

Vol. II

"The Rosicrucian Brotherhood"

No. VIII

"THE INITIATES"

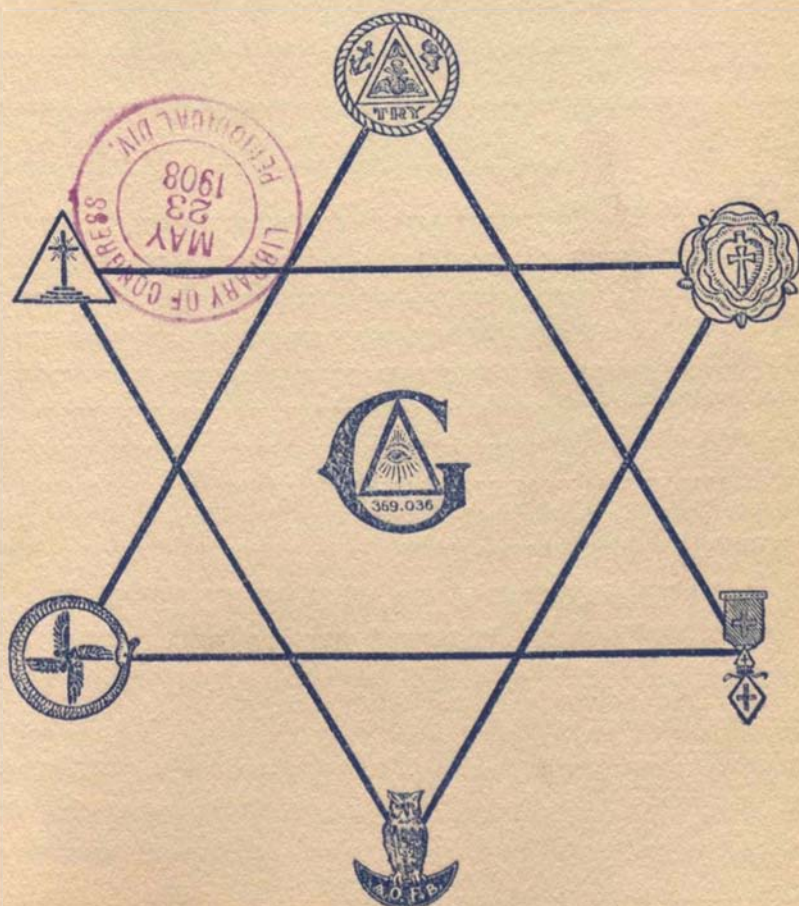
A Rosicrucian Magazine

VOL. I

JUNE, 1908

NO. III

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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

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THE INITIATES



VOL. 1

ALLENTOWN, PA., JUNR 1908.

No. 3

THE ROSE CROSS ORDER

Its History, Teachings, Rules and Regulations, and Concerning him who founded the Order in America¹

(Continued from last month)

has written two small, but important works, delivered something like twenty lectures, or orations rather, and the universal testimony of friends and foes of Liberalism is, that no speeches ever given on this coast have equalled them for scope, power, and eloquence.

"Pouring forth the tale of his own trials, temptations, falls, and efforts to rise again, he has carried conviction to many an obdurate heart and there cometh much good out of every Nazareth, but especially out of Imperial Rosicrucia! Many a narrow-minded bigot who listened to him, at first under protest, has had his soul expanded, and openly declares, 'Where I was blind before, now I see!' He was some little time in gaining a foothold; but did it. Large-hearted, condemning none, speaking well of all, and speaking just the needed words to all, his rooms and places of

¹This 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.

resort became daily a crowded levee, where, as he felt their needs, he dispensed intellectual, moral, and material healing to those who asked it. Pecuniary success rained in upon him. Friendships clustered warm around him, yet, strange to say, when everything that makes life pleasant was being lavishly offered him, he electrified us by telling us that he had received commands to depart! Refusing money (the writer is cognizant of sums having been offered him varying from twenty to two hundred dollars, and in one case thousands of dollars) with the words, 'I am a Rosierucian, and cannot accept money; keep it. All I want will come as I need it;' untwining the daily deepening associations forming to keep him here; putting back fraternal love strong as that of woman's heart—with tears in his eyes, sorrow in his heart, he has gone on a journey of over thirty thousand miles, for two years in strange lands among inhospitable solitudes. *And all for an idea.* He went to seek more light, who was already universal in knowledge, and beyond all rivalry the first, best, and most clear-viewing seer and clairvoyant on the globe.

"Let no one hereafter condemn P. B. Randolph. He is a self-sacrificing, grand, moral hero! God bless you, Paschal! And hundreds, no, and thousands hereafter, will echo the benediction. You have commenced a work here that is already assured of immortality, and let it comfort you in your wanderings that through you, 'Try,' the motto of every Rosierucian, will have a power, a moral and mental influence never before possessed by word of angel or mortal utterance."

"He has not yet finished his literary labors, but is already engaged upon a massive work called 'The Book of Rosierucia,' written at the instance of the Supreme Grand Lodge of the Order in America, Europe, and Asia.

"Toil on, O genius rare! Toil on, brave thinker! Bow low thy head before the mighty thoughts which crowd upon thee—great rocks, though they be—from out the Temple of Infinite Thought. Toil on! thou knowest not why! Yet thou rearest here, and now, the Dome of thought of the great hereafter of the world! What matter the mad ravings of the multitude to thee? They yet—those others who come after—shall build monuments on thy footprints, and use as text-books thy works in Rosierucia's glorious temples of the YET TO BE."

Two weeks after leaving California he left for the Orient for the purpose of gathering information respecting human

antipathy and ethnology, and treading spots sacred from associations connected with Christ, Plato, Mahomet and other great characters. This was carried out completely, and in 1861-2 successively visited England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey, and Greece,—the result being his celebrated work, "Pre-Adamite Man," whereof three editions were exhausted in a little over eight months. *This volume was dedicated to Abraham Lincoln, then President—at the expressed desire of that great martyr.*

"At the President's suggestion, Dr. Randolph, in 1864, went to New Orleans, and entered on the great work of educating the children of the freed people, with what success, let the hundreds of grateful people speak. The life motto of this man was:

"Pledged to no sect; to no creed confined;

The world my home, my brethren ALL mankind."
and he lived up to it.

His work was indorsed and he was the close friend, associate and even advisor of such men as B. F. Wade, United States Senator; J. P. Sullivan, of New Orleans; and many of the leading lawmakers and rulers of the time. Abraham Lincoln was possibly one of the truest and best friends he ever had and it was through the Great Fraternity that Lincoln received his first instructions concerning the freeing of the slaves. Who assassinated him we know.

Even one who persecuted Randolph and tried, but failed, to prosecute him, said:

"To see this man, philosophers cross the sea from India's hills; sages from France; mandarins from China; noblemen from England; thinkers from Germany; and even crowned kings invite him to their courts (Randolph was invited by Napoleon to his court and was the master of the Rosierucian Lodge to which Napoleon belonged), where he passes in and out, the proudest king among them all! How does he do it? In 1858, he broke from the ranks of the party he belonged to; and the whole creed united almost to a man to crush him out. (See 'Soul, the Soul World.') How did it result? He stood firmer and rose higher than ever! Whence his power? At this very moment he stands literally stripped of all he owns in the world. How long will he stay so? Wait and see!

"Over twenty years ago, Dr. Randolph was known as a Rosierucian, and in that period he ascended the steps of the Mystical Brotherhood, outstripped thousands and rushing

past hundreds of gray-beards in the mental race, until he attained the Chieftainship of the *true* Rosierucians of America and the isles of the Seas, and finally to the Supreme High Priesthood of the Order and Grand-Mastership of the combined Lodges of the earth likewise, reaching the double office through his absolute defiance of poverty and wealth, and persistent pursuit of *ideas* alone!

"Twenty years ago, Randolph began his part of the work. Fifteen years ago he suddenly disappeared from the American continent. When next heard from he had not only made a tour of Europe, circulating in the highest literary, philosophical, scientific, even Royal circles, but among the most secret, mystical societies of England and France, and had penetrated Greece, Syria, Arabia, Turkey, Egypt, until at length the *London Times* and *New York Herald* correspondents announced him as the favored guest of the Abyssinian King, Theodore, and his black Majesty of Dongola; and he passed everywhere unquestioned, unscratched by serpent, climate, beast or man."

Rather a testimonial for a prosecutor to give to the prosecuted, but volumes could be filled of such testimonies and as I write this, I have before me the testimonials of Presidents, Kings, Emperors, Senators, Judges, and others. Men who were ruling the entire nations and republics of that time, but there was none that he thought as much of as Abraham Lincoln. The *Chicago Tribune* once said of him: "The Doctor believes in three things: God, Abraham Lincoln, and Ben Butler."

Of the Rosierucians, Dr. Randolph, the Founder of the System in America, and the Grand Master of the system throughout the entire world at the time he wrote it, he said: "Many, but not all, the Alchemists and Hermetic Philosophers were acolytes of that vast secret Brotherhood, which has thrived from the earliest ages, and, under different names in different lands, has performed, is still performing its mission. The members of the mystic union were the Magi of old, who flourished in Chaldea (Mesopotamia) ages before one of their number (Heber) left his native plains, and on foreign soil founded the Hebraic confederation. They were the original Sabi and Sabeans, who for long ages preceded the Sages of Chaldea. They were the men who founded that Semitic civilization, the faint shade of which we find, having leaped long avenues of centuries, in the mouldy records of early China, itself numbering its years by the thousand. Of this great Brotherhood

sprang Brahma, Buddha, La-otze, Zoroaster, Plato, the Gnostics, the Essenes,* and therefore Christ himself—who was an Essene,* and who preached the Sacred Doctrines of the Mountain of Light. They were the dreamers of the ages—the sun of the epochs—eclipsed occasionally, but anon bursting forth in glory again. They were the men who first discovered the significance of Fire; and that there was something deeper than life in man; profounder than intellect in the universe. Whatever of transcendent light now illumines the world, comes from the torches which they lit at the fountain whence all light streameth upon that mystic mountain which they alone had courage and endurance to climb, and climbed, too, over a ladder whose rungs were centuries apart. Hermes Trismegistus, Egypt's mighty King, and that other Hermes (Asclepius IX), was an adept, a brother, and a Priest—as was Malki Zadek before him—that famous Pre-Adamite monarch, that Melchisedek, who was reputed to have been born of a thought, and to have lived for countless ages. And so with the Greek Mercurius. Theirs, too, was that wondrous learning wherein Moses was skilled; and at their fountain the Hebrew Joseph drank. Nothing original in Thaumaturgy, Theology, Philosophy, Psychology, Entology, and Ontology, but they gave it to the world; and when Philosophers thought they had gained new thoughts and truths, the records of the Order prove them to have been old ages before the Adamic era of Chronology, and to have been the common property of the adepts.

I have been led to these remarks and explanations, first, for the purpose of finally and authoritatively settling the vexed question concerning the Rosierucians, and to throw light on the work.

THE SUPREME GRAND MASTERS OF THE ORDER.

FOUNDERS.

Isis—Osiris; Hermes Mercurius Trismegistus; Thoth, B. C. 5000. Budha; Asclepius; Pthah; Meneptha; Rhamesis; Rhampusus; Rhampsinitus; Rhamus; Azoth I; Menes; Malkizadek; Rhasoph; Tubal-Zoth; Azith; Zerdusht; Laotze; Prester Jan; Seleucas Nicator; Zamith; Bodoor Rebee Nebul; Sultoon Ahmed Shemsen; Aliuh Ben Koodi; Mahommed Talha; Zeobeir; Othman; Abu Sophian; Beni Rahar; Abu Beer; Hosein Ali; Il-Kazim; Nowairi Husheen; Baber-il Mokanna; Zaid Hamden-Azhoth; Hosein

*See "The Philosophy of Fire."

Sawud; Ahwazisirak. Fall of First Temple—Irak *Eulis*—at Mohamet's death, A.D. 632.

SECOND TEMPLE, ORIENTAL BRANCH.

Death of Mohomet, 632. Succeeded by Omar King, Hierarch and Supreme Grand Master, A.D. 634, 644, Osman; 656, Ali. Suspension of the Temple and Propaganda for 313 years. Then came Hierarch and Grand Master, Caliph of Egypt Morzz, A.D. 969. Azz Billah, 975; Hakem, 996, until succeeded by Dahec, 1021; Moustam Billah, 1026; Birkiack, 1029; Mostali, 1094; Mousor, 1101; Haphed, 1130; Sooltans, Grand Master and H.'s of Egypt—Nourheddin, 1145; Dhafer, 1149; Fayez, 1155; Adhed Sedinillah, 1160; Saladin, 1171; Aziz, 1193; Mansour, 1198; Saphadin I, 1200; Kamelhah Effendi, 1218; Saphadin II, 1238; Saleh, 1240; Nourdan, 1249; Aschraaf, 1250; Nourhedin, 1257; Koulazoul, 1259; Bibais, 1260; Bereki.

(To be continued.)

EGYPT LETTER

Cairo, EGYPT.

Ed. Initiates:—

The inundation of the Nile, as has been said, lasted from ten to thirteen weeks, the waters rising from twelve to eighteen cubits, thus overflowing the land, so enriching it that seldom was a failure in crops known to our people of old. Again you all know that the climate, aside of a few months, is delightful to dwell in, and the production of vegetables and cattle far exceeded the demands of the people. This great blessing, so plentiful when neighboring countries had famines, served its purpose well in attracting the eyes of the world to Egypt and her religion.

Returning to the original subject, it was early noticed that the rise of the Nile was always preceded by an etesian wind, which in itself served as a warning, of the approaching inundation. This wind, coming from the North and flowing South, occurred about the time the sun would pass under the sign now called the crab. This again gave further proof of the theory, that all nature is governed by certain fixed laws, and understanding these laws and in living in harmony with them lies the secret of all power and greatness amongst men and nature.

Having observed the etesian wind, they further learned upon close observation that the rise of waters occurred close to the time when the sun was under the stars of Leo (the Lion), near those of Cancer, following this shortly before sunrise appeared Thaut (the barker, also called Anubis). Thus born of the mother necessity, as has been said, man early began to contemplate the starry hosts, and this gave birth to the Sacredotal Order. In order to ascertain the depth of the waters a cross, marked by one or more cross bars was employed; a circle surmounting it was frequently used to signify Providence governing the peculiar works of Nature. Thus we have the origin of one of the most beautiful of symbols of the day, as it suggests to us the hope of the Christian. So at that time it betokened deliverance and salvation, for had not the waters reached the necessary heights no crops might be expected. But no longer does it measure the Nile; it stands alone as the Christian Pilgrims' hope, and points to Jesus, the one accredited for that religion, whose teachings of simplicity and beauty is the bosom upon which rests the head of many Pilgrims.

To the Mystic Societies this cross has deeper significance,

as has the different mounts and the garden of Gethsemene. These occur in the lives of each. Traveling the paths, we are sure to encounter the obstacles by the way, and many there are who are crucified upon that same cross of superstition.

Returning to the original subject, it has been charged against our ancient kin that they were morally degenerate and idolatrous. This is an error in part. Though graven images were used as symbols, the educated seen them but as attributes of that universal God whose goodness pervades all nature, and while more or less hidden (for obvious reasons) their belief in one God and immortality of the soul after death of the body was the prevalent doctrine, and idolatry in Christian lands to-day is equally as great, for let us not forget that idolatry properly defined does not consist alone in bowing to images, but in the worship or service to such forces or parts of nature as are not thoroughly understood but supposed to have virtue. In other language, he who bows the knee prays and knows not the meaning thereof is an idolater.

Speaking of the initiation, as conducted in those early days, we can safely say the percentage of applicants were greater than to-day. Not this alone, but many there were, as to-day, who only seek initiation that they may be better enabled to succeed in the race for power and honor. In other words many believed it a short cut to fame and riches. How many are there to-day who look upon these studies much the same as did many of old, searching for the key that would unlock the storehouse of earth's treasures? Those who begin the study of the mysteries solely for selfish purposes destroy the very fruit that would have been theirs had they started out desiring solely to benefit their race. Let us examine the lives of the Great Mystics. Note the life of the Nazarite and his teachings. Are they not all labors for the uplifting of the race, with not a selfish thought? Others seek the mysteries that they may secure greatness through prophesy. Those who desire to attain these powers should not forget that all true prophesy must be based upon a knowledge of God's law, which is at the same time natural law, and requires a complete education concerning astronomical matters, and based upon a history of the same upon which to base future predictions. While prophesies are given to man much the same as ordinary thought, in our highest and purest conditions of mind, yet great prophesies concerning nations and realms are only re-

vealed to the true scholar of the heavens. Forget not that the heavens are God's Chart upon which are written lessons intended for man's instruction, and the wise of all ages knew this. And you who are trying to decipher the many tangible mysteries found in the Bible, and Koran, as well as all mysterious books of old that seem to confuse the earnest seeker after truth, note this. Some are led to think these writings are only myths describing some phase of planetary life and locations. Far from it, reader. Each tale records a history within itself, and by computing the sum, stranger things than you yet have dreamed of will rise to your vision. But as you pass on, remember man himself is the highest and noblest production of the Gods. To live in harmony and peace with your fellow-man is to live in harmony with the Gods. It was Leigh Hunt, in "Abou Ben Adhem," who so wisely wrote:

"Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head,
And with a voice made all of one sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel.... Abou spoke more low,
But cheerily still and said, "I pray thee then,
Write me as one who loves his fellow man."
The angel wrote and vanished. The next night
It came with a great wakening light,
And showed the names whom love of God had blest.
And lo, Ben Adhem's name led all the rest!"

To you who are seekers after the hidden wisdom of the elect, let those words of Leigh Hunt bury themselves deep in your memory.

For he who is nearest divinity is a servant of his race. Would you meet the angel of purest light? Then visit the abode of the lowly and the poor. Mark well the place where desolation is visited upon a people, and as you approach these distressed of your race, you will see the footprints of the divine. Their works are done quietly; no trumpet announces their good deeds, but born of the "Viewless One," they find pleasure in kindly deeds amongst the needy.

Would you know the souls who are farthest from the Gods? Then listen to those who call forth from the high place, saying, "I am the great;" "Behold in me light;" "I am better than ye," etc.

Look instead upon those as masters whom persecution is driving to the grave prematurely. Watch those who having done an act of kindness say unto them that receive, "go thy way in peace, telling no man of things thou receiveth."

You who are striving and struggling for supremacy over a carnal mind and body, think no harm of any creature, for that thought once taking form will only be one enemy of your soul, for after traveling its cycle it will return to you with greater power than when you sent it forth.

Go forth, O soul, and view the beautiful, dazzling rays of the sun, feel its heat and life-giving force, and as you do so, resolve that henceforth you will endeavor to live in harmony with the secret teachings of old which, being interpreted, is, "I, Osiris (the sun), give unto you the children of earth, the herb and the insensible rock; to you all do I give my life, my strength, that your lives may be made happier by my presence. As I give unto you freely and without reward, so do ye to one another works of mercy, that I may see your good works amongst the needy."

If you will let the soul of nature unfold to you her bosom, and resting thy soul upon her sacred breast e'er long will that "still small voice" whisper what shall be thy life's occupation.

The world is full of misconceptions regarding nature and immortality.

If you, reader, belong to that class who would bathe in the purer, freer air, and are searching for unfoldment and development to the end, which is freedom eternally, I say, if this be your desire, depend not wholly upon study, but, in earnest, take up the cross of your race, help bear their burdens and though in the end you be crucified, yet will you thereby advance the interests of your own soul.

Every kind deed, gentle smile, or good thought is a chariot to bear you into the land of the sublime. I have dwelt much in this article upon this necessary habit of doing good, in order to reach the heights of "initiation," as I have met many who sought the divine powers but love not those tasks that are a part of our labor in the climb to the divine. Those who are willing to labor for the master eventually become masters. But you who are traveling the path selfishly change your life to one of unselfishness, or

sooner or later you too will either return to the ranks from which you came, unsatisfied, declaring the mystic fraternities impostors, or, overcome by the forces you would otherwise have mastered, end in despair.

Hark, the still small voice speaks; obey its kindly admonitions, and soon will you discover those paths that will lead you unto the land of peace and true happiness.

Yours in Virtue, Piety and Immortality,
ABOU TARTANO, 38. Δ

INITIATES

(Continued from last month).

for magic and the cabala⁶—two things apparently quite distinct—knowing why they do so. Magic, indeed, is an art and faculty whereby the elementary bodies, their fruits, properties, virtues and hidden operations are comprehended. But the Cabala, by a subtle understanding of the Scriptures, seems to trace out the way to God for men, to show them how they may act with Him, and prophesy from Him; for the Cabala is full of divine mysteries, even as magic is full of natural secrets. It teaches of and foretells the nature of things to come as well as of things present, since its operation consists in knowing the *inner* constitution of all creatures, of celestial as well as terrestrial bodies; what is latent *within* them; what their occult virtues are; for what they were originally designed, and with what properties they are endowed. These and the like subjects are the bonds wherewith things celestial are bound up with things of the earth, as may sometimes be seen in their operation even with the bodily eyes. Such a conjunction of celestial influences, whereby the heavenly virtues acted upon inferior bodies, was formerly called by the Magi a Gamahea,⁷ or the marriage of the celestial powers and

⁶Learn, therefore, Astronomic Magic, which otherwise I call Cabalistic.—*De Pestilitate*. This art, formerly called Cabalistic, was in the beginning named Vaballa, and afterwards Caballia. It is a species of magic. It was also, but falsely, called Gabanala, by one whose knowledge of the subject was profound. It was of an unknown ethnic origin, and it passed subsequently to the Chaldeans and Hebrews, by both of whom it was corrupted.—*Philosophia Sagax*.

⁷An object which received the influence and exhibited the sign thereof appears to have been termed Gamaheu, etc. But the name was chiefly given to certain stones on which various and wonderful images and figures of men and animals have been found naturally depicted, being *not* the work of men, but the result of the providence and counsel of God.—*De Imaginibus*. It is possible, magically, for a man to project his influence into these stones and some other substances.—*Ibid*. But they also have their own inherent virtues, which is indicated by the shape and the special nature of the impression.—*Ibid*. There was also an artificial Gamaheus invented and prepared by the Magi,

properties with elementary bodies. Hence ensued the excellent commixtures of all bodies, celestial and terrestrial, namely, of the sun and planets, likewise vegetables, minerals and animals.

The devil attempted with his whole force and endeavor to darken this light; nor was he wholly frustrated in his hopes, for he deprived all Greece of it, and, in place thereof, introduced among that people human speculations and simple blasphemies against God and against His Son. Magic, it is true, had its origin in the Divine Ternary and arose from the Trinity of God. For God marked all His creatures with this Ternary and engraved its hieroglyph on them with His own finger. Nothing in the nature of things can be assigned or produced that lacks this magistry of the Divine Ternary, or that does not even ocularly prove it. The creature teaches us to understand and see the Creator Himself, as St. Paul testifies to the Romans. This covenant of the Divine Ternary, diffused throughout the whole substance of things, is indissoluble. By this, also, we have the secrets of all nature from the four elements. For the Ternary, with the Magical Quaternary, produces a perfect Septenary, endowed with many Arcana and demonstrated by things which are known. When the Quaternary rests in the Ternary, then arises the Light of the World on the horizon of eternity, and by the assistance of God gives us the whole bond. Here also it refers to the virtues and operations of all creatures, and to their use, since they are stamped and marked with their arcana, signs, characters and figures, so that there is left in them scarcely the smallest occult point which is not made clear on examination. Then when the Quaternary and the Ternary mount to the Denary is accomplished their retrogression or reduction to unity. Herein is comprised all the occult wisdom of things which God had made plainly manifest to men, both by His Word and by the creatures of His hands, so that they may have a *true* knowledge of them. This shall be made more clear in another place.

and this seems to have been more powerful.—*De Carduo Angelico*. The student will understand that this would be identical with a genuine magnetised article at the present day.

CHAPTER V.

The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance, they affirm, may, by *purifications* and purgations, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to earth, and by a supreme magical separation, a certain perfect substance* would come forth, which is at length, by many industrious and prolonged preparations,^o exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetual and divine quintessence,ⁱ including in itself the essence of *all* celestial and terrestrial creatures. The Arabs and Greeks, by the occult characters and hieroglyphic descriptions of the Persians and the Egyptians attained to secret and abstruse mysteries. When these were obtained and partially understood they saw with their own eyes, in the course of experimenting, many wonderful and strange

*Purified Spirit in Man.

^oTraining and Development.

ⁱMan was regarded by Paracelsus as *himself* in a special manner the *true* quintessence. After God had created all the elements, stars and every other created thing, and had disposed them according to His will, He proceeded, lastly, to the forming of man. He extracted the essence out of the four elements into one mass. He extracted also the essence of wisdom, art and reason out of the stars, and this two-fold essence He congested into one mass, which mass Scripture calls the slime of earth. From that mass two bodies were made—the sidereal and the elementary. These, according to the light of nature, are called the *quintum esse*. The mass was extracted, and therein the firmament and the elements were condensed. What was extracted from the four after this manner constituted a fifth. The quintessence is the *nucleus* and the place of the essence and properties of *all* things in the universal world. All nature came into the hands of God—all potency, *all* property, *all* essence of the superior and inferior globe. All these had God joined in His hand, and from these He formed man according to His image.—*Philosophia Sagax*. Man, therefore, contains part of everything that *was*, that *is*, or that *shall be*. Herein is a mighty secret.

effects. But since the supercelestial operations lay more deeply hidden than their capacity could penetrate, they did not call this a supercelestial Arcanum according to the institution of the Magi, but the Arcanum of the Philosopher's Stone, according to the counsel and judgment of Pythagoras. Whoever obtained the stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons and fictitious titles, so that its matter might remain occult.² Very little or no knowledge of it, therefore, can be had from them.

²It is thus why so very much is written concerning the Philosopher's Stone by the old master and so very little understood. All, or nearly all, of them were from the outside schools instead of having passed the *true* Egyptian initiation. Through certain circumstances, an American—Dr. Keperling—was admitted to the Egyptian initiation up to their highest degree and was not only taught the Hieroglyphics of the Egyptian initiation, but the inner mysteries of the Ancient Religion.

THE END.

OUR BOYS, DURING ADOLESCENCE.¹

BY W. A. SMITH, M.D.

At no time of life are our boys so interesting as during the period of adolescence. Budding from boyhood into youth and manhood. It is a time when we least understand them, or they themselves. Parents will say, "we have watched, cared for and taught our boys, and still we can do nothing with them. They leave the home, and we know nothing that they do, or where they go; finally they announce the fact that they intend marrying." Others are not so considerate, but act and then speak.

Take the youth who is independent. We hear he has joined this Club, that Association, or some body of young men that *appeals* to him, showing a long-felt want has been satisfied, a desire that could not be satisfied at home. He must have an outlet for the something that is within.

Prominent among clubs for boys and young men is the Y. M. C. A. located in every city of any size.

We find our boys there—why? The Y. M. C. A. appeals to them because it touches on all sides,—physical, mental, moral, or body, soul, spirit.

It was suggested recently that a course of lectures be given on Personal Hygiene, the action and result of eating, sleeping, bathing, habits and exercise on the physical, mental and moral, touching on the soul and spiritual.

The first evening twenty-five young men (this number increased to sixty and over subsequently), ages ranging from 16 to 35 years, presented themselves, showing they expected to hear something they knew they lacked and would be of benefit to them.

¹This article by Dr. Smith will show the tendency of the times as nothing else can. Only a short time ago Bro. Smith was requested to lecture before the boys of the Y. M. C. A. of St. Louis, and accepted the call. The class started with something like an attendance of 30 and at a late writing he states that he had an attendance of 80 and had been requested to continue the lectures. He has also had a call to a large Y. M. C. A. in Illinois and another to lecture before a class of 150 boys in the Y. M. C. A. at Hannibal, Mo.

This is possibly one of the greatest works that a man can well undertake and the success attended shows that Bro.

To better understand what was to follow, the elementary canal in its entirety was described and explained, starting with the placing of food in the mouth, explaining mastication, deglutation and finally the process of assimilation of the food and how the nutritive qualities were transmuted into vital force.

Different kinds of foods, *i.e.*, animal, vegetable, fruit and nuts, were discussed and a detailed account was given of *how* the different foods, especially dead animal matter, affected different organs of the body—of the reaction on the mind, how it influenced the mind, and through *it*, the body.

The different temperaments were discussed, showing how different foods governed or controlled them, creating monsters that would control them eventually—physically, mentally and morally. It was shown in detail how the same foods retarded the growth of the body, physically, and following out the train of thought, how the body in a debilitated or run down condition affected the brain or mental faculties, also how a diseased brain naturally produced diseased or impure thoughts. How can a man (or woman either) think healthy thoughts if the body (or appetites) control the brain or mind?

How can a person know when they need a bath if the brain is not in a healthy condition? They bathe from a sense of "what will the other fellow say if he detects an odor emanating from me" rather than from a sense of duty, backed by a mind made and kept clear by the proper diet. It is said our habits regarding eating, sleeping, bathing and dressing are largely due to our environments.

Who is responsible for the existing conditions? If the conditions are not the *result* of thought, what made them? Someone *must* have *thought* and created or produced the conditions first.

If we can think, create and bring about conditions that affect us to our detriment, we *can* think, create and bring

Smith is the right man at the right place. All other Y. M. C. A.'s throughout the country should take notice of this great work and try to get capable men to give such lectures. We shall request that Bro. Smith take copies of his lectures, which can then be obtained by others.

If any Y. M. C. A. wishes to start such lectures, the "Imperial Order" will try and get them the properly trained men.

about conditions, that will be for our betterment physically, and by virtue of being in first-class condition physically, our minds must be in tune also, for if the result is the child of the thought, the thought was there first.

Again, if the body and mind are linked together, the highest that is in us, *i.e.*, the spirit, or controlling force, is also another link in the chain, binding *all* together. Now, with the spirit to guide and direct the brain, the brain controlling the body (or appetites), why can we not make our own environments by creating thoughts of the proper character?

A young man remarked, "he could not do without his pound of beef-steak for dinner;" another said, "he could not live without coffee," and so on down the list. (I wonder how these boys, and others, would exist if they were compelled to *live* on 10 to 15 cents per day—as I *know* some have had to do?) They simply admit they are weak, and that "the appetite" controls the brain, and not the brain the appetite.

So it is in many cases. We let the thoughts control or shape our environments and then complain.

Not long ago an annual report was read of the results achieved throughout our State Reformatories.

True, we have to contend with existing conditions. What caused the existing conditions? Were all victims of environments? Who caused the environments to exist? There must have been some hard thinking—in the wrong direction.

Some would say, "We cannot control our thoughts." Getting weak again, eh? If you cannot control your own thoughts, who is going to do it for you? If you can think one thing, you can think another, and why not a pure thought instead of the impure, the clean instead of the unclean, always right instead of wrong?

You say, "We are not all made alike—our temperaments and characteristics differ." Well? You say, "I am not responsible for what I am." Maybe not (I don't agree with you), but you *are* responsible for what you are to be, and what you create. During the cooler months, bathing is not indulged in to the same extent as in the warmer or summer months. The outside of the body needs as much thought as the inside.

Very few consider regular bathing essential—either summer or winter—some considering once a week in winter and twice a week in summer sufficient. Very few *know* we

breathe through our skin, or that if the skin was air-tight, we could not live.

In my work, I have often found clothing sewed on the child—placed there in the early fall and not removed until late spring—the mother being afraid the child would catch cold and be ill.

The above refers mainly to foreigners, although I have known some of the native born who did likewise. So convenient too. Happily a Y. M. C. A. boy soon outgrows the idea that water is scarce, and soon develops on all sides.

Attention was called to the proper selection of under and outside clothing, taking into consideration physical, mental and moral characteristics, selecting the best for ends to be attained.

As we become better informed on Hygiene, more attention is given to our sleeping quarters—as the larger part of our lives are spent in bed.

Too much cannot be said regarding sleeping—properly prepared rooms, sufficient ventilation, *enough* covers, not *too* many, firm, not hard mattresses, *no feathers*, to sleep on.

All the above have their effect on the human being toward the maintaining of a healthy body, healthy mind and, above all, healthy morals.

We would not for a moment think of sleeping with a sick person. Why? Afraid? Sure; sleep by yourself.

Finally, we gave a lecture on Hygiene and Phallic Worship—Ancient and Modern.

Ancient Phallic Worship was observed through a desire to acknowledge the divine or spiritual presence. It was noticed, like could produce like," and in those days man, or the masculine, was considered the highest product of creation. It was also noticed that the woman, or the feminine, was created as well, so both man and wo-man were linked together in thought and worshipped as being divine, for out of both came the highest type of creative thought.

To show their appreciation, they desired to perpetuate the idea by symbols, so they worshipped the Phallus and the Yoni, they seeing in them the cause or creation of a divine or God-like being. To bring out the idea better, pillars were erected, added to, modified, until finally the cross was accepted as representing both man and woman.

All these symbols were considered sacred—symbolizing the Divine *in* man, the God or Spirit.

We thus see how the idea or thought was created, finally symbolized, carried down from age to age until the present

day, when we have Modern Phallic Worship, how we create our thoughts and change or ignore the spiritual side or significance, using the baser metals for attaining our object, instead of transmuting them into pure gold.

Taking our boys from eight years up—Phallic Worship, modern style, abounds. The boy was followed up to manhood and finally marriage, treating on Sexual Hygiene, pertaining to both man and woman, the proper care of the body—physically, mentally, morally—showing how our *thoughts* affect the coming race—our boys and girls.

P. S.—All were intensely interested, as was evidenced by each lecture, lasting two to two and a half hours.

THE HOLY GRAIL.

Why is it that the golden cup we crave,
The sweetest of all we never drain?
From mystic birth-hour to the cryptic grave
Its gleam transcends us like a lost refrain.
Dear heart, within its magic chalice lies
The key to all that e'er has gone before;
Grieve not, its fathomed depth is Paradise,
Its dregs, the sands, of that immortal shore.
It is the burdens borne, the gropings lone,
The aspirations by thy faith set free,
In transmutation, wine life-giving, grown,
Within the golden bowl thy hopes shall see.
Its wondrous, gem-starred rim shines very near
When orphan woes are hushed upon thy breast;
Or when for justice rings thy message clear
A beacon to the lost or world-opprest.
Seek on, dear heart, the cup is almost won
When Brother Love to human kin is given;
And when before its shrine thy quest is done
Thy soul shall see the *opened* gate of heaven.

Mary Jessie Micklejohn.

ANSWERS TO INQUIRIES

To the Fraternity and all who are interested in the Ancient Order of Free Builders:

Those who have written concerning various matters relative to the Order will find some of the usual questions answered in the following. This is done so as to save an immense amount of correspondence and the ones interested will find in these papers many of the questions answered which they would otherwise ask.

One of the questions frequently asked is: "Who are eligible to membership?" This can only be answered in a general way as all will readily understand that no society could think of printing the exact requirements so as to cover every applicant. In general it may be said that the Order invites persons of a good moral character who believe in a Supreme Force which has created the universe and who by universal law regulates and governs that creation.

We believe that every atom of this creation, yea, every molecule bears a stamp of that Creator and has *within* its own self part of the divine plan. Believing, as we do, the universal scale through, and by, which the smallest and most obscure of this creation eventually reaches the highest importance in the scale of divinity, we hold that it is within the reach of mortal man to bring about such changes, and by living and building in harmony with those eternal laws, erect such a body as will not be subject thereafter to the laws of change, as operate on all inferior atoms and molecules of matter. Therefore, men are eligible to the first degrees of this Fraternity who are in search for wisdom and who desire such, not alone for their own advancement, but that they may benefit their race.

"Is the A. O. F. B. a purely occult fraternity?" This question, which is so frequently asked, will be answered in so far as the laws permit.

This Fraternity in its highest degree, is almost solely occult. In the first workings it is so in part, but as we recognize the fact that man in his present existence is as much a part of the great plan as in his future existence, we provide a social and benevolent side to the Fraternity, thereby enabling many unfortunate members to obtain such consideration in the time of distress as may be within the power of the Fraternity to render him. We hold that no one is qualified for membership who is not willing to minister unto his brother in the hour of distress. He who

cannot master that selfish spirit which so often makes one mortal hold himself "*more holy than thou*" how can he expect to master those kindred forces that threaten him in his climb to the *divine*?

"Are women eligible to membership?" Women are admitted on the same basis as men.

We must extend equal rights to all mankind. We must become truly equal or spiritual harmony cannot be established on earth. Love and wisdom jointly hold the keys to *true* spiritual liberty. Writes the Egyptian Master of the Order: "Christianity with its male gods and male popes, and male priests and male saviours, have run into burning our brothers at the stake, and creating an angry god, and bloody wars for the angry gods' sake, while the love element has been held in bondage to gratify man's lust and raise soldiers for the fighting ones. This never can be remedied until the creative powers of love and wisdom are spiritually harmonized." We must agree with our exalted brother.

"Do the Supreme Temple Officers only confer the degree work?" No, each subordinate Temple confers its own work in accordance with the laws and ritual. This was a typographical error in the April number of THE INITIATES and should have read: "The degrees under the jurisdiction of the Supreme Temple are 38. First Temple consisting of 1-2-3. The Second Temple from 3rd to the 10th. Third Temple from the 10th to the 20th. Fourth Temple from the 20th to the 30th. The last 8 degrees (that is, from the 30th to the 38th degree, inclusive) are only conferred by the Supreme Temple when in session.

A number have written, asking how they may know that they will not be rejected should they apply for membership. There is no possible way to know this, except to try and await results. This rule applied to all those who to-day have reached the highest degrees of the Order, as no one can foretell whether or not they would be rejected.

As it seems that many fear rejection, I would say to you, no one aside of a member of the Fraternity can ever know this, unless you choose to make it known; the Fraternity is secret in *all* its workings.

Another frequent query is: "Does this Fraternity have hours or a special time of the day for silent meditation as do many occult societies?" Queries along these lines cannot be answered fully. It suffices to say, those who thoroughly imbibe the true spirit of the Fraternity at all times send love to all, as this should be a part of their very existence,

for by so doing can they only expect to receive the vibrations of peace and harmony. A man cannot send forth thoughts of envy, hatred and malice and expect *that* vibration, after traveling its cycle, to come back to him one of joy any more than the sower who should scatter seeds of thistles can expect a harvest of grain. "As ye sow so shall ye reap" applies to your thoughts as well as to your deeds.

"How often does each subordinate Temple of the first three degrees hold meetings?" By virtue of our laws all Temples of such meet monthly, the time regulated by the secret rules, as well as place of location.

All members are hereby given notice that the Supreme Recorder will send out no more of the Digests as have been in use heretofore. A new one is being compiled which will include all later acts, rules and regulations, together with such other matters as relate to the workings of the meetings, ceremonies, etc. After the same is ready for distribution a notice will be given the Temples under this jurisdiction.

"What emblem does the Fraternity wear?" The emblem usually worn is a crescent and an owl.

Any additional information will be furnished prospective members upon request, either personally, by letter or through the columns of THE INITIATES.

DR. IRA L. KEPERLING, 38^A

Exalted Master, A. O. F. B.

NOTE.—Correspondence may be addressed to Dr. Keperling, "Beverly," Richland Center P. O., Pa.

HERMETIC BROTHERHOOD

TEMPLE TALKS

Planes of Consciousness.

In my last paper I spoke of the soul as being a vehicle for the spirit in the perfecting and individualization of the spiritual or Christ-man.

This requires a hint of explanation. The soul is always pure spirit but it is of the substance aspect of the divine manifestation, whereas what we designate as spirit is of the energizing aspect of the divine manifestation.

God is One, but divinity in action is, to us, inconceivable unless we predicate something to be acted upon; hence the appearance of duality.

Further: Action not only requires something to be acted upon, but it requires a result or a consequence of the action itself; hence the divine in manifestation has not only the appearance of duality but also the appearance of trinity.

In reality, all is one, but as our finite minds can only grasp a limited portion of the problems of infinity, in order to satisfy our mental craving for an explanation we reduce it to finite terms and speak of these factors as appearances.

We speak of the One as having the aspect of Father-Mother and in assigning a place to soul we refer it to the motherhood aspect, while in speaking of Spirit we place it in the Fatherhood aspect; consequently, in the evolution and manifestation of the divine man the soul has, mystically, the position of Mary, mother of Christ. This is one of the most beautiful topics in the whole range of Mystic Philosophy and it will be taken up and treated more in detail later on.

10. Consciousness as applied to the organic Kingdom has its beginning in what is popularly called "the divine spark" that is said to dwell in every form of life. Each separate cell is a center of consciousness, a cell soul so to speak and the polarization or focusing of all the cells to a central point is what makes the aggregate consciousness of the organism. This is the reason why centralization and complexity of physical organization is the measure of the degree of the consciousness of the organization.

Further: Inasmuch as the cell consciousness is developed in degree and character adapted to the requirements or functions of different organs, *i. e.*, the consciousness of muscle cells, the lung cells, the blood making cells, etc., etc.,

each class being developed and specialized on different lines and to a high degree of special efficiency, it follows that the "Congress" formed by the polarization of all their "cell souls" to a central assemblage, the harmonious union of all these "divine sparks" will produce an individual consciousness which will be far more capable, comprehensive and powerful than would be indicated by the sum of their separate capacities for, by the union of all these potentialities in one, an additional power or intensity of focalization is acquired that raises the aggregate to a higher plane of efficiency that in effect transcends them all.

11. One individual is more potential than another simply for the reason that his vehicle of expression (physical body) has greater specialization and complexity developed to a higher degree of efficiency and all massed in a central organ of greater and finer capacity. This organ is called the brain. For example, a person born blind is limited in consciousness; light exists for all but he cannot cognize it because his organic limitations prohibit him from relating himself to it.

12. The individualization of consciousness is cumulative. Life on each plane of consciousness develops the power to apprehend the life of the plane next above. States of consciousness depend upon our perception. If we could develop a new sense we would come into a comparatively new world of sensation, and until we do begin to develop such a necessary sense we cannot relate ourselves to anything higher than the plane on which we dwell. This is the reason that "the natural man knoweth not the things of the spirit." In order to acquire knowledge of spiritual things we must enter into a "life of relation" with a spiritual environment. This is the reason why "faith" is spoken of by the Master as being necessary as a beginning in spiritual life and faith has its root in inherent consciousness and is therefore a very reasonable thing to exercise.

13. Until we become masters and dwellers on the upper plane we must of necessity lead a seemingly dual life, for we cannot become dwellers on the higher plane until we have become understandingly acquainted with it. In the meantime the process of overcoming and gaining the mastery over the lower condition is constantly going forward.

The criticism so freely voiced regarding the shortcomings of struggling Christians is very unjust and has its seat in gross ignorance. The child must creep before it can walk

and the attempt at walking brings many a fall, yet in time the child overcomes and demonstrates his mastery, in the interval it is unjust and ungenerous to multiply discouragements.

Until we know more ourselves, and understand the "things of God" better and more correctly, our greatest present need is less arrogance and more charity, and we should remember that the individual that has mastered the physical environment and the vehicle of his expression in it, has no more need of earth contact; he has acquired the "Wedding Garment" and it is fit and proper that he take his place in the upper room. Doctor Jekyl and Mr. Hyde in a more or less modified form are factors of progress, always have been and always will be until creation shall have accomplished its perfect work.

14. Consciousness is the gateway through which God makes himself known to all those who have made themselves capable of knowing Him, and educated and spiritualized manhood always had been and always will be His vehicle of manifestation. It is literally and scientifically true that such are, in fact, "the Temples of the Holy Spirit."

Professor Le Conte, of blessed memory, says:

"The objects of nature are objectified, eternalized, materialized, states of divine consciousness."

"God is immanent—resident in nature. Nature is the house of many mansions in which He forever dwells. The forces of nature are different forms of His energy, acting directly in all times and places."

"The laws of nature are the modes of operation of the divine energy. Inavailable because He is perfect. No other view is any longer tenable."

With fraternal greetings,

SOLARIUS.

PRAYER.

LEO TOLSTOY.

One cannot pray for external events, such as that it might rain, or that an individual loved by me might remain alive, or that I should keep healthy and not die, for these events occur according to laws established by God once for all, and so established that if we act as we should they are always beneficial. It is just the same as if a good man has built a house with substantial walls and roof, which shelter me, and capriciously desire to enlarge or alter the position of the walls, and ask for this.

As to one's *inner* perfection, one cannot pray for this because everything necessary for it has been given us, and it is neither possible nor needful to add anything more.

But because petitionary prayer has no meaning, it does not follow that one cannot or should not pray. On the contrary, I believe it is impossible to live well without prayer, and that prayer is the necessary condition of a good, peaceful, and happy life. The Gospels indicate how one should pray, and what prayer should consist of.

In every man there is the divine spark, the Spirit of God. Every man is the son of God. Prayer consists in calling forth *in one's self the divine element while renouncing all that is of this world, all which can distract one's feelings.* (Mohammedans do very well when they shut their eyes and ears with their fingers on entering their mosques or beginning to pray.) The best method is the one Jesus teaches: to enter *alone into one's chamber and lock the door*, i.e., to pray in complete solitude, whether in a room, a wood, or a field.

Prayer consists in renouncing all that is of the world, external, and evoking in one's self the divine *part* of one's soul by throwing one's self into it, entering by it communion *with Him of whom it is a part*; recognizing one's self as the slave of God; and testing one's self, one's action, one's desires, according to the demands not of the external circumstances of the world but of this divine part of one's soul.

And such prayer is not an idle sentimentality and excitement, such as is produced by public prayer with its accompaniments of singing, images, illuminations, and exhortations—but is always a help to life, reforming and directing it.

Such a prayer is a confession, a test of one's past actions, and an indication of the direction of one's future actions. Suppose I have been insulted and have an ill-feeling to-

wards the man, and desire evil to him, or do not wish to do him the good I could; or else suppose I have lost my property, or a dear one; or am living and acting not in accordance with my faith. If I do not pray in the right way, but continue to live superficially, I shall not be delivered from the painful feeling of ill-will to the one who has insulted me. So also the loss of property or of the dear one will poison my life. And preparing to act contrary to the demands of my conscience, I shall feel uneasy. But if I test myself before my soul and before God, all will change. I shall condemn *myself*, not my enemy, and shall search for an opportunity of doing him good; my losses I shall accept as a trial, and try to bear submissively. And thus I shall find consolation, and shall see my way clearer for my actions; shall not, as before, conceal from myself the inconsistency between my life and my faith, but shall endeavor with repentance to bring them into harmony; and in this effort *I shall find peace and joy.*

But, you ask, in what should prayer consist? Jesus has given us a model prayer in "Our Father," and this prayer reminding us of the essence of our life (which consists in being in accordance with the will of the Father and obeying it), and of our most usual sins; condemnation, or not forgiving one's brothers; and above all, of the dangers or snares of our lives—this remains until the present time the best prayer, and the most complete, of all which I know.

But besides this prayer, true solitary prayer also consists of all which in the words of other wise and righteous men, or in one's own, brings the soul back to the consciousness of its divine source, to a more vivid and clear expression of the demands of one's conscience, *i.e.*, of one's divine nature. Prayer is a test of one's present and past actions, according to the highest demands of the soul.

So that I not only do not reject solitary prayer, which re-establishes the divinity of the soul, but I regard it on the contrary as a necessary condition of spiritual (true) life. I reject petitionary prayer and public prayer with its singing, images, candles, and even theatricalities, as sacrilegious. I often wonder how this public and petitionary prayer can exist among men calling themselves Christians, when Jesus clearly and definitely said that one should pray in solitude, and that you should *not* ask for anything because before you open your mouth "your Father in heaven knoweth what ye need."

As to myself I will say—without at all thinking that this

is good for all, and that all ought to do so—that I have long ago contracted the habit of praying in solitude every morning, and that this my daily prayer is as follows:

Our Father who art in heaven, hallowed by thy name. And after this I add, from the Gospel of John: Thy name is *love*, God is *love*. He who abides in *love* abides in God, and God in him. No man hath seen God anywhere, but if we love one another then He abides in us, and His love is fulfilled in us. If any man say "I love God" but hateth his brother, he is a liar, for he that loveth not his brother whom he sees, how can he love God who he hath not seen? Brothers, let us love one another; love is from God, and every man that loveth is from God and knoweth God, because God is *love*.

Thy kingdom come. And I add: Seek ye the kingdom of God and His righteousness, and all the rest will be added unto you. The kingdom of God is *within you*.

Thy will be done on earth as it is in heaven. And here I ask myself whether I really believe that I am *in* God and God *in* me? And do I believe that my life consists in increasing love *in* myself? I ask, do I remember that to-day I am alive, and to-morrow dead? Is it true that I do not wish to live for personal desires and human glory, but only for the fulfillment of the will of God? And I add the words of Jesus from the three Gospels: Not my will, but Thine; and not what I desire but what Thou desirest; and not as I desire but as Thou desireth.

Give us this day our daily bread. I add: My food consists in doing the will of Him that sent me, and completing it. Deny thyself, take up thy cross for each day, and follow me. Take my yoke upon you and learn from me, for I am meek and humble in heart, and you will find peace for your soul. For my yoke is easy, and my burden is light.

And forgive us our sins as we forgive those who sin against us. I add: And your Father will not forgive you your sins unless each one of you forgive his brother who has sinned against him.

And lead us not into temptation. I add: Beware of the temptations of the flesh, of ambition, of ill-will, of gluttony, adultery, human glory. Do not give your alms before men, but so that your right hand does not know what your left is doing. And he is not meet for the kingdom of God who having taken the plough looks back. Rejoice when thou art abused and humiliated.

But deliver us from evil. I add: Beware of what issues

from the heart: evil thoughts, murders (every ill-will towards men), thefts (profiting by what one has not earned), adultery (even in thought), false witness, slander.

I conclude the prayer again with the words of the Gospel of John: "And we know that we have passed from death into life if we *love our* brother. He that loveth *not* his brother has *not* eternal life abiding *in* him."

So do I daily pray, adapting the words of this prayer to my actions and my spiritual state.

But besides this prayer I pray when I am alone with myself. I read the thoughts of wise and righteous men, not only Christian and not only ancient; and reflect, searching out before God the evil *in* my heart, and trying to extract it. I also endeavor to pray during the daily round of my life when I am with men and women and passions are getting hold of me. It is in these cases I try to recall to mind all that took place in my soul during my solitary prayer; and the more sincere that prayer was, the easier it is to refrain from evil.

This is all I wished to tell you about prayer, in order that you should not think I reject it."

My brothers, it were well that you followed Tolstoy in his prayer and follow it, *not only in letter*, but in spirit. Especially should all those of the Imperial Order remember this prayer.

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

(Continued from last month)

with some malignant ailment when killed, and are *always* impregnated with uric acid and other toxic waste products even when they are healthy. More than 50 per cent. of the cattle of Great Britain are tuberculous; they suffer from a form of Cancer, and from Anthrax, Swine-fever, Pleuropneumonia, Sheep-scab, and Foot and Mouth Disease; and they are also infested by parasites of various kinds. Outside our great cities there is no meat-inspection at all worth mentioning, and the public are ignorantly eating, and feeding their children upon, *garbage*, with dire results.

4. Flesh-food is the chief cause of Dipsomania. In countries where carnal diet is not habitual the Drink Problem is virtually unknown. Fruitarian drunkards are conspicuous by their non-existence, and it has been demonstrated, in the Inebriate Homes of the Salvation Army and elsewhere, that the worst dipsomaniacs can be speedily cured by a well selected and nutritious fruitarian dietary.

5. Three-fourths of our Poverty and Crime are the consequences of Intemperance, as admitted by our chief Statesmen, Statisticians, and Social Scientists, therefore the importance of Food-Reform as a preventive of these evils is obvious. When men are properly nourished upon non-inflammatory diet, that is rich in proteid, and nerve and tissue-building substance,—such as nuts of all kinds and their products; cereal foods (wheatmeal, oatmeal, macaroni, rice, etc.); legumes (haricots, lentils and peas); fruits of every sort; and dairy produce (cheese, milk and eggs), they do not crave for strong drink, nor are they in danger of taking alcohol to excess.

6. Carnal diet tends to make men, and other creatures that are fed upon it, pugnacious, quarrelsome, and blood-thirsty; whereas, the non-carnivorous nations have always been noted for their peaceable dispositions. A general return to man's natural fruitarian dietary would eliminate the War-Spirit entirely, and thus tend to hasten the Coming Era of Universal Peace and Brotherhood.

7. The consumption of flesh-food necessitates the infliction of an appalling amount of pain and cruelty, and death

by violence in its most brutal forms (unmitigated by pity, consideration or mercy) upon at least a million large animals every day in what are called Christian countries. Cattle cannot be reared in vast numbers, transported and butchered, without such suffering; and as the carnivorous habit which involves such brutality and bloodshed is quite unnecessary, it is morally indefensible and discordant with the spirit of humaneness and true Christianity.

8. The carnivorous habit involves the brutalization and degradation of thousands of men, women, and boys, through their employment in most revolting forms of work (viz., butchery and offal cleaning, etc.). It also brings upon their posterity abnormal evil and homicidal tendencies, thus inflicting upon society in general much suffering and loss.

9. The adoption of a natural and fleshless dietary will create an immensely increased demand for agricultural labor. The land will support about eight times as many men when devoted to the production of fruit, cereals and market garden produce, as it will when used for bovine culture. Thus the alarming evils of rural depopulation and the overcrowding of cities will be rendered possible of alleviation. "Back to the land" is the only real remedy for the sorrows of slumdom, and for our racial deterioration; and a national Food-Reformation is essential as a preliminary step to this.

10. Flesh-food hinders man's spiritual growth and evolution; it tends to hold him down to the carnal and material plane of thought and consciousness, to make him cruel, ruthless and predatory, and to obscure his spiritual vision. Consequently, the Food-Reform Movement merits the consideration and support of all religious and philanthropic persons, for it will remove the greatest barrier that hinders the attainment of the Christian ideal.

SIDNEY H. BEARD.*

*Sidney H. Beard is the Founder and Editor of the "Herald of the Golden Age," the greatest and *only* real Humanitarian magazine published. Mr. Beard has given all his time and his means for the great cause and is doing more than any one man for the unnecessary slaughter of our fellow creatures for the use of food, in the cause of so-called science, etc. All those interested along this line, and all should be, should write for copies of the magazine, addressing Mr. Beard at Paignton, England.