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THE INITIATES.

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EN PASSANT.

With this number we begin the second volume of "The Initiates" as such, and from the way that the magazine has been received by all classes of readers, it would seem that it will be an immense success. This can only be accomplished by hard work and the help of our loyal friends, and we believe that each and every one will do his or her part to accomplish this much desired end.

We will continue the magazine along the same lines as in the past, for we believe that by giving the teachings of the different Orders we are doing that which is desired. In this connection we wish to say that all such teachings are given without any change. We are not responsible for the opinions of others. They believe that which they teach and such teachings must stand upon their own inherent merits without any indorsement whatever. We believe that this is only right, and believe that our readers will agree with us.

With this number begins the republication of the poetic work known as "*The Salamanderine*," a work by Charles Mackay, and published in 1852. We claim without any hesitation whatever that it is the *best* work ever published on the subejct. It is our object to reprint the old Rosicrucian books, whether in prose or poetry, and this is the beginning.

This great work is profusely illustrated, the pictures having been drawn at the time by the famous John Gilbert, and engravings were made on wood by the Dalsiel Brothers. They are the best of their class.

Another great aim is achieved by doing this, *i.e.*, the production of the most expensive magazine of its class in

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the work, for the next six numbers will contain from four to six cuts, which is something not to be found in any other magazine of its class. All in all, we hope to produce the best and largest Mystic Magazine ever published.

Regarding the work that we will reprint in serial form, with notes at the end, and which will then be published in book form, the author stated:

"In the Rosicrucian romance of the *Count de Gabalis*, or *Conversation upon the Secret Science*, by the Abbe de Villars,—a volume to which the world is indebted for the aerial personages of the *Rape of the Lock*, as well as for many graceful fancies(?) in English and German literature,—occur the following passages:

" 'When you shall be enrolled among the children of the philosophers,' says the Count de Gabalis to his incredulous but inquiring disciples, 'you will discover that the elements are inhabited by very holy creatures, whom, in consequence of the sin of unhappy Adam, his too unhappy posterity have been forbidden to see or know. The immense space that is between earth and heaven possesses inhabitants much more noble than the birds and gnats merely; the vast oceans have many more dwellers than the dolphins and the whales; the depths of the earth is not created only for the moles; and the elements of fire, more noble than the other three, was not made to remain void.

" 'The air is full of an innumerable multitude of creatures of the human form, great lovers of the sciences, subtle, benevolent to the wise, but enemies to the stupid and ignorant. Their wives and their daughters are of bold and masculine beauty, such as painters have represented the Amazons.

" 'Know also that the seas and the rivers are as fully inhabited as the air; the wise ancients have mentioned these populations under the names of undines or nymphs. There are few males among them, but vast numbers of females; their beauty is extreme, and the daughters of men are not to be compared to them.

" 'The earth is filled nearly to the center by gnomes, people of small stature, guardians of the treasures of the mines and quarries. The latter are ingenious, friends of mankind, and easy to command. They furnish the children of the wise with all the money that they require, and ask little for their service, except the glory of being commanded. The gnomides, their wives, are small, but very agreeable,

and their costume is very curious.

“ ‘As regards the salamanders, inhabitants of the region of fire, they serve the philosophers; but they do not wish or seek their company with much eagerness; and their daughters and their wives rarely allow themselves to be seen. The wives of the salamanders are beautiful, and in fact more beautiful than all the others, because they are of a purer element. I pass over the description of these people, because, when one of us, you will see them yourself at leisure, and easily if you have the curiosity. You will see their customs, their modes of living, their manners, their policy, their admirable laws. You will be charmed with the beauty of their minds, even more than with that of their bodies; but you will not be able to refrain from pity when they tell you that their souls are mortal, and that they have no hope of the eternal enjoyment of divine felicity, in the presence of that supreme Being whom they know, and whom they religiously adore. They will tell you that being composed of the purest particles of the element which they inhabit, and having no contrary qualities in them, as they are made of but one element, they do not die till after many centuries; but what is time compared to eternity? They return at last into eternal nothingness; and this thought so afflicts them, that the philosophers have much trouble in consoling them.

“ ‘Our fathers being true philosophers, and speaking to God face to face, complained to Him of the wretched fate of these people; and God, whose mercy is inimitable, remembered Him that it was not impossible to *find a remedy for this evil*. He made known to them that in the same manner as *man*, by the alliance which he has contracted with God, has been made a participator of the divinity; so the sylphs, the gnomes, the nymphs, and the salamanders, *by the alliance which they may contract with man, can be made participators of man's immortality*. Thus a nymph or a sylphide becomes immortal, and capable of the bliss to which we aspire, *when she is happy enough to marry one of the "wise;"* and a gnome or a sylph ceases to be a mortal from the moment that he marries one of the daughters of men.’ ”

This quotation will suffice to show whence the author derived the idea of the salamanderine.

The reader of “The Initiates” will be able to comprehend the above without any comment. These ideas were the

cardinal principles of the old Rosierucians and there is a mighty truth in these ideas, one that is even but thinly veiled. That the poem is very beautiful there is no doubt, and as it is an extremely rare work we believe that our readers will appreciate it.

The Hermetic Talks will still be continued in the magazine for the entire year, and Abou Tartane will continue his Egyptian letters, which should prove of great value to all our readers. We have also made arrangements for articles from the Illuminati,—————????????, one of the oldest Secret Fraternities in Germany. This Order was founded soon after the Rosierucian Order came into existence. There is a branch of this International Society in America and in the present and following numbers of the magazine the Constitution will be given. It is our desire to bring all Mystic matters before our readers, so that they may know.

With these good things for our readers we believe that they will be well satisfied, and we shall certainly hope that the family may become greatly enlarged during the year.

THE MYSTIC CHARM.

By Mrs. Lula F. Young.

There are no doubts, no fears, no selfishness or sorrow,
 Neither for the present day or the coming to-morrow;
 For God reigns supreme within my heart,
 And I bid all else, save love, joy and peace, depart.
 There will nothing come to mar or harm,
 For I wear the mystic, the perfect charm.
 Oh! the immensity of this wondrous power
 Which doth guide and protect me in every hour—
 God's Love!

SONS OF OSIRIS.

The name Fraternity Sons of Osiris is synonymous with the Ancient Order of Osiris and a direct lineal descendant of the Ancient Priesthood of Egypt, which was known as the Fraternity of Punt. With all this, we have ever been the same no matter what the name may have been under which we labored or worshipped.

It is not an order of idle construction, but has ever been a leading hand in progress. Not born of superstition, but of wisdom. True, we *do* understand and master forces that to the uneducated appear as superstitions, yet, all is in accordance with natural laws.

We acknowledge that our archives hold the history of ages and nations, supposed to be lost to the world, and that the ancient wisdom is equally understood and practiced for the same initiation. That is, the *same* secrets that were given the initiate then into the greater mysteries are given the initiate of those degrees at this day.

In the past the object of the Sons of Osiris was to educate those who qualified to be received into the mysteries of nature, man's relation thereto, his mission upon this earth, his past incarnations and whither he goes at his departure. Thus knowing himself, his past, his future, he was no longer "a wanderer" upon the deserts of life, knowing not where he goeth or from whence he came, but became a useful factor in the great plan.

In the first part, at present as in the past, by practicing benevolence and charity and doing good deeds amongst one another, we prepare ourselves for grander and nobler work in the great arena of life. In the past the Fraternity was the one great source from which flowed streams of sweetest waterstoquench the thirst of nations. And however great the amount of pollution, unthinking and evil persons have thrown into its crystal waters along its winding course, yet, the fountain has remained as pure as when the Egypt shepherd kings drank its waters and were blest. As it was in its past so is its future, for the Masters of the Fraternity have lived in harmony with the immutable law of heaven, and by so doing the wisdom has advanced apace with the world. Thus it was that its members have been the silent ones who have led the world when all seemed lost, for although silent and unnoticed, we have met to watch the heavens and prepared for coming events, centuries before

the world knew of these occurrences, and to-day we meet as of old to prepare for another great change that will take place upon our earth.

In astrology its members have led the world and forecasts made thousands of years ago are being fulfilled. They have been the conservators of spiritual things, holding the keys to her mysteries with zealous care, but opening her majestic doors and furnishing safe guides to all who, in full sincerity and love enter her eternal domains.

In the battles of the past, both visible and invisible, it has met the destroyer on the field and wielded the sword of right with a power triumphant. As a tender parent she teaches us our daily duties to one another, she admonishes us when we stray from the beaten paths of *truth* and *right*, and like a fond parent in sadness or misery, folds us to her breast and breathing upon us her powerful magnetism, heals us. When stern adversity, like an arrow sprung from the bow of the evil one injures us, she soothes and comforts us. Throughout life, from the day we first kissed her fair lips she has been a faithful guardian and friend. When at last we lay down this material covering to enter into a more beautiful and clearer abode, we have her silent hand to lead us through those to us unknown worlds. We sigh not for the end, for she has taught us the mysteries of life and death. Neither do we fear at our departure for she has driven fear from our breast and implanted *hope* and *love*.

Born of the Gods eternal in the heavens when Egypt was in its glory, free from the cares of matter, she ever points to higher realms.

The present Order, now working under the name of Fraternity Sons of Osiris, while conveying the mysteries to the candidate in the manner and language of the day, had not departed from the ancient aim of the Fraternity.

All Sons of Osiris are practical persons who believe in progression and who uphold law and order in whatever land they live. They constitute what was once the most profound secret society known, and what is destined to become, in a few years, the same power for good that their number and strength was heretofore. Every inducement is held out to those who desire to unite with us that is consistent with our laws and usages. Every Son of Osiris is the sworn brother of every other brother throughout the world. Those who once partake of the rites of love in full sincerity are ever held as brothers. They may, in opposition

to right and justice, cause us to debar them from our meetings, but they are still brothers.

In acts of benevolence and charity our hospitality is always extended to the deserving so far as within our power. Thus we have mitigated sorrow, helped the deserving to better and nobler lives, building the fires of emulation in each human breast, encouraging manly efforts, strengthening the weak and cultivating self-respect. The doors of our Temple are ever open to the honest, upright citizen, nor can any man or woman otherwise unqualified enter our Temple because of wealth, fame, religion or politics, nor is any person debarred because of poverty. All who come with purity of mind, willing to obey the ancient customs and usages are bidden welcome into our ranks.

The training is such that it meets the demands of each and every student. Each one is started in a given way at the very foundation. The training then commences, and as the student solves the problem and reports, so will he receive such additional instructions as he requires. This is kept up until he has reached the final initiation.

Yours in Virtue, Piety and Immortality,

DR. IRA L. KEPERLING, 38.

CONCERNING A NEW STATEMENT OF THEOLOGY.

In the last talk there are several propositions worthy of your careful attention and study, among them I have selected the following as the subject for present consideration, viz:

"Seventh. 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 laws of matter and materialization."

In other words: Materialism, correctly stated, must be accepted as the basis on which to build a correct statement of spiritualism.

Geology, chemistry, biology, and all the allied sciences must be accepted and their ascertained facts must be used

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In other words: Materialism, correctly stated, must be accepted as the basis on which to build a correct statement of spiritualism.

Geology, chemistry, biology, and all the allied sciences must be accepted and their ascertained facts must be used

as units in the construction of a correct system of theology.

A knowledge of the laws of matter and of our material environment must be acquired as the rudimentary, basic knowledge that shall lead us to a correct knowledge of God. To quote the words of the writer published in 1886: "The laws of the great hereafter must find their antecedents in the laws of manifest nature: matter and life force; matter and intellect. Matter and morals are so closely interwoven and associated in nature that there can be no system of laws for one that will not apply to the other."

My comrades, there is *one God*, and there is and can be but one systematic statement of truth about God, for it must partake of the unity as well as the fullness of his nature.

The Master tells us that God is the Alpha and the Omega, the beginning and the end. The likeness is unto the alphabet wherein God is the first and last expression and between the two, embraced within them, stands the symbols that pertain to God knowledge. Between the beginning and the end there is manifestation and manifestation is in God, and we are in manifestation. The invitation is to acquire knowledge of God's alphabet, so that he who runs the race may have a "reason for the hope that is within him."

How correctly we can formulate this statement is altogether another thing. We are finite and the subject of our statement is infinite and words are limitations of limited ideas, still we may indicate the line along which such study should be made, and it is our duty as well as our privilege to make the attempt, and honestly and earnestly strive to comprehend that grand science that embraces all other knowledge to the utmost extent of our finite ability. There is one temple of truth, but there are many worshippers in the temple, each one using formulas of expression adapted to his individual state of conscious perception.

Reflect on this and see for yourself the absolute necessity for the broadest charity that each one should have for the opinion of others. Also recognize the rank folly of disputation over subjects that lay hold on infinity. The Master tells it all in one sentence: "let your light shine," *i.e.*, let your knowledge, let your goodness, let your spirituality and your God-likeness be apparent without words, carry it in your aura.

* * *

The temple of truth must be built upon a rock and that

rock will be found to be a perfect and complete understanding of the facts of material science. Paul, the initiate, says: "The invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made." This you recognize as a re-statement of the ancient mystic axiom: "As in the microcosm so in the macrocosm." God's word in nature and God's revelation must harmonize. Nature is in God and nature is God's vehicle of manifestation and revelation. We are the ones in error because we do not fully understand the one or the other. Herein lies the beauty and necessity of humility; the reverential cognizance of the greatness of the object of our study is indeed, the beginning of wisdom.

* * *

The question will naturally present itself: Why has not such a statement been attempted before this seemingly late day?

There are two forms or methods of reasoning whereby intellectual conclusions are reached. One is called the deductive and the other is called inductive method. (Study these carefully.)

The deductive method has been with us from earliest history and is the system known to the vast majority of the civilized world to-day, while the inductive method is of later development, dating from the time of Lord Bacon and not coming into extensive use until within the last few decades.

The difference between these two methods mark the divergence between ancient and modern science. Since the adoption of the inductive method the march of science, and the progress and diffusion of knowledge has been simply wonderful and in a very large measure this has been brought about by the inductive method of reasoning and the adoption of the scientific method of investigation. The day of argument and disputation has passed. Partisanship has ceased. Facts are the only things admitted as evidence and one adverse fact clearly proven will destroy any theory no matter how high the standing or how learned its proposer. Briefly, the scientific method is this:

An investigator in some specific line of scientific inquiry, after long study and examination arrives at conclusions that seem to him to be reasonable; he makes a statement of his views which he calls an "hypothesis," and he formulates his reasons in its favor which he supports with a

as units in the construction of a correct system of theology.

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statement of all the facts pertaining to the subject within the scope of his knowledge. This is presented to the world for criticism and consideration, and after full examination and debate, after all known facts have been presented, if the hypothesis still stands, if it is found to be supported by all the facts bearing upon it; if it satisfactorily correlates with all and antagonizes none, it is finally adopted as a true proposition of science and takes its place as a portion of the accumulated knowledge of the world.

In this manner the atomic theory; the doctrine on the conservation and correlation of force; the dogma of the indestructibility of matter, mind and energy; the doctrine of evolution; the undulatory theory of light and the presence and properties of the luminiferous ether, have each and every one been thrown into the arena of scientific criticism, have all survived the ordeal and are all accepted as truths of science to-day.

Science has found that truth has inherent life, so it is put into condition and made to fight for its own life, and if the supposed truth does not survive the ordeal, science does not accept it for her own.

As you see, the inductive method collects facts and from them it builds its conclusions. It is a system that has foundations. It is synthetic and it is safe. Gradually all branches of learning are embracing and as far as practicable, are adopting this method of thought. Material science is now being re-seated on this basis, and the study of that form of knowledge that pertains to the non-material is coming into line, and for the first time in history, psychology has a substratum of proven facts on which to base its conclusions.

In a rough way it may be said that the deductive method begins at the top and works downward and that the inductive method begins at the bottom and builds upward. This may be said, however, that both methods possess points of advantage and both methods may be true and correct; the proof of this will lay in the fact that if both are correct they will meet at the middle distance and form a solid column of truth thus proving both methods to be what they should be; *solid* pillars in God's Temple of Truth.

Students members of this Brotherhood use both methods, and consequently the opinions of different members are to be construed as from different view-points of a common truth.

I am aware that the hypothesis that I am now presenting will occasion criticism, and I sincerely trust that it will. The earnest desire of the writer is to contribute to the presentation of theological truth and to this end honest criticism is a thing to be courted in order that any incorrect or misleading statements may be corrected. Of all the departments of classified knowledge that we dignify by the name of "science" there are none that approach the science of theology in grandeur and importance, for it is a reasonable explanation of the relation that "religion" institutes between the individual human soul and the great source of all wisdom and all love.

With fraternal greetings,

SOLARIUS.

EGYPT LETTER.

Editor of Initiates, Allentown, Pa.:

Your letter asking me to continue my articles for the "Initiates" has just been received. I note that you desire me to write plainly concerning the mysteries for the benefit of your readers. This I shall do so far as permissible.

In the same mail was a letter setting forth the details of the first convention upon American soil of our beloved fraternity, and among the pleasant features of the minutes is the statement that the name of the Fraternity has again been changed to Fraternity Sons of Osiris. I am well pleased, as the name best harmonizes with the work to be accomplished, and no other will carry our truths home to your people with greater certainty than the glorious old name. Though misunderstood by the masses, defiled by the priests of creeds and hollow dogmas, bloodstained by innocent blood of our brethren who yielded up life to the service of the race at the hands of the evil ones, no name, no matter how accurately coined, can send the thrill of loyalty and fraternal feeling in each brother's breast, vibrating from country to country, from planet to planet, than the old soul awakening thought "A Son of Osiris, a Child of the *Living*

God." Other names may be more modern, more in harmony with alterations and corrections, made to suit the methods of teaching of a day, but is not our first great mystery, God's infinite work and our awakening to its preparation? Therefore, in harmony with this, which we know as truth, the old time-worn name is as appropriate to-day as ever.

Again, speaking of our mysteries, many will ask why are these things mysteries? I will answer, only because wicked men and power-loving priests usurped the rights which originally were ours of teaching man his true relations to his maker, the Great Eternal Sun. Thus have they covered spiritual truths until in a later day, Egypt became a nation of erring peoples, "erred and fallen." How much greater would the happiness have been for the masses, how much longer might our land have continued to be the chosen, the elect, had not our work been given over to the money and power-loving priesthood? Greece took up our remnants, that is, the remnant of what the priests taught of pure spiritual advancement. There are scholars who believe the heights of initiation were only accomplished after our doctrines were ruled by the priesthood. True, they have contributed their part to discovery and understanding of certain forces in nature, but the loss to the human family in general happiness is beyond power of reckoning. You say why were we then under such rule and since silent workers, not as members of the Fraternity, but as individuals? The reason is plain. Who dare teach other than the accepted doctrines of the day concerning man, spirit, or matter is doomed by priests and governments to the stake or death in some form. Study history and you have your proof. What then was to be done by those who were opposed to this inhuman treatment? But two things were possible. Acknowledge your truths to the world and die, which soon would have extinguished these Fraternities, or meet silently, practicing the rites after the manner of each land or people. Thus pass the knowledge down the centuries of time until that day when again opportunity permitted their general diffusion, which last was done. And ere another century passes our truths will be taught as once they were in all purity to the little ones. May our great guiding light speed the day.

Again, there are those who will ask if the ancient worship consisted solely in the worship of the great central spiritual

Sun, why the need of the varied phenomena usually accompanying those pure religions of nature? To this I would answer, aside of that which tends to elevation of human character and soul advancement, it matters not whether found in the category of religions practiced by domineering priests, or by charletans to demonstrate their greatness, to secure a livelihood or otherwise, these things were a given result of certain conditions and accomplished according to the operator's knowledge of these laws which are becoming more and more the property of the general public. Examine for a moment the phenomena now known and demonstrated as electricity, magnetism, and various strange results obtained by the experienced chemist. Many of these things would make the ancient magi look cheap. Yet these things which we understand seem to occasion little or no thought upon those who seem to think that ancient times possessed more knowledge than do we of this day.

On the other hand, the powers of mind in direct application to man's needs and wants both naturally, while in this life, as well as from the soul's point of view, has not yet reached the height of ancient times, and the public is therefore ignorant of many of these powerful occult laws, they being held as secrets by our ancient fraternities, and only communicated to those who are qualified to receive and use them for good and right purposes. I am pleased to learn that the secret school of the Osirians for the benefit of the Western Brothers who desire to go deep into the occult treasure of our body, has been successfully established upon American soil. May our guiding star prosper its work and bring good and true souls only into its membership.

Yours in Virtue, Piety and Immortality,

ABOU TARTANO, 38

ARTICLE I.—NAME AND OBJECT.

Under the name of "The Order of Illuminati," an International Society has been formed, whose object it is:

a. To promote the spiritual and social welfare of its members by elevating their education, and so improve and perfect the religious and moral character of the same.

b. The object of the Order does not aim at any economical business activity.

c. For the greater appeasement and security of the members, and in order to prevent all unfounded conjectures and timorous scruples, the Order declares that it has for its objects no sentiments or actions detrimental to the State, Religion, or good Morals, nor does it encourage such in its members.

ARTICLE II.—PLACE OF BUSINESS.

The main place of business for the Order of Illuminati in the United States is at Philadelphia, Pa. From here branches will be established, which shall remain dependent upon the administration of the Order.

ARTICLE III.—MEMBERSHIP TO THE ORDER.

1. Affiliation.

a. Any free-born person of full age, blameless character, moral principles and meritorious aspirations is eligible to membership.

b. The application for affiliation must be effected by the signature of the candidate to the reverse of the order, and is to be presented to the Custos; the Custos-office notifies the candidate of the final acceptance or rejection. A statement of the reasons why an application is rejected cannot be demanded.

c. The membership is divided in membership-at-large and in lodge-membership. Lodge members are apart from the Constitutions of the Order, also subject to the By-Laws of the Lodge with which they are affiliated.

d. Lodge membership can only be obtained as a matter of second consideration; a general affiliation with the Order must have been previously established.

e. The affiliation is done according to the established usages of the Order.

2. Resignation.

a. Membership is lost by death, voluntary resignation, and expulsion.

b. Membership to the Order may be resigned any time at the option of the member; a member resigning from the Order must notify the Custos and state his reasons for doing so.

c. All regalias and writings of the Order in the possession of the member remain the property of the Order, and must be returned at the resignation or expulsion of the member; the Custos-office is entitled to bring judicial action against any party refusing to return such property of the Order, at the cost of the said party.

d. When complaint is made by a member to the Custos-office, showing that any member has been guilty of quarrel, falsehood or slander of the Order in general, or any member of the same in particular; or when showing that a member has lost his civil rights and privileges by violating the civil or criminal laws of his country; or when a member gives moral offence; or despises or otherwise acts contrary to the objects, rules and regulations of the Order, the Order shall be entitled to expel such member, and take his name off the rolls under loss of all the rights and privileges of membership.

e. The decision is rendered by a tribunal of judges, appointed by the Custos-office and consisting of five members; such decision must be brought to the knowledge of all the members. From this decision is no appeal.

f. Any member that does not communicate with the Order during the period of a full year without leave-of-absence, or does not answer communications within this period, will be taken off the rolls. Such member must be notified of a threatening or effected expulsion, under demand to restore the regalias and writings of the Order in his possession.

g. Any member in arrears with his contributions for the period of one year without giving sufficient reasons therefor, or without making use of his privilege to amend such treasury-contributions, will be taken off the rolls. Threatening or effected expulsion must be notified, under demand to restore the regalias and writings of the Order in possession.

h. The expulsion according to rules f and g of this article is effected without tribunal decision or publication thereof.

ARTICLE IV.—TEACHINGS OF THE ORDER.

For the better accomplishments of the objects of the Order as laid down in Article I, the Order disposes over a

course of instructions in three parts, open to its members under the following rules:

a. The course of instructions must not be copied, lent or made known to non-members, according to the copyright laws.

b. The single lessons, pamphlets, and steps are only accessible to the member in proportion to the comprehension of the preceding teachings. The Order is not obliged to forward new material in any case of non-conformity of opinion, or neglect on the part of the member to work through the course of instructions.

c. Every non-conformity in regard to any given teachings necessitates always in the first place the restoration of like views before further material can be given, irrespective of the length of time it may take to establish such conformity. No member can demand a delivery of further lessons if this conformity is not attainable.

d. A delivery of the new lesson on the part of the Order is only made after a complete and detailed reply to the last lesson is received from the member.

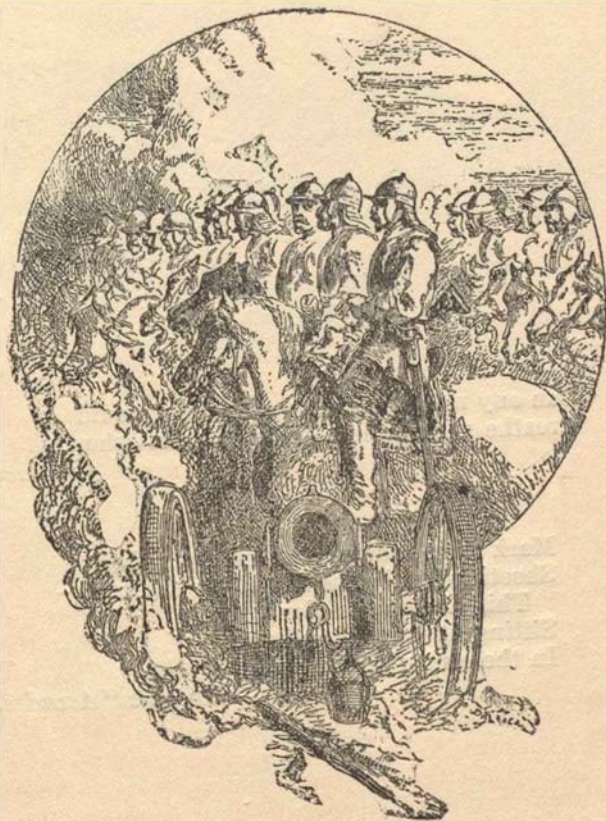
e. No member is entitled to any consignments during the vacations of the Order. The Custos-office forwards no material during that time.

ARTICLE V.—ADMINISTRATION OF THE ORDER.

1. The Custos-office is the exoteric representative of the Order throughout the territorial limits of its jurisdiction. The Custos-office shall consist of the Custos and his two subordinates, the Vice-Custos and Archivar, and stands under absolute control of the Grand Areopagite of America.

2. The Grand Custos of the United States is elected for life, inaugurated by the Grand Areopagite of America, and approved by the Semper Augustus; a revocation of his patent is possible only by the Grand Areopagite for a violation of the patent, Constitution, or the Rules and Regulations of the Order. The Vice-Custos and Archivar are appointed by the Custos under approval of the Grand Areopagite of America.

3. From time to time assemblies of such members are called by the Grand Areopagite of America, that have made the teachings of the Order conscientiously their own, and are perfectly familiar with all the arrangements and regulations of the Order, and have given proofs of their worthiness and fidelity.



CANTO FIRST.

THE WATCH-FIRE.

THE INITIATES.

Can any mortal mixture of earth's mould
Breathe such divine, enchanting ravishment?
—*Comus.*

Mark what radiant state she spreads,
Shooting her beams like silver threads;—
This, this is she alone,
Sitting like a goddess bright
In the center of her light.
—*Milton's "Arcades."*



THE WATCH-FIRE.

I.

Cold and misty broke the morn
Through clouds and vapors dun,
When twice ten thousand men advanced,
Elate with battles won,
To meet the foe in mortal strife
Ere rising of the sun.

II.

Short was the day, but ere its light
Had faded from the west,
Ten thousand men lay cold and dead
On earth's enshrouding breast;
And the snow where passed those angry hosts,

So virgin white before,
Was trodden black by prancing horse,
Or dyed with human gore.

III.

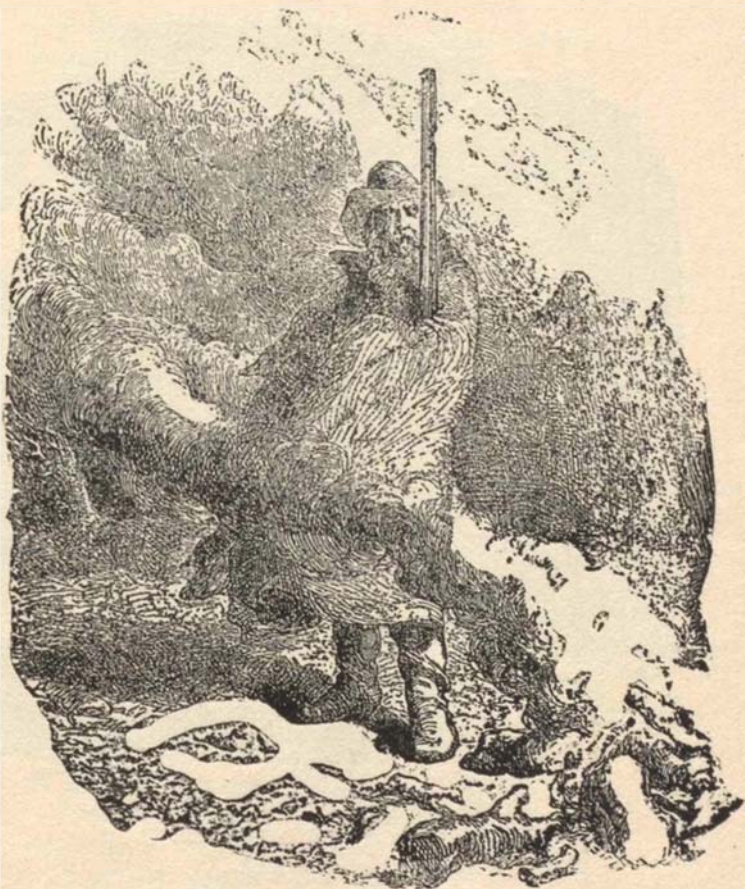
And now 'tis night,—and chill and bleak
The wind goes moaning forth;
Cold, bitter cold, the stars shine out
From the clear and frosty north;
And crisp and brittle to the tread
Is the weary waste of snow:
Poor sad survivors of the fight!
How shall they pass this wintry night,
And brave the blasts that blow?

IV.

From hour to hour the sentries pace
Their round, with blue, cold, shrunken face,
And pray that morn would come
Before its customary time;
Or ere their tongues grow stiff and dumb,
Or ere their very eyes congeal:
For the sharp winds pierce into their flesh,
Like javelins of steel.

V.

The forest-trees at break of morn,
Stood proudly every one;
The hoar-frost on their leafless boughs
Shone brightly in the sun.



Now here and there upon the earth
Their trunks extended lie,
To feed with logs the beacon-fires
That pour their smoke on high;
And merrily they burn and crack,
And flush the wintry sky.

VI.

The shivering remnant of the host
Is gathered round about,

So virgin white before,
Was trodden black by prancing horse,
Or dyed with human gore.

III.

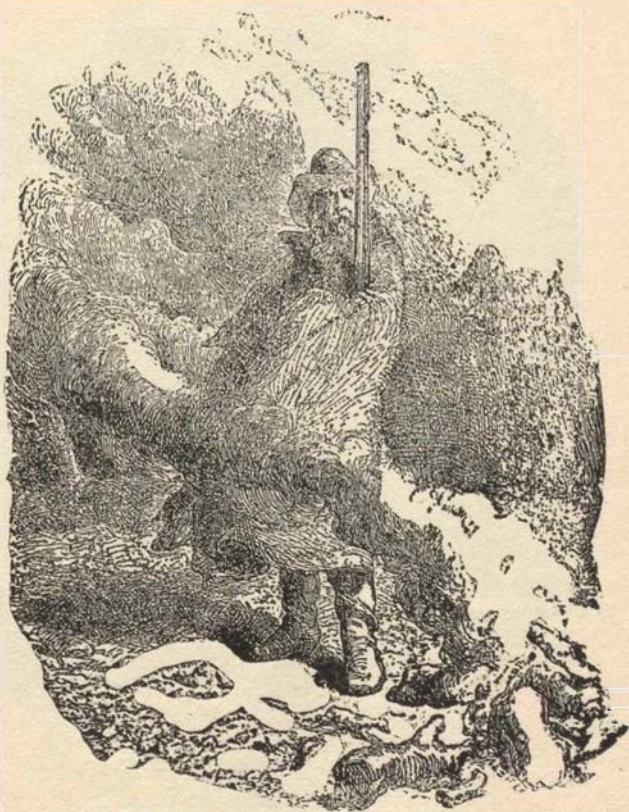
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That pour their smoke on high;
And merrily they burn and crack,
And flush the wintry sky.

VI.

The shivering remnant of the host
Is gathered round about,



Faint with the fighting of that day,
Or wounded in the rout.
Close to the fires they gather all,
To warm their freezing feet,
And rub their stiff and torpid palms
In the reviving heat;
And ever and anon they raise,
With joyous shouts, the smouldering blaze,
To scare away the wolves that yell
By the outposts of the sentinel,

And the birds obscene that croak and jar,
And snuff the carnage from afar.

VII.

And one fire, brighter than the rest,
Is piled with chumps of oak,
And weaves fantastic to the sky
Blue wreaths of curling smoke.
Five score men are stretched around;
So weary worn are they,
They could not sleep a sounder sleep
If on eiderdown they lay,
With sheets and blankets white as milk,
And sheltering draperies of silk.

VIII.

Sir Gilbert, captain of the band,
Lies slumbering with the rest,
On the cold, damp ground,
With his mantle round,
And his hands upon his breast.
And he is young and fair and proud,
And the name his fathers bore
Was never stained by sire or son,
Or any that came before.

IX.

He hath a vision in his sleep:
His eyes seem closed in slumber deep.



But through the smoke he sees the stars,
And he can hear the flames that roar,
As in mimic strife they meet and twist,
Curl and uncurl, combine, resist,
And glide and mingle as before.

X.

And in the fiercest of the heat
He sees a youth and maiden sweet;
Unscorched amid the fire they stand,
And hold each other by the hand:
And harmless flames around them play,
In hues of purple, gold, and gray;—
They mount, they fall, they leap, they twine—
And in showers, like scattered wine,
Red-rose, the glancing sparks descend,
As the bright pair toward him bend;
And while he looks on with lips asunder,
Holding his breath in fear and wonder.

XI.

Oh, richly fell the flaxen hair
Over the maiden's shoulders fair !
On every feature of her face
Sat radiant modesty and grace;
Her tender eyes were wild and bright,
And through her robes of shadowy white
The delicate outline of her form
Shone like an iris through a storm.

XII.

The other was of sterner mould:
A frown of melancholy pride
Made him less lovely to behold
Than the maiden at his side;

But on his brow, beaming well,
Sat majesty ineffable:
He looked a demigod sublime,
Or a Titan of the olden time.

XIII.

Sir Gilbert gazed upon the flame,
But could not speak for fear:
Was he awake? was he asleep?—
He saw the moon shine clear;
He saw the steadfast woods around,
And his sleeping comrades near;—
And still before his wondering sight
The watch-fires mounted high,
And formed above their radiant heads
A smokeless canopy.

XIV.

At their feet the embers glittered fair,
Like rich carbuncles with topaz set.
Was he awake? He doubted yet,
Was it a murmuring in the air?
No:—'twas the maiden's voice he heard:
He could distinguish every word;—
Gentle and soft, like music's tone
When the notes are saddest and best known.

XV.

“O brother! I could weep for ever
For all the sorrow that I see!

Poor suffering man!
How short his span!
And yet how full of misery!
See how they struggle—how they die—
How they deform the pleasant lands,
And in their brothers' blood imbrue
Their mercenary hands!
The crowds that slumber at our feet
Await but morning, to repeat
The guilt of yesterday, and wield
The bloody sword in battle-field;
Or, drunk with slaughter, light their torch
At cottage-roof or city-porch;
And in one luckless day of time
Compress a century of crime."

XVI

"Sweet Amethysta, vain thy grief;
And weep not thou for human woe:
Have we not sorrow of our own,
For which our bitterest tears should flow?
A greater anguish who can know,
A greater sum of agonies,
Than to have a soul that dies?—

Like the perishing body mortal,
Never to reach the glorious portal
Leading to the awful Throne
Where the Eternal sits alone;—
With power and will to worship God,
Yet to be smitten by His rod

Into nothingness for ever!
Worse even than hell itself, and woe relenting never!

XVII.

"Weep not, O sister, for mankind?
Although so wicked, frail, and blind;
Although they murder one the other,
And each is foeman of his brother;
Although for color or for creed
Their daily hecatombs may bleed;
Although the elder and the younger
Are born to sorrow, pain, and hunger,
And countless miseries crowd their span,—
I would that heaven had made me man!

XVIII.

"O thou Sun, that beamest high,
Even thou shalt fade and die;
But these—poor earthworms though they be—
Shall perish never,
But flourish beautiful and bright,
When thou and worlds that drink thy light
Are quenched for ever and for ever."

XIX.

"True, O Brother: what suffices
Length of years or sum of joy,—
That no human care or anguish,
Cold or hunger, can annoy."

THE INITIATES.

A Note to Publishers.

We will run this exchange list continually, so that our readers will know just where they can get any magazine. However, in exchange, we ask all editors of the publications listed to have our publication listed in the same manner. Failure to do so will mean that we must drop their magazine from the list.

We also desire to exchange space with other magazines, and such as desire to do so should send their copy and receive copy from us in exchange.

"The Word," 244 Lenox Ave., New York City. Theosophical Publishing Co., Philosophy, Science, Religion, Eastern Thought, Theosophy. See advt. in "The Initiates."

"The New Theology Magazine," Madison Publishing Co., 21 Madison Ave., Boston, Mass. \$1.00 a year.

"New Thought," The New Thought Publishing Co., 4651 N. Clark St., Chicago, Ill. \$1.00 a year.

"The Ophthalmologist," Liberal Medical Journal. Published by Association of Independent Doctors, 2100 Prairie Ave., Chicago, Ill. \$1.00 a year. One of the best liberal journals.

"The Vegetarian Magazine," The Vegetarian Co., Chicago, Ill. \$1.00 a year.

"The Divine Life," The Divine Life Press, 255 Oakwood Boulevard, Chicago, Ill. \$1.00 a year, 10 cents a copy.

"Unity," Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. \$1.00 a year, 10 cents a copy.

"The Morning Star," Peter Davidson, Loudsville, Ga. A monthly journal of the Ancient Wisdom-Religion. \$1.00 a year. See advt. in "The Initiates."

THE INITIATES.

"To-morrow," The To-morrow Publishing Co., 139 East 56th St., Chicago, Ill. A magazine for the people who think. \$1.00 a year. See advt. in "The Initiates."

"The World's Advance Thought," Lucy A. Mallory, Portland, Ore. \$1.00 a year.

"Eternal Progress," Christian D. Larson, Fourth National Bank Building, Cincinnati, O. \$1.00 a year.

"Constructive Science," W. D. Wattles, 911 South A St., Elwood, Ind. The Use of the Constructive Principle of Nature. 50 cents a year. See advt. in "The Initiates."

"The New Life Magazine," The New Life Publishing House, 824 N. Broad St., Philadelphia, Pa. \$1.50 a year. A magazine which is the official organ of the New Life Movement.

"Notes and Queries," S. C. Gould, Manchester, N. H. \$1.00 a year. A magazine of History, Folk-lore, Literature, Science, Art, etc. See advt. in "The Initiates."

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"The Journal," The Journal, 372 S. Wood St., Chicago, Ill. The official organ of the Physio-Medical Association.

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