

Vol. II

"The Rosicrucian Brotherhood"

No. X

# "THE INITIATES"

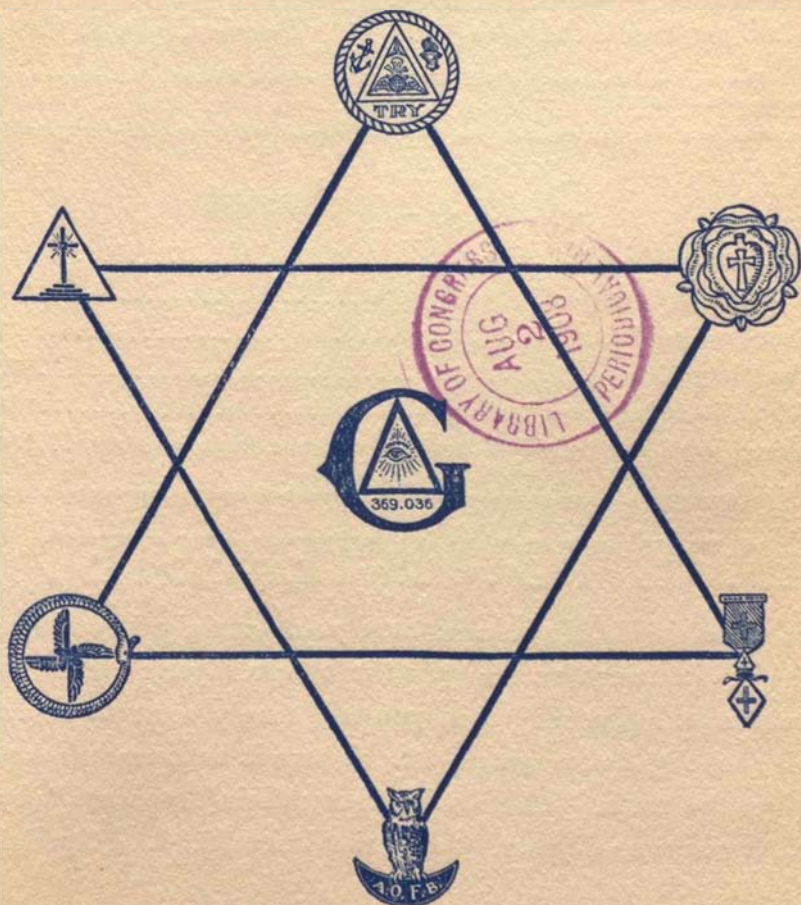
A Rosicrucian Magazine

VOL. I

AUGUST, 1908

NO. V

OFFICIAL ORGAN OF



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# "THE INITIATES"

A ROSICRUCIAN MAGAZINE

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## Contents For August

The Rosicrucians.....	117
A Greeting from the Higher Spheres.....	124
Concerning "Law".....	128
The Holy Bible.....	132
Where Love is, There God is.....	134
Metaphysics and Universal Brotherhood the Imperial Order...	138

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## ARE YOU INTERESTED

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# THE INITIATES



VOL. 1

ALLENTOWN, PA., AUGUST, 1908.

NO. 5

## THE ROSICRUCIANS (THE OUTER COURT) WHO AND WHAT WE ARE. HONOR, MANHOOD, GOODNESS. TRY.

The normal will is rendered a mighty and powerful engine for positive good. You cannot deceive a *true* Rosicrucian, for he soon learns to read you through and through, as if you were a man of glass; and he attains this power by becoming a Rosicrucian only; nor can it be had through any other means. The Temple teaches its acolytes how to rebuild this regal faculty of the human soul—the *will*; how to strengthen, purify, expand, and intensify it; and one of the first results observable after a man has become a *true* Rosicrucian, is that his vanity grows smaller by degrees, and beautifully less, for the first thing he fully realizes is that all he knows would probably make quite a large book, but that all he does not know would make a book considerably larger, and therefore sets himself to learn. Where there is a will there is a way; and after getting rid of *self-conceit*, the man *finds himself increasing in*

*mental stature by imperceptible gradations, and finds himself a learned man by a process which he cannot fairly comprehend, and one which is neither appreciated or known outside of the fraternity.*

As a consequence of travelling on this *royal* road to knowledge, the Rosierucian soon learns to despise the weakness of wickedness, not by reason of any long-faced cant being poured into his ear, but because he finds out practically that manhood and virtue are safe investments, while badness or meanness won't pay. It is the universal testimony of all who have become *true* Rosierucians, that within its symbolic walls there is a deeply mysterious influence for good pervading its atmosphere, under which every man of the Order becomes rapidly but normally *individualized* and intensified in character, manhood, and influence.

VII. The doors of the lodges are never closed against the honest, honorable or aspiring man; nor can any earthly potentate, no wielder of an empire's sceptre, no wearer of a kingly crown, gain admission by reason of his eminence; for though he be a king, he may not be a *man*, a title far above all others on the earth—a title nobler than any other ever earned by mortals. We Rosierucians are proud of our eminence—and justly so—for we are a *brotherhood of men*; and recognize *manhood* as the true kinship; hence we honor that man highest who knows the most, and puts his knowledge to the highest and noblest uses, not only towards his brothers, but in any field on the world's great garden, for are not we all brethren? Does not the great God rule over and love us? Even so. No man can enter our doors by reason of his wealth, for riches, unless put to manly use, are detrimental, bad, positively injurious. No man can enter our doors by reason of his fame, politics, or religion. The Order has nothing to do with a man's politics or religion, and it matters not what a man's creed is, so long as he is a *man*. The Baptist is welcome, but not *as* a Baptist; and so on with men of all other faiths. No religion, no faith, no politics can be discussed from our platform, nor will their introduction be tolerated one moment. We accept



men of all creeds, except such as outrage decency, manhood, sound morals, and public order. No man is barred out of our Temple by reason of his poverty, for physical beggars are often kings in mind. All we ask or seek for in a man is *honor, honesty*, and ambition to *know more and be better*.

Usually the lodges of the Order meet twice a month to hear lectures, exchange courtesies, thoughts, news; to listen to invited guests, debate questions of art, science, and philosophy; to mutually inform and strengthen each other; to investigate any and all subjects of a proper nature, and to cultivate that manly spirit and chivalric bearing which so well entitles their possessor to be called *a man*. These are a few of the good things of the Rose Cross. We seek no man—men seek us. Our facilities for obtaining knowledge and information on all subjects are, as may well be conceived, unsurpassed—unequalled.

### RULES AND REGULATIONS OF AN OUTER CIRCLE.\*

Adopted in the Supreme Grand Lodge, held at San Francisco, Cal., February 13, 1875, and readopted at the Supreme Grand Lodge, held at Philadelphia, Pa., April 29, 1895.

#### ORDER OF BUSINESS IN A LODGE.

- 1st. Greeting of each other and respects to officers.
  - 2nd. Reports of last meetings and of work done.
  - 3rd. Suggestions, nominations and actions thereon.
  - 4th. Balloting for proposed members.
  - 5th. Initiations.
  - 6th. Lectures, debates, *music*, or remarks.
  - 7th. Lodge business, conversation, adjournment.
2. All Temples or Lodges shall meet at least once in each month. Music, if at all possible, shall be a special feature of all meetings. Lectures should also be encouraged. No religious discussions dare take place. That is, no argu-

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\*All those wishing to form a Lodge or Temple in the Outer, must first be members of the Imperial Order. First the *Inner* and then the Outer.

ments in regard to which religion is best. All religions may be taught, but no discussions may ever take place as to which is best. To hold such discussions is sure to mar the harmony of the Temple, which no true brother will ever do. The breaking of the law will result in forfeiture of charter.

3. No Temple shall assemble and conduct labor unless it is properly guarded both inside and outside of Temple. Any Temple which shall fail to do so shall, upon sufficient evidence being produced to the Supreme Grand Master, have its charter revoked indefinitely. No Temple shall hold a regular meeting unless there be present at least four (4) brothers.

4. No labor or worship of the Temple shall be conducted in the absence of the Master of the Lodge. The work or worship may proceed in the absence of any other officer so long as the required number are present.

5. The decision of the Master of the Lodge in any matter whatsoever regarding the ruling of the Lodge or Temple (aside of such matters as are voted for) shall be final, and no appeal can be made except to the Supreme Grand Master. No Master of a Temple can be tried by his Lodge and all complaints shall be drawn up in writing and presented to the \_\_\_\_\_, who acts as Secretary of the Lodge, who shall (if properly signed by brothers bringing the charges) attach the seal of the Lodge after which it must be forwarded to the Supreme Grand Master. This will then be acted upon after investigation, by the Supreme Grand Temple at its next Convocation.

6. All applicants for admission into the Lodge shall be no less than 21 years of age, of good moral character, and must first be a member of the Rosierucian Fraternity. Nor shall any man of immoral character, a drunkard, a libertine, nor a person who may be a member of anything in which a confession is demanded and which would require an exposure. No application shall be accepted from such person and all members shall be exceptionally careful in accepting applications for membership.

7. No person of unsound mind, or one who has at any time been confined to any institution for the care of the insane, or has at any time been treated or believed to suffer



from periodical attacks of any mania whatever, be admitted a member of any Lodge or Temple.

8. *Epecially* shall no man who has seduced woman, caused her to bring forth child and forsook her, failing to provide for it, ever be made a member. He who brings in such application, knowing it, shall himself be expelled. No application shall be accepted from any one who does not believe in a Supreme Force, the immortality of the soul and the brotherhood of man. These are most absolute laws and must not be broken in any manner, shape or form.

9. All balloting for admission of a candidate shall be done secretly by the use of the ballot box in order that no brother may know how another brother may have voted. In the use of a ballot box a sufficient number of black and white balls shall be on hand in a secret place. Each brother, one at a time, secures the ball to be used and placed in the box. Black reject, white elect. One black ball shall be sufficient to reject any applicant. When one or two black balls shall be cast and the Master of the Lodge having counted and informed the Lodge of the same, a reballot may be taken. If they again turn up for rejection of the candidate, he shall be declared rejected, and shall so be notified secretly by the brother who secured the application or such other person as may be named by the Master of the Lodge. This shall be done secretly and no brother shall make mention of it to any person who is not a member of the Lodge. Any brother who shall make it public may be tried by his Lodge for a breach of the Secret Code.

10. It shall be the duty of each acting Secretary to make out a report of each candidate accepted, including age, residence, occupation or profession, date of acceptance, etc., and forward the same to the Supreme Grand Master. Failure to do this means forfeiture of the charter. A full record of each candidate rejected shall be forwarded to the Supreme Grand Master, which will be kept in a separate book provided for this purpose.

11. The fee for membership, etc., is a private matter and will only be discussed between the Supreme Grand Master

and the Master of the Lodge or Temple. *No fee can be returned to an applicant after he has been accepted.*

12. No applicant shall be made a member who has not been thoroughly investigated as to his fitness, by a committee appointed for the purpose by the Master of the Lodge or Temple, and who has been balloted for in proper form. All investigations shall be as thorough as is possible. *A man who is known to break any promises that he makes shall not be accepted under any circumstances.*

13. No brother shall bring undue influence to bear upon any person in order to bring such person into the Order. Nor shall any brother pay the application fee for another.

14. A member of the Temple may be suspended for any violation of the laws by the Master of such Lodge or Temple, or by a vote of the Temple assembled, or by the Supreme Grand Master from whose decision there is no appeal.

However, no brother so suspended, unless he has divulged the secrets of the Order, even if expelled, shall be wholly deprived of temporary assistance, in the hour of grave want.

No member who has been suspended for any cause whatever, shall be permitted to visit a Temple or Lodge or be entitled to the full charity of the Order while thus suspended.

15. A brother may be suspended for coming into the Lodge in a drunken condition. He may be suspended for cursing; for abusing wife or family; for cheating any known person, and for many other such things unbecoming to a *gentleman*, and if he repeats the offense he shall be expelled without any opportunity of being reinstated.

16. Any member who shall refuse to pay the stated assessments laid by the Temple or Lodge for a period of time as provided in the By-Laws of each Lodge, may be suspended, after said member has officially been notified of said indebtedness and fails to contribute to said support of Temple or Lodge. Any brother who has become indebted to the Order and who has for this reason become suspended,



may be reinstated at any regular meeting of the Temple by making application one month previous and paying indebtedness to the acting Secretary of said Temple and declaring his desire to again become a member of the Temple. After said suspended brother has made the necessary preparation as provided, it shall be announced by the acting Secretary at a regular meeting and upon a clear ballot he shall be considered elected and so informed.

17. All members shall, as near as possible, confirm to the rules regarding what to wear in the Lodge or Temple. This rule is, that all brothers shall, if at all possible, wear the Prince Albert coat, in black, and white tie. They shall discuss nothing of a business nature in the Temple except that which belongs to the Lodge and shall behave towards each other as men should in any religious institution and especially in a Temple of the Rose Cross.

18. The guide as to their moral behavior is found in "The Rosicrucians; their Teachings," a copy of which will be found in all Lodges or Temples.

19. All officers shall be elected yearly except the Master, who retains his office so long as he is considered proficient by the Supreme Grand Master.

20. Notice of said election shall be given at least one month previous to the date of election and shall be announced in the Temple meeting one month before such election.

21. These are the *written* rules. All other rules concerning the officers, work, charter, etc., are only given by the Supreme Grand Master to the Master of the Lodge or Temple when such Lodge or Temple is formed. Any additional instructions given to the Lodge or Temple *must* be obeyed under penalty of forfeiture of charter and all rights.

### MOTTO.

He who enters here must be a *man*. He must put aside all prejudice and bigotry. Must believe in the Fatherhood of God, the Immortality of the Soul and the Universal Brotherhood of Man and be willing to believe and accept it as a fact that there are men equally as good in other than his own organization.

THE END.

## A GREETING FROM THE HIGHER SPHERES.

And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars.—Revelation 12:1.

And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.—Revelation 12:5.

Ancient Egypt, land of mysteries, send a voice from thy dim years,

Tell me, if thy guarded wisdom, perished with thy hopes and fears.

Isis, lift thy veil and teach me, ere the gentle hand of sleep, Wafts me to the realm of shadows, where the stars their vigils keep.

Even now, I hear the murmur, of the Nile on Egypt's shore—

Sighing for a fallen sceptre, that was lifted nevermore.

And I see a dim, old temple, lit with Luna's silver beam—

Gleaming in its misty radiance, like a temple in a dream.

While the little white-robed maiden, with a lotus in her hand,

Speaks to me from out the silence of that temple's silvery strand.

“Didst thou call, O seeking mortal—why from heaven's spotless shore—

Hast thou brought my happy spirit—dost thou aught of me implore?”

Nay, sweet maiden, I was dreaming of old Egypt's vanished race.

“Aye,—and Isis' name you whispered, ere thy thoughts swept starry space.”

Tell me, little sweet-voiced maiden, what was Isis' name to thee?

That from long-forgotten ages, comes this wondrous sign to me?

Knew thou aught of Egypt's wisdom, hath thy foot lost archives pressed?



"Aye,—but not to *me* is given to reveal where secrets rest."  
Speak, O daughter of the Pharaohs, speak the truths thy  
soul must know;

For though heaven long hath claimed thee, thou didst love  
the long ago!

"Nay,—I bear the seal of Isis—*Silence*—deep within my  
heart,

'Til the seeking world is *ready* for the truths we shall  
impart."

Tell me then, O child of Silence, what immortal hopes were  
thine,

When with arms outstretched you pleaded at the Mother's  
sacred shrine.

Did the Holy Child inspire thee, when thy soul's outpouring  
there,

Like a snowy dove ascended, through the lotus-scented air?

"Mortal, angel voices whispered of the blissful Pool of  
Rest,

Where the soul's boat drops its anchor, in the harbor of the  
Blest."

"I forsook the Star whose radiance is the solace of all tears,  
Posing o'er a Manger Cradle, ever more to light the years.  
Only one—the Son of Mary—found the centre of that Star,  
Yet to *each* shines forth its promise from the Mountain-  
height afar."

"O, my brother, seek the Highest; there bides all thy soul  
may crave.

Mark the lotus' patient pathway, ere it blooms upon the  
wave.

Like its sun-kissed heart unfolding through the mire and  
lonely night,

Doth the soul through earthly passions seek the Star's per-  
fected Light."

"This, the High Ones bid me tell thee, that the seers' and  
martyrs' dream,

Hath withstood the hour of darkness, and become earth's  
truest theme.

That again the Holy Mother, holding close the Child Divine,

Points beyond the vale of shadows to that Mountain's starlit shrine."

"I must go—but when thy spirit would learn more of that pure Flame,

That hath guided seers and saviours—breathe again Her mystic Name—

And I'll come with winged footsteps though I leave that radiant sphere,

Where I kneel beside the Master and His holy teachings hear."

"And, my brother, trust the Father, as we trust Him there above—

For in Him all life doth centre, and His Law is Perfect Love.

Yea, though I should speak forever, these the Words of Life I'd tell—

Dear ones, '*Love ye one another!*' Peace be with thee, farewell."

Vanished is the wondrous vision to the silent, unseen shore, But the lifted Veil of Isis shall unfold forevermore.

Isis, guide me to the Father, walk beside me all the way—

'Til within the Four-square City I behold the Perfect Day.

MARY JESSIE MICKLEJOHN.

### *Members of the Hermetic Brotherhood,*

Comrades:—On April 18, 1906, the earthquake and fire that practically destroyed San Francisco, broke up the headquarters of the Brotherhood, and awaiting the rebuilding of the city, headquarters was temporarily transferred to Alameda, California. Later the Elder Brother moved to Los Angeles, Southern California, to enlarge the field of the Brotherhood.

At the fifteenth annual Convocation held in Alameda, California, March 22, 1908, the subject of re-establishment of headquarters was earnestly and thoroughly discussed and after mature deliberation and full realization of the issues involved it was unanimously

*Resolved*, That the permanent headquarters of the Her-



metic Brotherhood be established in the city of San Francisco, California, at the earliest practicable moment.

Pursuant to this determination the Elder Brother was recalled and the premises No. 270 Fair Oaks Street has been secured, the furnishing and refitting necessary has been accomplished and the Society is now regularly installed where it will stay until its growth demands more suitable quarters.

The membership is pledged to sustain this work by liberal contributions, both active co-operation and financial aid, and it is confidently expected that every member will do his or her utmost to see that the work is carried on in a manner entirely creditable to the cause.

Our working force has been disorganized and scattered, but the immanent of the faithful is entirely loyal and they are imbued with an irresistible determination to fix the standard of attainment at a still higher point than it has ever been placed before.

To this end we ask your co-operation and support, and we trust that you will recognize the necessity of a prompt and generous response.

Thanking you in advance for the co-operation that we feel sure you will give, we remain,

With fraternal greetings,

FRANCESE I. ROGERS,  
GEORGE R. TUTTLE,  
LYMAN A. DARLING,  
*Executive Committee.*

## CONCERNING "LAW."

The popular conception of the character of God and the interpretation of His mode of action in the manifest universe has been greatly modified during the last five decades and while the authorized standards of theological philosophy have not been radically changed, for the reason that such lines of thought are naturally conservative and deliberate, it still remains true that the advance in general knowledge, particularly in physics and chemistry, has induced an increased liberality of thought and expression among members of the Christian Church, as well as among all classes of investigators and thinkers. This is particularly apparent in the spread of so-called "new thought" among all classes and specially by its invasion into the ranks of the Church itself. To such an extent is this true that very many of the most sincere and earnest Christians are open in their advocacy of a restatement of the standards of belief.

Fifty years ago the statement made by LeConte, quoted in the March issue of these Talks (to which please refer), would not have been tolerated without protest and widespread criticism, yet the statement, in its essence, is only an expansion and broadening out of the avowed belief of the Church.

As you well know, the general consensus of theological philosophy, as related to this subject, and as subscribed to by all orthodox Christian churches, states that: God is omnipresent, omnipotent and omniscient, or, in other words, that God pervades the universe in perfect power and perfect wisdom. Compare this with the statement of modern science as voiced by LeConte and others, viz: "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." Here it will be seen that the only difference between the scientist and the theologian resolves itself into analysis of the explanation of details and their



application, the general essential idea in both statements is in harmony. Therefore it follows:

1. That the modes of action of these forces are and must be absolutely perfect, absolutely unchangeable and absolutely eternal, in conformity to the perfect and eternal nature of God. This is in full accord with the statement of material science which affirms that "matter, energy and intelligence are indestructible and eternal."

2. That these modes of action which we designate as "laws" are in perfect harmony one with the other and that their apparent difference is one of degree only and not of kind. This statement also is accepted by investigators in the realm of physical science.

3. That the differences in such modes of action (laws), whether on the physical, mental, moral or spiritual plane, are directly proportionate to the various degrees of consciousness with which they have to deal.

4. That our statement of such modes of action (law) may be correct or incorrect proportionate to our correct or incorrect comprehension and statement of the facts inherent in our environment.

5. That the field open for the search for truth, whether on the physical, mental, moral or spiritual planes, will be found only in our physical, mental, moral and spiritual environment.

6. That the analogies or correspondencies found to exist between substances and forces on a low plane of manifestation, being as they are in relatively harmonious correspondence with substances and forces on a higher plane of consciousness, will furnish a key to the discovery of the modes of action of still higher and finer forces and their correlative action and interaction.

7. That it is a reasonable proposition to attempt the formulation of a philosophical statement of spiritual law having for its primary postulates a correct statement of the facts pertaining to the law of matter and material manifestation. To this may be added the following corollaries:

First. Law is not the arbitrary edict of a despotic ruler.

God does not *make* laws. Law *is*; correspondingly as we affirm that God *is*.

Second. Any statement of law partakes, more or less, of the nature of a discovery. When we say that Newton discovered the law of gravitation we speak correctly for the divine mode of action that we call gravitation always existed. Franklin and others discovered electricity, yet that form of the divine energy that we call electricity might affirm of itself, "Before creation was *I am*."

Moses discovered and formulated the best and most complete statement of moral law ever made, yet these laws always existed. Moses was able through education and discipline to penetrate and realize his environment sufficiently to comprehend and grasp them.

Third. Our conception of law is progressive and its progress is directly proportionate to our character progress in the development of our individual consciousness.

The Master affirmed the mosaic law and added two statements thereto, one of duty to God and one of duty to man that spiritualized the entire decalogue.

Always keep in mind that the manifestation of the cosmos with all its manifold complexity, has been derived from unity. It is therefore proper and in right lines of procedure that we should always look for simplicity and unity in any attempt to fathom the modes of action of the great first cause. Material creation requires diversity of elements and specialization of organization and specialization requires complexity proportionate to the degree of power, fineness and ability of the organism; therefore in looking for causes and reasons we should endeavor to eliminate the idea of complexity.

As I have stated in a previous paper: Our finite minds cannot conceive of the great first cause as in action without predicating divine energy and divine substance, *i.e.*, that which acts and that which is acted upon, hence the idea of duality is always with us in such a conception, further than this we cannot conceive of the divine in action without predicating a result of such action, consequently the idea of



trinity is always with us in any conception involving the idea of manifestation. In the phase of thought under consideration manifest creation is the Third Person of the Trinity, hence it partakes of the divine nature, hence, also, it contains the fact of Sonship. That is to say, the *Christos*, the redeeming Christ Spirit exists in our environment which man is to apprehend and appropriate for his own evolution into individualized sonship.

The ancient mystics referred to the idea of God involved in creation as "The Divine Oblation," and to the idea of the *Christos* or Christ Spirit in our environment as "The Lamb slain from the foundation of the world."

The divine purpose in creation is, in the nature of the case, perfect and complete and creation, as the vehicle of that purpose must of necessity be not only perfect and complete but it must be entirely and all sufficient for the accomplishment of that purpose, otherwise God would not be omniscient, which is inconceivable.

With fraternal greetings,

SOLARIUS.

Given at headquarters,  
270 Fair Oaks Street,  
San Francisco, California.

## THE HOLY BIBLE.

The soul that has raised itself high and above the clashings of the day amongst churches and societies, is not to be found amongst those who are trying to destroy a single ray of hope, from whatever source it may project to enlighten the task of his brother.

The poor man, often very deficient in higher philosophical reasoning, stands aghast and hurt by the rude criticisms of his only hope, the Bible. Though it seems to furnish pleasure to those who unmercifully dissect its pages.

It matters not to the earnest soul who has written its pages. In it he sees a code of morals the highest, a character in Jesus worthy of imitation, and a life of promise beyond the tomb.

He lives, he dies, and passing into the "pale realms of shade," how often he is heard to say "all is well." He may not know that much of the finer philosophy he reads by the evening fire is confiscated property; it matters not to him from where it was obtained. To tell him that it is a treasure of which the Church can claim a right only because of Bishop Cecil's mob in the second century having murdered the rightful owners of the Neoplatonic school of philosophy; to tell him his Bible is as a whole only a record of a greater religion of Chaldea, Egypt, yea of Atlantis; to tell him it is but a record of astronomical changes in the great fathomless space, is but to destroy his only hope, and no true knowing soul would dare be so cruel. Should you, my reader, be one who, zealous for the cause of the better understanding of man's true mission upon earth, is led into conversation with those who have never seen the light as you have, be careful; though you work with no other hope of reward than that which your own soul repays, wound none of these who are sincere. It is in justice to such as these that you remember that it was such as these simple trusting ones who so strangely protected this holy book through the dark period of ages, and to-day with all the higher criticism that has been passed upon it, it remains a



grand cyclopedia of reference to the mystic student, and let it be remembered, many who in the pride of manhood and womanhood have laid it aside as secondary to other works of greater (?) importance, only in that last parting hour to recall its shining promises, and accept its risen Christ.

And after all, is it necessary that we disturb the minds of any with our favored knowledge when unasked for? It would seem from surface indications of the great spiritual unrest so active the world over that we who have found the true happiness should do all in our power to give unto all, regardless of qualifications or preparation to receive, our cherished jewels, that they too may enjoy the happiness of a true conception of the laws of God.

But this is an error. The laws of evolution are busy preparing the dross that will eventually become pure gold, and the time is not ripe for the open and free distribution of all the knowledge that has been held under cover until the world be ready and anxious to receive and use it rightly.

But while it is not ripe and all adepts know that this old earth may undergo another great change before the people can be fully prepared to receive the unadulterated truth, yet to my soul's eye it seems not centuries distant when again upon the earth seasons and crops will be such as to prepare mankind for a more peaceful abode among one and another. But until these things are such that man no longer is in misery, want and disease itself, let not critics destroy much that is the only hope of the lonely, the Bible.

Yours in Virtue, Piety and Immortality,  
DR. IRA L. KEPERLING, 38 Δ,

E. M. A. O. F. B.

## WHERE LOVE IS, THERE GOD IS.

(Continued from last month)

and to pity me, poor miserable."

Martin smiled and said: "Yes, he did tell me. I wasn't looking out of the window without a reason."

And he told the woman his dream, and how he heard the voice promise that Christ would visit him to-day.

"Everything may happen," said the woman, and she rose and put on the jacket, wrapped the child in it also, and again thanked Martin with all her heart.

"Take this for Christ's sake," said Martin, and he gave her twenty kopecks. "Now go and get your shawl." Then they both crossed themselves, and Martin opened the door and the woman went out.

When she had gone, Martin finished the soup, put the things away, and sat down again to work. But as he worked he never forgot to keep a watch on the window; immediately a shadow darkened it he would look up to see who it was. Strangers, and people he knew, went by, but no one of importance. At last an old apple woman stopped just in front of his window. She was carrying a basket of apples, of which she had sold almost all, and but a few remained. Over her shoulder she held a sack of chips, which she had probably gathered at some new building, and was now taking home. The sack had evidently tired her for she stopped to shift it to the other shoulder. She put the apple basket on a post, dropped the sack on the footpath, and began to shake the chips together. While she was doing this, a boy in a ragged cap rushed up to the basket, seized an apple and made off as fast as he could. The old woman saw him, turned round, and caught him by the sleeve. The boy struggled to get free, but the woman held fast with both hands, and at last she knocked off his cap and caught him by the hair. The boy screamed and the woman scolded. Martin did not even wait to stick his awl into the table; he threw everything on the floor, ran out and stumbled up the steps, dropping his spectacles as he did so. When he got



into the street, the old woman was boxing the boy's ears and swearing and threatening to give him to the policeman, and the boy was struggling and screaming. "I didn't take it! What are you hitting me for? Let me go." Martin ran in between and separated them; then he took the boy by the hand and cried, "Let him go, little mother; forgive him for Christ's sake."

"I'll forgive him so he won't forget it till next spring! I'll take him to the police, the rascal."

Martin again tried to pacify the old woman.

"Let him go, little mother, he won't do it again. Let him go, for Christ's sake."

The old woman let go; the boy tried to run away but Martin held him fast.

"Ask the little mother's pardon," he said, "and don't do it again. I saw you take it."

The boy began to cry, and asked the old woman's pardon.

"That's all right. And now here's an apple for you. Take it," and Martin took an apple from the basket and gave it to the boy. "I will pay, little mother," he said to the woman.

"You'll spoil them like that, the rascals," said the woman. "He ought to be rewarded so that he couldn't sit down for a week."

"Ah, ah, little mother," said Martin, "that may be right in our eyes, but in God's sight it is not right. If he must be thrashed for taking an apple, what must be done to us for our sins?"

The old woman was silent.

And Martin told her the parable about the king who pardoned one who owed him a large sum, and how the debtor then went and persecuted a man who owed him a little sum. The woman listened and the boy also stood still and listened.

"God bids us forgive," said the cobbler, "else we shall not be forgiven. Every one must be pardoned, and especially children, who have no understanding." The old woman shook her head and sighed.

"Yes," she said, "that is all very well; but they've got

dreadfully spoilt."

"Then it is for us people to teach them better," said Martin.

"That is what I say," answered the old woman. "I have seven children, but only one daughter's left now." And she began to tell him how she lived with her daughter, and how many grandchildren she had. "I have very little strength left now, but still I toil on. I am fond of the children, and they are very good children too. No one loves me as much as they do. Annie will not leave me when I am at home. It is always grandmother; dear grandmother; darling grannie,"—and the old woman was quite overcome.

"Of course," she said, looking at the boy, "he is only a child, God bless him."

She tried to lift the sack to the shoulder, but the boy ran up and said: "Let me carry it, little mother; I am going your way!"

The old woman shook her head, and let him take the sack.

They went down the street together, and the woman even forgot to ask Martin to pay for the apple. Martin stood gazing after them for a while and listening as they went along talking to each other.

When they were quite out of sight, he went indoors, found his spectacles on the steps where they lay unbroken, picked up his awl, and again sat down to work. But soon it grew dark and he could no longer put the thread into the holes, then he saw the lamplighter pass by to light the lamps in the street, and he thought, "I suppose it must be time to light up." So he trimmed his lamp, hung it up and continued his work. Presently he finished the boot he had been sewing. He turned it around, looked at it, and saw that it was well done. So he put away the tools, swept up the clippings, gathered together his threads and awls and leather, took down the lamp and placed it on the table. Then he took the Gospels from the shelf and tried to open them at the place he had marked the evening before with a



strip of leather, but they opened at another place. Then Martin suddenly remembered his dream of the night before, and he had hardly recollected it when he seemed to hear a noise behind him—footsteps in the room. He turned round, and looked. In the dark corner people seemed to be standing—dim forms he could hardly make out.

And a voice whispered in his ear, "Martin, Martin! Don't you know Me?"

"Who is it?" said Martin.

"It is I," said the voice.

And the form of Stephen came out from the dark corner, smiled, and vanished like a cloud; and there was no one there.

"And this is I," said the voice. And the woman with the child appeared out of the darkness, and the woman smiled and the child laughed, and they also vanished.

"And this is I," said the voice again. And the old woman and the boy appeared, smiled and vanished.

Martin's soul was filled with gladness. He crossed himself, put on his spectacles, and began to read just where the book had opened. At the beginning of the page he read:

*"I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in."*

And at the bottom of the page he read:

*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

And Martin understood that his dream had not deceived him, that Christ had indeed come to him that day, and that he had indeed welcomed him.\*

—Translated by N. and A. C. Fifield.

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\*I consider this one of Tolstoy's best works, for in none is there such an appeal direct to the heart—the better part of humanity—as in this. All humanity would do well to follow it, for thus would the world be the better for it and no religion can last until love is the key-note and until men practice that which they preach.

## METAPHYSICS AND UNIVERSAL BROTHERHOOD, THE IMPERIAL ORDER.

Occult (Metaphysical) Philosophy is truly the god-mother and progenitor of all intellectual forces, the key to all divine obscurities, and the absolute queen of society. Behind the veil of all mystical allegories, beneath the ordeals of initiation, under the seal of all sacred writings, in the emblems of the old works of Alchemy, in the secret mysteries of the Bible, in the ceremonies of all secret societies, are found traces of a principal which is everywhere the same yet always carefully concealed.

From the remotest ages of the past true Occultism and Mysticism, both of which may be classed under the heading of Metaphysics, have been ever concealed and never revealed except through proper initiation into some secret brotherhood. All the great teachers of the past ages who have carved their names upon the very souls of humanity have spoken in parables to the multitudes and in private explained it to their disciples. Christ, who was an initiate of the Essenian Order, used this same method, lest he should cast pearls before swine.

Moses, who was an initiate into the Mysteries of Egypt, intended to initiate *all* the people into the Sacred Mysteries, but when he came down from the Mount he found the people worshipping a golden calf and in his wrath and disappointment broke the tables of stone upon which were written these great secrets.

The grandest achievements in knowledge ever gained by man were originally concealed in the Ancient Mysteries. This knowledge was veiled in order to conceal it from the profane, and written in a universal language of symbolism that it might be understood by the initiates of all ages. This wisdom was never really lost as there have always lived a few who possessed the great secret. This ancient wisdom is the fountain from which all philosophies have taken their rise and true Metaphysics is but the child of these Ancient



Mysteries and upon which a universal brotherhood of Man must be founded.

Numerous efforts to ascertain and interpret these mysteries have been made by men of every nation in all ages, but unless they are true initiates, possessing the key, their attempts have resulted in confusion and failure. Their interpretations have been as various and fantastic as the genius of each investigator, and numerous creeds and dogmas have arisen as the result. Had these investigators been possessed of a key to symbolism, a complete philosophy of the secret doctrine, the result would be a *true* religion and a universal brotherhood of man.

When investigation is guided by such a philosophy, or a complete key, the investigator has positive assurance at every step that he is on firm ground. Such a key to the mysteries cannot be bought, it cannot come from without, it must come from *within*.

In the far East, the great Lodge of Masters has never ceased to exist; this lodge or brotherhood, universal though not yet large, has often, though secret and unknown, shaped the course of empires and nations and controlled the fate of what we would call destiny. To the public generally, this may be a matter of little importance, since the public, as a class, care only for themselves, but to the earnest seeker of truth it is of the greatest interest. It will reveal to them the goal and meaning of human evolution, and give them the assurance that it is now being aided by "those who know," and it has never been for many centuries. Universal brotherhood and the teachings of true Metaphysics has now become possible, because of a cycle of liberality and enlightenment. To those who are ready to search deeper than ever before for the pearls of truth it opens the way.

There is now a large and increasing number of people who really desire more light. Many are capable of apprehending this old philosophy or "Wisdom Religion," and at the same time, capable of understanding the responsibility incurred in misusing or abusing it. It is therefore high time that the philosophy of the East should illuminate the

silence of the West and give the death blow to that imp of darkness, materialism. This work will bring about the universal brotherhood of man for which all true men are looking.

It is this higher knowledge toward which all useful and rational acquirements should tend; and why should our efforts cease short of the very highest? All education which does not tend in this direction, with the final goal in view, is incomplete and of necessity a failure.

The highest knowledge is a knowledge of the soul of man. Of its origin, nature, powers, and the laws that govern its development; and this is precisely the knowledge which modern so-called science fails to afford and which it does not even believe in, for in science, so-called, there is no soul at this age. This very soul development was taught in the ancient mysteries. All preliminary training and study led up to this—"the real nature of man." Just as all life is an evolution, so is all real knowledge an initiation; and it proceeds in a natural order and advances by "degrees." The seeker or "candidate" must be worthy and well qualified, duly and truly prepared. That is, he must perceive that such knowledge does exist; must desire to possess it, and must be willing to make whatever personal sacrifice is necessary for its acquirement.

He must have passed beyond the stage of blind belief, or superstition, the bondage of fear and orthodoxy, the age of fable, and the dominion of appetite of sense. This is the true meaning of being "duly and truly prepared." He must have proved his fitness in these directions and he must also desire to use this knowledge for the good of himself and others and not for his own selfish purposes. Man's motives, therefore, alone can determine that he is worthy and well qualified. Discerning that "knowledge is power," designing and evil men desire to possess both knowledge and power for entirely selfish purposes. The more knowledge a purely selfish and evil-minded man possesses the more harmful he becomes to his fellow-man. This is especially the case in regard to those deeper sciences or metaphysics



which deal with mind, and influence the thoughts and actions of others.

There are latent powers and almost infinite capabilities in man, the meaning of which he has hardly dreamed of possessing. Nor will leisure or more intellectual cultivation alone reveal these powers. It is only through a complete philosophy of the entire nature of man and the capacities and destinies of the human soul, supplemented by the use of such knowledge, that man will eventually come into possession of his birthright.

The symbols of antiquity derive their real value from the universal and eternal truths which they embody. These great truths, obscured and lost in one age by misinterpretation and selfishness, rise rejuvenated in the next. They are *immortal ideals*, knowing neither decay nor death. They are like a divine image concealed in a block of stone, which many artists assail with mallet and chisel, square and compass, perhaps to release a distorted idol. Only the perfect master can so chip away the stone as to reveal in all its grandeur and beauty the divine ideal, and endow it with the breath of life. Such is the building of character. The real truth is to be found in the *theme* that runs through the symphony of creation; in the lofty *ideals* that inspire the life of man, and that lead him from the clods and lowlands, where hover the ghosts of superstition and fear, to the mountains of light, where dwell inspiration and peace. Such ideals are the *Christ* and the *Perfect Master*, and such must be the teachers of true metaphysics and the founders of a universal brotherhood of man.

The source from whence this knowledge came was Persia and India, but even before that, from ancient Atlantis. India has always been called the mother of the esoteric or concealed wisdom. To revive the ancient wisdom which *was* a true religion, is to recover the lost word and to facilitate universal progress and the universal brotherhood of man. This *word* concerns the science of rhythmic vibrations and is the key to the equilibrium of all forces and of the harmony of eternal nature.

These secrets must be sought for by the individual himself. Every man must work out his own salvation. Dr. P. B. Randolph first taught that: There is a grand science known as magic, (call it metaphysics, or the science of the mind if you will,) it contemplates that all round development which liberates the intellect from the dominion of the senses and illuminates the spiritual perceptions. All genuine initiation, like evolution and regeneration, is from *within* and consists in an orderly unfoldment of the natural powers of the Neophyte, so that he shall become the very thing he desires to possess. In seeking magic, he finally becomes the Magus. The Christ life and the power that made Jesus to be Christos, Master, whereby He healed the sick, cast out devils, and foretold future events, is the same life revealed by initiation in the greater Mysteries of Antiquity. The lost word of the Master is a key to all the science of magic, and this key, or lost word, is nothing less than spiritual or soul development. Back of this science of magic lies a philosophy as boundless as cosmos, as inexhaustible as time, and as beneficent as the "Father in Heaven."

*The purpose of initiation, or training in occultism, is to place the operations of the body under the dominion of the will. In freeing the ego from the dominion of the appetites, passions, and the whole lower nature. Such mastery of self by intelligent effort and will power, produces peace, clearness of vision and spiritual discernment.*