing to cover the simplicity and beauty of the form.

⁸It is for this reason that the grand teachings can nowhere be found in their purity, but are all covered up with a great deal of material. They are not to be found as they are, but always in forms, creeds and ritual.

⁹This is the present day Churchism. It is the same with each different denomination. These are the teachings which, as shown in Chapter II, were handed down by the different teachers, and because of their pride and prudery, could not see them, or bear to see them in their purity and beauty, covered them over with falsehoods.

¹The teachings and religions of all these schools *were* the same *because* they *all* came from the same source, namely, from ancient Atlantis. It was the *true* God Philosophy, as is thoroughly explained in "The Philosophy of Fire."

²Before all things it is necessary to have a right understanding of the nature of Celestial Magic. It originates from divine virtue. There is that magic which Moses

their wisdom Priestcraft. The magic of the Persians, and the theology of the Egyptians were both taught in the schools of old. Though there were many schools and learned men in Arabia, Africa, and Greece, such as Albumazar, Abenzagel, Geber, Rhasis, and Avicenna among the Arabians; and among the Greeks, Machaon, Podalirius, Pythagoras, Anaxagoras, Democritus, Plato, Aristotle, and Rhodanus; still there were different opinions amongst them as to the wisdom of the Egyptians on points wherein they themselves differed, and whereupon they disagreed with it.³ For this reason Pythagoras could not be called a wise man, because the Egyptian priestcraft and wisdom were not perfectly taught, although he received therefrom many mysteries and arcana; and that Anaxagoras had received a great many as well, is clear from his discussions on the subject of Sol and its Stone, which he left behind him after his death. Yet he differed in many respects from the Egyptians. Even they would not be called wise men or Magi; but, following Pythagoras, they assumed the name of philosophy. Yet they gathered no more than a few gleams like shadows from the magic of the Persians and Egyptians. But Moses, Abraham, Solomon, Adam, and the wise men that came from the East to Christ, were true Magi, Divine Sophists and Cabalists.⁴ Of this art and wisdom the Greeks

practiced, and there is the maleficent (black) magic of the sorcerers. There are, then, different kinds of Magi. So also there is what is called the Magic of Nature; there is the Celestial Magus; there is the Magus of Faith, that is, one whose faith *makes him whole*. There is, lastly, the Magus of Perdition.—*Philosophia Sagax*.

³These men, not being truly Initiates of either the Persian or Egyptian schools did not know the inner secrets of the teachings and initiations and therefore passed judgment, as is done this day, upon things of which they had no knowledge. Had they really been Initiates such judgment would have been impossible for them, they would have *known*, and not guessed.

⁴All students should most carefully note this passage. If it is true, as many Masons claim, that Solomon was the founder of the Masonic Fraternity, then it is also just as true that the Masonic Mysteries *are the very mysteries of the Egyptian*, for Solomon *was* an Initiate of the Chaldean Order. Of this there is absolutely no doubt, and I challenge any one to prove the contrary.

knew very little or nothing at all; and therefore we shall leave this philosophical wisdom of the Greeks as being a mere speculation, utterly distinct and separate from the other true arts and sciences.

CHAPTER IV.

Many persons have endeavored to investigate and make use of the secret magic of these Wise Men; but it has not yet been accomplished. Many even of our own age exalt Trithemius, others Bacon and Agrippa.*

(To be continued.)

*The writings of Paracelsus himself prove that he knew Agrippa very well and was also familiar with his writings. Paracelsus, there is rather good proof, was a co-partner with Agrippa and others in the founding of the Militia.

INTRODUCTION TO THE ANCIENT FAITH.

Cairo, Egypt, "Age of Man."

Editor "The Initiates":

As I write this article for the next issue of "The Initiates" I am approaching by boat the Ancient Temples of Philae.

While at this time of year the flooding condition of the Nile is such that the full beauty of these remains cannot be viewed as during July when the water no more covers the Temples, at this part of the year the tourist may view the beautiful Lotus capitals partly above the water. And as we approach closer the remains of these Ptolemaic capitals, which to us even yet stand as a lasting monument of the beauty and grandeur of that first combination of Egyptian and Greek art. We find the mind in passing scenes of mystery and fiction trying to penetrate the obscure veils of the past in a futile attempt to picture in reality those days whose architecture we now look upon with an eye of wonder and admiration, the Lotus flowers, delicately carved petals, which alone would suggest the greatness and appreciative minds who fashioned them in the insensible rock. Though, as has been said, much of the beauty lies hidden beneath the waters, held in check by that great engineering achievement, the Assouan Dam, yet above all and dry, stands in view the Temple of Isis. Isis who has withstood the war of the elements; whose glories at one day was the mecca of the scholar of civilization, no more are you the central shrine of wisdom and religion. Your day is past, but in passing you have served your time, yet left us a key that will eventually unlock to us much that is otherwise lost.

Oh! Isis, you who have withstood the ravages of time so nobly, how soon will you too give way to the changes of progress and become a thing of the past to be covered by the waters?

But evolution works her own changes, and the world belongs to her chain of subjects. Then let her pass, no more peerless as of old, yet we know her the mother of old, the great; whose children now in the height of manhood are giving to the world but a slight departure from her motherly counsel. And yet, you stand among us to be marveled at by the sons of man.

We cannot help reverting the scenes back to the time which gave her birth, and that mighty religion, though not

perfect, was beautiful in its philosophy and conception of nature and her laws.

Our ancient brethren out of necessity, early learning the necessity of light and heat for the preservation of all life, the people were early to note the two points in the heavens which limited the duration of the strength of the sun's rays, and hence the duration of the creative power upon the earth was the one concern of all.

For scarcely has the sun in his annual tour reached one of these points when the awakening of nature again takes place and the world becomes beautiful because from his orb there flows that power and prolific force.

It was then in ancient theology that the resurrection of God took place, and His awakening so powerfully felt upon earth, and man was glad and gave thanks accordingly. But when he again reached that foremost point opposite, his powers became exceedingly feeble and nature fast asleep because of his feebleness. Here have you the mystery of Adonis wounded. The sadness felt by Venus. Osiris precipitated into a tomb by Typhon whose generative powers the disconsolate Isis never recovered. What sign of distress more certain to render man sorrowful than each day noting the fast coming death of the "Light of the world."

Slowly becoming weaker, he leaves the earth's green verdures to die. Typhons blasts mock the children of earth. That gentle temperature which the people enjoyed now past with the sun's passing. The flowers have died, the trees loaded with fruit, the fields with grain, have changed their dress to a sad and melancholy aspect. Earth's beauty and plenty gone, man's happiness had departed with his God. The departure having plunged the earth into sadness and gloom, only his return could free her. He was the Creator of all these blessings, for with His departure they were taken with him. His rays the *soul* of vegetation, for it languished and ceased at their departure.

How long will he remain away or will his departure plunge nature into eternal chaos? From whence came the powers that breathed life into it? Again the rise and fall of this river upon which depended the agriculture of the people whose mysteries rise and fall seemed to those early people to defy unraveling as to its cause. For its rise seemed to give no warning time of approach. Thus early unable to foretell this cause, their eyes turned heavenward (skyward). Here was the solution to be found and a watch was set upon that coming star whose annual warnings was

timely and certain. Together with the mysterious east wind it served to make the people search yet farther into the mysterious and discover the nature of the heretofore unknown. Thus as has been said, from the warning given by that star, whose name was Anubus, they were able to foretell the time of the inundation with an exactness, the people would then retire to the higher places with their herds and flocks. How could a people whose sole protection in that day was shown them in the heavens, wisely do other than search its starry hosts for solutions other than this? And while much aside of scientific astronomy is the subject of ridicule let it not be forgotten that the heavens have taught man many things that even the telescope in this day would fail to reveal. To-day our people, whose glory is a faded one and whose misery is not the least of mankind, scarcely remember, except in misty legend, the origin of this star, and of the greatness of the primitive races. Yet it matters little. No longer does the dog star's warning disturb the quietude of the common peasant. The hands of men have bridled and control this tumultuous stream much the same as you might harness and use the power of a little rivulet.

And the hands of man daily mete out the required amount of water necessary for agricultural purposes. By the order daily given from Cairo to the one man who has entire control of the dam, daily is there given, by the turn of a handle and the touch of a button, the amount of water required by the peasantry for a thousand miles.

Thus while man has destroyed the monuments of the past, he has also harnessed and controlled a stream that for thousands of years had the agriculture of a whole country at its mercy. But even this might have been accomplished without the destruction wrought.

Again let us approach the philosophical side of Osiris. To the Initiate then as now, it is only a representative type of active generating and beneficent force of nature. Isis is the passive force of nature, the power of conceiving and bringing forth into action in the sublunary world. Yet deeper in the mysteries Osiris united to Isis conveys to the mind of the higher Initiates the works of the universal force this is the soul of all that is.

As I view the interior of the Temple of Isis I imagine I see as of old the solemn ceremonies and processions, again the gayeties of feasts and festivals. At certain seasons there seems, as in the hazy past, once more to appear the vision, aside of the set one of each new moon. The principal one,

which was that of the new moon in Phamenoth, the entrance of Osiris into the moon which planet he was supposed to fecundate. Isis in turn procuring that blessing for the earth. The other principal feast being that of the Thirtieth of Epiphi, which was celebrated with feasts and worship.

Nothing is usually more confusing to the student than the many head dresses given the figure of Isis. You who have given the history of Ancient Egypt much study know the principal worship, that is, the religion was derived from astronomical observations, and considering that the divisions of time were made according to the sun's passing through the different constellations of stars according to their system, know also that in that day printing was a thing unknown and reading scarcely understood among any but the few. It was then necessary that some more simple way of communicating time, feasts and general information had to be adopted. This was accomplished by exposing certain head dresses and other symbols to the public. Thus were the Priests not only in their day concerned in the religious worship of the people but conducted weather departments of agriculture and law as well. Of the deeper mysteries it is not within the scope of this article to deal. First because they are forbidden, second because they would not be cherished by an idle reader and the desirous ones can always secure them, if willing to follow the path. I am therefore not permitted to say farther than only that which tends to make man better and nobler by the instructions and contemplation of scenes peculiar to initiation has been, or is enacted before the eyes of the candidate entering these societies who rightfully can claim succession. As a conclusion we can say that the greater mysteries but gave new birth to that divine spark smoldering *within* each human breast, and the soul's awaking to the true knowledge of self, our relation to the rest of mankind and creation. They no longer live for self alone, to gratify naught but their own physical wants, but seek to benefit the world. Seeking to illumine thereby that vision that has been the joy and song of the Initiates.

Yours in Virtue, Piety and Immortality,

ABOU TARTANO, 38 Δ

MY REPLY TO THE SYNOD'S EDICT EXCOMMUNICATING ME ON FEBRUARY 20-22 1901 AND TO LETTERS CONCERNING IT.

BY COUNT LEO TOLSTOY.¹

"He who begins by loving Christianity better than truth, will proceed by loving his own sect or Church better than Christianity, and end by loving HIMSELF better than all."—Coleridge.

I did not at first intend answering the Edict of the Synod concerning me, but it has called forth many letters from unknown correspondents, of whom some abuse me for denying what I do not deny, others exhort me to believe in what I have never ceased to believe, and others, again, express a fellowship with me that can hardly really exist, and a sympathy to which I hardly have a right. So I have decided to answer both the Edict itself, showing what is unjust in it, and the letters from these unknown correspondents.

The Edict in general has many faults. It is either illegal, or else intentionally ambiguous; it is arbitrary, groundless, and untruthful, and besides, contains libels, and incitements to evil feelings and actions.

It is either illegal or intentionally ambiguous because, if intended to be an excommunication from the Church, it does not fulfill those Church regulations according to which such excommunications can alone be pronounced; if, on the other hand, it is a declaration that he who does not believe in the Church and its dogmas does not belong to it, the statement goes without saying, and such a declaration can have no other object than that it should appear as an excommunica-

¹Leo Tolstoy, the great Russian author, was excommunicated by the Russian Church on the date stated. The reasons of the Church for so doing are given in his answer. I would request all the students of the "Imperial Order" as well as the members of "Militia" to note this article carefully, especially the parts which we give in italics.

There can be no doubt but that Tolstoy is the *only true and consistent* Christian living to-day, for not only does he preach but he practices it. The Russian Government recognizes this fact for they leave him unmolested while even those who have some of his tracts are thrown into prison or sent to Siberia. We will be the headquarters in America for his books, which can be had very cheaply, and no one should be without them. In each issue of "The Initiates" will appear some one tract by Tolstoi.

tion, without in reality being such; and this, as a matter of fact, is what has happened, the Edict having been understood in this light.

It is arbitrary, because it accuses me alone of unbelief in all the enumerated points, whereas not only many, but almost all educated people share this unbelief, and constantly have expressed, and do express it in conversation, in letters, in pamphlets, and in books.

It is groundless, because the chief reason which is put forward for its announcement is the great circulation of my seductive false teachings, whereas I am well aware that there are in Russia hardly a hundred individuals who share my views, and that the circulation of my writings about religion is so insignificant, owing to the censorship, that the majority of those who have read the Synod's Edict have not the slightest idea of what I have written about religion, as is evident from the letters I have received.

It contains glaring untruth in its statement that the Church has made unsuccessful efforts to convince me of my errors. Nothing of the kind has ever been done.

It constitutes what in legal terminology is called a libel, as it contains intentionally unjust assertions tending to cause me injury.

Lastly, it is an incitement to evil feelings and actions, for it has called forth, as one might expect, spite and hatred towards me from unenlightened and unreasonable people, reaching even threats of assassination in the letters I have received. "Now thou art given up to an anathema, and wilt after death go to eternal suffering, and wilt die like a dog...anathema, thou old devil...be cursed," writes one. Another rebukes the Government for not yet having incarcerated me in a monastery, and fills his letters with invective. A third writes: "If the Government will not remove thee, we will ourselves render thee silent." This letter concludes with maledictions: "I will find means to destroy thee, thou villain....." Then follow indecent abuses. I remarked symptoms of a similar spitefulness when meeting some people after the Synod's Edict. On the very day when the Edict was published, while walking in the streets I heard the words: "Here is the devil in man's image;" and if the crowd had been differently composed it is very possible that I should have been beaten as a man was beaten a few years ago in front of the Panteleymon Chapel.

So the Synod's Edict in general is very wicked; and the fact that it concludes with the statement that those who have

signed it pray to God that I should become like them does not make it better.

In detail the Edict is incorrect in the following: It says that "the well-known writer, Russian by birth, Orthodox by baptism and education, Count Tolstoy, seduced by the pride of his intellect, has audaciously revolted against the Lord and His Christ and against His holy household, and has openly and publicly renounced the Orthodox Mother Church which has reared and educated him."

That I have renounced the Church which calls itself Orthodox is quite correct.

But I have renounced it not because I have revolted against the Lord; but, on the contrary, *only because I desire to serve Him with all the powers of my soul*. Before renouncing the Church and that unity with the people which was unspeakably dear to me, I had devoted several years to the study of the Church doctrine, both theoretical and practical, the truth of which for certain reasons I had begun to doubt. For the theory, I read all that I could upon the doctrine of the Church, and studied and critically analyzed its dogmatic theology; practically, I strictly followed, during more than a year, all the prescriptions of the Church, keeping all its fasts and attending all its services. Then I became convinced that the teaching of the Church is theoretically a crafty and pernicious deceit, whilst practically it is a collection of the grossest superstitions and sorcery completely concealing the whole meaning of Christian teachings. (It is sufficient to read the Prayer Book, and to observe these ceremonies which are incessantly being carried on by Orthodox priesthood and regarded as Christian worship, to see that all these rites are nothing but various methods of sorcery adapted to all possible occasions in life. In order that a child which has died should go to Paradise, it must be rubbed with oil and bathed to the utterance of certain words; before a woman after childbirth can cease to be unclean, certain conjurations must be recited; to ensure success in business or peaceful life in a new house, a good harvest, the termination of a drought, or recovery from an illness, to better the condition of a deceased one in the next world—for all this and a thousand other things there exists certain incantations which must be pronounced by a priest at a certain place, and for a certain *consideration*.)

And I did indeed renounce the Church and cease to fulfill its ceremonies, and expressed in my will that those near to me when I am dying shall not allow any servants of the

Church to approach me, and that my dead body shall be removed as soon as possible without undergoing any sorcery or ritual, as any obnoxious and unnecessary thing would be removed to be out of the way of those who are alive.

As to the statement that I "have devoted my literary activity and the talents given me by God to the propagation amongst the people of teachings contrary to Christ and the Church, etc., in writings and letters disseminated in large quantities all over the world by me as well as by my disciples, and that, especially in the precincts of our dear fatherland, I have preached with the enthusiasm of a fanatic the overthrow of all the dogmas of the Church and of the very essence of the Christian teachings"—this is incorrect. I have never troubled myself about the propagation of my teachings. It is true I have not concealed these works from those who wished to become acquainted with them; but I have never published them myself, and I have communicated to others what I understand by Christ's teaching only when I have been asked to do so. In such cases I have stated that I think, and have given my books if I had them.

It is further said that I "repudiate God worshipped in the Holy Trinity as Creator and Guardian of the Universe, that I renounce the Lord Jesus Christ, God-man, Redeemer and Saviour of the world, Who has suffered for the sake of us men and our salvation, and risen from the dead, that I repudiate the immaculate conception of Christ the Lord and the virginity of Mary before and after His birth." That I repudiate the incomprehensible Trinity and the fable about the fall of the first man, which has no meaning at the present time, the sacrilegious story about a God born of a Virgin and redeeming the human race—this is quite true. But God—a Spirit, God—Love, the only God, Source of all—I not only do not repudiate, *I recognize nothing else as really existing except God; the whole meaning of Life I see only in the fulfilment of the Will of God as expressed in the Christian teaching.*

It is again said: "He does not recognize future life and retribution." If one understands future life in the sense of the Second Advent, of hell with its eternal torments and devils, and of Paradise with its eternal bliss, then it is perfectly correct that I do not recognize such a future life. But eternal life and retribution here and everywhere, *now and always*, I recognize to such an extent that, standing as I am at my age on the border of the grave, *I often have to exert*

an effort not to desire bodily death—i. e., birth to a new life. And I believe that every righteous act increases the true welfare of my eternal life, and that every evil act diminishes that welfare.

It is also said that I repudiate the Sacraments. This is quite true. I regard all Sacraments as a base and gross sorcery which does not correspond to the idea of God and of the Christian teaching, and, moreover, as an infringement of the most direct injunctions of the Gospel. In the baptism of infants I see a palpable distortion of the meaning which might have been attached to the baptism of adults when they consciously accepted Christianity; in the fulfillment of the marriage ritual in relation to people who had previously contracted other sexual unions, and in the admission of divorce and the consecration of marriages after divorce, I see the direct infringement of the spirit and the letter of the Gospel teaching. In the periodical remission of sins at confession, I see a pernicious deceit, which only encourages immorality and destroys the fear of committing sin. In anointing with oil, in the worship of *ikons* and relics, and in all those ceremonies, prayers, and incantations with which the Prayer Book is filled, I see the methods of gross enchantment.

In the communion, I see the deification of the flesh and the distortion of the Christian teaching. In ordination, besides an evident preparation for deceit I see a direct contradiction of Christ's words, which positively forbid calling another Father, or Master" (Matt. xxiii, 8-10).

Finally, it is said, as the last and highest degree of my culpability, that I reviled the most "sacred object of belief, and did not shudder at submitting to mockery the most sacred of all Sacraments, the Eucharist." That I did not shudder at describing simply and objectively that which the priest does when preparing this so-called sacrament is quite correct. But that this so-called sacrament is something sacred, and that to describe it simply as it takes place is blasphemy, this is quite incorrect. Blasphemy consists not in calling a screen a screen instead of *iconostasis*, and a cup a cup instead of chalice, etc., but the most terribly incessant, revolting blasphemy consists in people profiting by all possible means of deceit and hypnotisation to induce children and simple-minded people to believe that if one cuts up little bits of bread in a certain way, pronouncing certain words, and puts them into wine, that God enters into these pieces; that he in whose name a piece will be taken out

will recover, or, if he be dead, his position in the next world will be bettered; and that into him who will eat such a piece God Himself will enter.

Why, it is this which is terrible.

However one may understand the personality of Christ, that teaching of his which destroys the evil of the world, is so simple, so easy, which so undoubtedly gives welfare to men if only it be not distorted by them,—this teaching is completely concealed, completely altered into the gross magic of bathing, rubbing with oil, bodily gestures, enchantments, the swallowing of bits of bread, and so forth, so that of the teaching nothing has been left, and if one ever attempts to remind people that the teachings of Christ consist not in these sorceries, Te Deums, Masses, candles, ikons, but in *men loving one another, not returning evil for evil, not judging, not killing each other*—then the wrath of those to whom this deceit is advantageous is excited, and these men publicly, with inconceivable arrogance, declare in churches, publish in books, newspapers, catechisms, that Christ never forbade oaths, never forbade murder (executions, wars), that the teaching of non-resistance to evil has been with Satanic slyness invented by the enemies of christ.¹

It is terrible, above all, that people to whom this is advantageous deceive not only those who are grown up, but, having the power to do so, children also, those very children about whom Christ said: "Woe to him that shall deceive them." It is terrible that these men, for the sake of their petty advantages, commit this frightful evil and conceal from men the truth which was revealed by Christ, and gives welfare—such welfare as cannot be compensated even in a thousandth degree by the advantage they receive from this. They are like the robber who murders a whole family of five or six persons to carry away with him an old coat and a shilling's worth of coppers. All the clothes and money would be willingly surrendered if only he did not murder them; but he cannot act otherwise. So also with the religious deceivers. One could maintain them ten times better in the greatest possible luxury if only they would cease to cause men to perish by their deceit. But they cannot act otherwise. This it is which is terrible, and therefore it is not only permissible but obligatory on one to reveal their deceit. If there be anything sacred, it certainly is not that which

¹Speech by Ambrosius, Bishop of Harkov.

they call sacraments, but precisely this duty of exposing their religious deceit when one sees it.

If a savage rub his idol with cream, or beat it, I may pass by indifferently without offending his belief, because he does this in the name of his superstition, which is strange to me, and does not concern what I consider sacred; but when men by their wild superstition, however many of them there may be, however old may be the superstition and however powerful they may be—in the name of that God by whom I live, and that teaching of Christ which has given me life and can give it to all men—when they preach gross sorcery, I cannot remain an indifferent witness. And if I call what they are doing by its name, I only fulfill that which I should, which I cannot refrain from if I believe in God and the Christian teaching. And if they call this disclosure of their deceit blasphemy, it only proves the power of the deceit, and should only increase the efforts of those who believe in God and in the teachings of Christ, to destroy the deceit which conceals from men the *true* God.

Concerning Christ, who drove the oxen, sheep, and merchants out of the Temple, it was inevitable that men should say he was a blasphemer. If He were to come now and to see what is being done in His name in the Church, he would certainly, with yet greater and lawful anger, throw away all these dreadful robes and apparels and crosses and chalices and candles and *ikons*, and all these things by the means of which they accomplish their magic and conceal God and His teachings from man.

So this is what is correct and incorrect in the Edict of the Synod concerning me. I do not indeed believe in what they say they believe in. But I do believe in much of what they wish to persuade people I do not believe in.

I believe in this: *I believe in God, whom I comprehend as Spirit, as Love, as the Source of all. I believe that He is in me and I in Him. I believe that the Will of God is the most clearly and comprehensively expressed in the teachings of the man Christ,—to regard whom as God, and to pray to whom I deem the greatest sacrilege. I believe that the true welfare of man lies in the fulfilment of the Will of God; and that His will consists in men loving each other, and therefore behaving towards others as they desire that others should behave with them; as it is said in the Gospels, "in this is contained all the laws and prophets. I believe that the meaning of the life of every man, therefore, lies only in the increase of Love in himself; that this increase of*

Love leads the individual man in this life towards greater and greater welfare; that after death it gives the greater welfare the more Love there be in the man; and that, at the same time, more than anything else, it contributes to the establishment of the Kingdom of God on earth—i. e., to an order of life where the discord, deceit, and violence which now reign will be replaced by free agreement, truth, and Brotherly Love between men. I believe that for the development of Love there is but one means—prayer, not public prayer in churches, which was expressly forbidden by Christ (Matt. vi:5-13): but that prayer an example of which is given by Christ, solitary prayer, consisting in the re-establishment and strengthening of one's Consciousness of the meaning of one's life and of one's dependence solely upon the Will of God.

Whether these, my beliefs, do or do not offend, grieve or perplex any one, whether they hinder anything or displease any one—I am as little able to alter them as I am to alter my body. I have to live alone, and I have to die alone (and that very soon), and therefore I cannot possibly believe otherwise than as I do, preparing to go to that God from whom I have come. I do not say that my belief is the only undoubtedly true one for all times, but I do not see any other more simple, clear, and answering all the demands of my mind and heart. Were I to learn a better, I would immediately accept it, because God requires nothing but the truth. But to return to that from which I have just escaped with such sufferings, I decidedly cannot, as a flying bird cannot return into the eggshell from which it has come.

Coleridge has said: "He who begins by loving Christianity better than truth, will proceed by loving his own sect or Church better than Christianity, and *end* by loving *himself* (his own peace) better than all."

I have advanced in the opposite way. I began by loving my Orthodox faith more than my peace; then I loved Christianity more than my Church; and now I love the truth more than anything in the world. And until now the truth coincides for me with Christianity as I understand it; and I profess this Christianity, and in that measure in which I profess it I peacefully and joyously live and peacefully and joyously am approaching death.

THE MAGIC RITES.

Explaining an Ancient Mystery, which includes the *becoming* of man.

Possibly one of the highest and most elaborate Rites, a knowledge of which has descended to us from the days of antiquity, were those of Eleusis and Bacchus of Greece, and the Saturnalia of Rome. These, no less than the Samothracian rites were unquestionably derived from Egypt, although they were ages old before they reached Egypt, the mystery itself having come from Atlantis, and as the so-called Eleusinian Mysteries probably afford the best representation of their famous Egyptian model, the Isis and Osiric Mysteries it is to a brief account of this famous pageant that we shall call the reader's attention. So much has been written in fragments concerning these Great Mysteries, and the general tone of every description so invariably pre-supposes that the reader is already acquainted with the basic idea upon which it discourses, that we deem it not out of place to present a consecutive statement of this Mystery, the underlying principles upon which these mysteries were founded, and the *solving of the mystery itself*. For the first, we quote from "Taylor's Eleusinian and Bacchic Rites," published by Dr. Alexander Wilder, the greatest Platonic student living to-day.

"Proserpina, the daughter of Ceres by Jupiter, as she was gathering tender flowers, in the new Spring, was ravished from her delightful abodes by Pluto, and being carried from thence through thick woods, and over a length of sea, was brought by Pluto into a cavern, the residence of departed spirits, over whom she afterwards ruled with absolute sway. But Ceres, upon discovering the loss of her daughter, with lighted torches, and begirt with a serpent, wandered over the whole earth for the purpose of finding her, till she came to Eleusis; there she found her daughter, and also taught to the Eleusinians the cultivation of corn." In this fable, Ceres represents the *evolution of that intu-*

itional part of our nature which we properly denominate intellect, and Proserpina that living, self-moving, and animating part which we call soul. But in order to understand the secret meaning of this fable, it will be necessary to give a more explicit detail of the particulars attending the abduction, from the beautiful poem of Claudian on this subject. From this elegant production we learn that Ceres, who was afraid lest some violence should be offered to Proserpina, on account of her inimitable beauty, conveyed her privately to Sicily, and concealed her in a house built on purpose by the Cyclops, while she herself directs her course to the temple of Cybele, the mother of the Gods. Here then we see the *first cause* of the soul's *descent*, namely, the abandoning of a life wholly according to the higher intellect, which is occultly signified by the separation of Proserpina from Ceres. Afterward, we are told that Jupiter instructs Venus to go to this abode, and betray Proserpina from her retirement, that Pluto may be enabled to carry her away; and to prevent any suspicion in the virgin's mind, he commands Diana and Phallas to go in company. The three goddesses arriving, find Proserpina at work on a scarf for her mother; in which she had embroidered the primitive chaos, and the formation of the world. Now by Venus in this part of the narration we must understand *desire*, which, even in the Celestial regions (for such is the residence of Proserpina till she is ravished by Pluto), begins silently and steadily to creep into the recesses of the soul. By Minerva we must conceive the *rational powers of the soul*, and by Diana, *nature*, or the merely natural and vegetable part of *our* composition; both of which are now ensnared through the allurements of *desire*. And lastly, the web in which Proserpina had displayed all the fair variety of the *material* world, beautifully represents the *commencement* of *illusive* operations through which the soul becomes ensnared with the beauty of *imaginative* forms.

“Proserpina, forgetful of her parent's commands, is represented as venturing from her retreat, through the treacherous persuasions of Venus.

"After this we behold her issuing on the plain with Minerva and Diana, and attended by a beauteous train of nymphs, who are evident symbols of the world of *generation*, and are, therefore, the proper companions of the soul about to fall into its fluctuating realms.

"But the design of Proserpina, in venturing from her retreat is beautifully significant of her approaching descent; for she rambles from home for the purpose of gathering flowers; and this in a lawn replete with the most enchanting variety, and exhaling the most delicious odors. This is a manifest image of the soul operating principally according to the natural and external life, and so becoming effeminated and ensnared through the delusive attractions of sensitive form. Minerva (the rational faculty in the case), likewise gives herself wholly to the dangerous employment, and abandons the proper characteristics of her nature for the destructive revels of *desire*.

"After this, Pluto, forcing his passage through the earth, seizes on Proserpina, and carries her away with him, notwithstanding the resistance of Minerva and Diana. They, indeed, are forbid by Jupiter, who in this place signifies *fate*, to attempt her deliverance.

"Pluto hurries Proserpina into the infernal regions; in other words, *the soul is sunk into the profound depth and darkness of a material nature*. A description of her marriage next succeeds her union with the dark tenement of the body.

"Night is with great beauty and propriety introduced as standing by the nuptial couch, and confirming the oblivious league. For the soul through her union with a material body becomes an *inhabitant* of darkness, and subject to the empire of night; in consequence of which she dwells wholly with delusive phantoms, and till she breaks her fetters is deprived of the *intuitive perception* of that which is *real and true*.

"The reader may observe how Proserpina, being represented as confined in the dark recess of a prison, and bound

with fetters, confirms the explanation of the fable here given as symbolical of the descent of the soul; for such, as we have already largely proved, is the condition of the soul from its union with the body, according to the uniform testimony of the most ancient philosophers and priests.

“Throughout this mystery it must be borne in mind that the Egyptians, Greeks, and all ancient as well as classic nations, believed in the doctrine that the soul had once existed in a purely spiritual state; that, tempted by the demands of *sense*, it had yearned for *mortal* birth—birth into a material body—descended or fallen into an earthly condition and by its probationary sufferings and trials on earth, regained the Paradisaical bliss from which it had fallen. These ideas are represented in the Legend of Proserpina, and constitutes the chief legend of all other Ancient Mysteries.”

The explanation to this legend as taught by Ancient Mystic Oriental Masonry.

“Before appearing on earth, man lived in a spiritual world, similar to the one in which he lives on leaving the earth. Each awaits his turn in this world to appear on earth, an appearance necessary, a life of trials none can escape.

“The life anterior, which we have all passed through, was, so to speak, a life of nothingness, of childbirth, of happiness like that which we enjoy on our exit from the earth; but this happiness cannot be comprehended, because it is not accompanied with sensations to prove its sweet reality, therefore God has deemed it fit that we should pass through these successive lives, the first, on the globes of which I speak to you—a life unknown, of beatitude, devoid of sensation—the second, the one you enjoy, a life of action, sensation—a painful life placed between the two, to demonstrate through its contrast the sweetness of the third—the life of good and evil, without which we should not be able to appreciate the happy state reserved for us.

“Art Magic.”

“That the soul is an emanation from Deity, and in its original essence is all purity, truth and wisdom, is an axiom which the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states of existence anterior to mortal birth. In the Paradise of Purity and Love, souls spring up like blossoms, in the All Father’s garden of immortal beauty. It is the tendency of the divine nature whose chief attributes are love and wisdom, heat and light, to repeat itself eternally, and mirror forth its own perfection in scintillations from *itself*. These sparks of heavenly *fire* become souls, and as the effect must share in the nature of the cause, the *fire* which warms into life, also illuminates into light, hence the soul emanations from the divine are all love and heat, whilst the illuminations of light, which streams ever from the great Central Sun of Being, irradiates all souls with corresponding beams of light. Born of love which corresponds to divine heat and warmth, and irradiated with light, which is divine wisdom and truth, the first and most powerful souls repeated the action of the Supreme Originator, gave off emanations from their own being, some higher, some lower, the highest tending upward into spiritual essences, the lowest forming particled matter. These denser emanations, following out the creative law, aggregated into suns, satellites, worlds, and each repeating the story of creation. Suns gave birth to systems, and *every* member of a system became a *theatre* of sub-ordinate states of spiritual or material existence.

“Earths that have attained to the capacity to support organic life, necessarily attract it. Earths demand, heaven *supplies it*. From whence? As the earths groan for the lordship of superior beings to rule over them, the spirits in the distant Edens hear the whispers of the tempting serpent, the animal principle, the urgent intellect, which appeals to the blest souls in their distant paradises, fill them with indescribable longings (desires of Proserpina) for change, for broader vistas of knowledge, for mightier powers; they would be as the gods, and know good and evil; and in this urgent appeal of the earths for man, and this

involuntary yearning of the spirit for intellectual knowledge, the union is effected between the two, and the spirit becomes precipitated into the realms of matter to undergo a pilgrimage through the probationary states of earth, and only to regain paradise again by the fulfilment of that pilgrimage."

It is well that all students should bear these teachings in mind for it is one of the foundations of *true* religion.. It gives that firm truth which no creed can give to you, for as we come from the gods so must we eventually return to *God*.

How to save Mankind from Disease, Intemperance and Crime, from the Horrors of War, the Curse of Materialism, and the Vice of Cruelty.

Ten Reasons How

The use of Flesh-food should be abandoned by all

HUMANE, CULTURED

PHILANTHROPIC and RELIGIOUS PERSONS.

1. Flesh-food is *unnatural* for Man. Our greatest anatomists and naturalists are unanimous in stating that our physical structure is that of a fruit-eating creature, and does not resemble in any way that of the Carnivora. To eat the flesh of murdered animals is therefore contrary to our Creator's intention and Will—a fact that is confirmed by reference to the utterances of the world's truly inspired prophets in every age.

2. Flesh-food is *unnecessary*. Half the human race do not consume it; many of the strongest nations have abstained from it (the Spartans, Romans, Arabs, Japanese, etc.); and many of the world's long-distance athletic records are, at the present time, held by Fruitarians. Experiments recently conducted in the American Universities at Yale and Harvard, by scientific experts (Professors Chittenden and Irving Fisher), in London by Dr. Josiah Oldfield, and in Brussels by the University authorities, have proved that abstainers from flesh, if properly fed on fruits, cereals and milk, have superior health, stamina, and endurance. The results of these experiments are corroborated by the experiences of thousands of reliable witnesses of all ages, who engage in every form of manual and mental toil.

3. Flesh-food is *injurious* and often dangerous to health. Many of our worst physical maladies—such as Cancer, Appendicitis, Gout, Rheumatism, Bright's Disease, Consumption, etc.,—are direct consequences of the habit of eating the dead bodies of animals which are frequently afflicted

(To be continued)