

"The Rosicrucian Brotherhood"

"THE INITIATES"

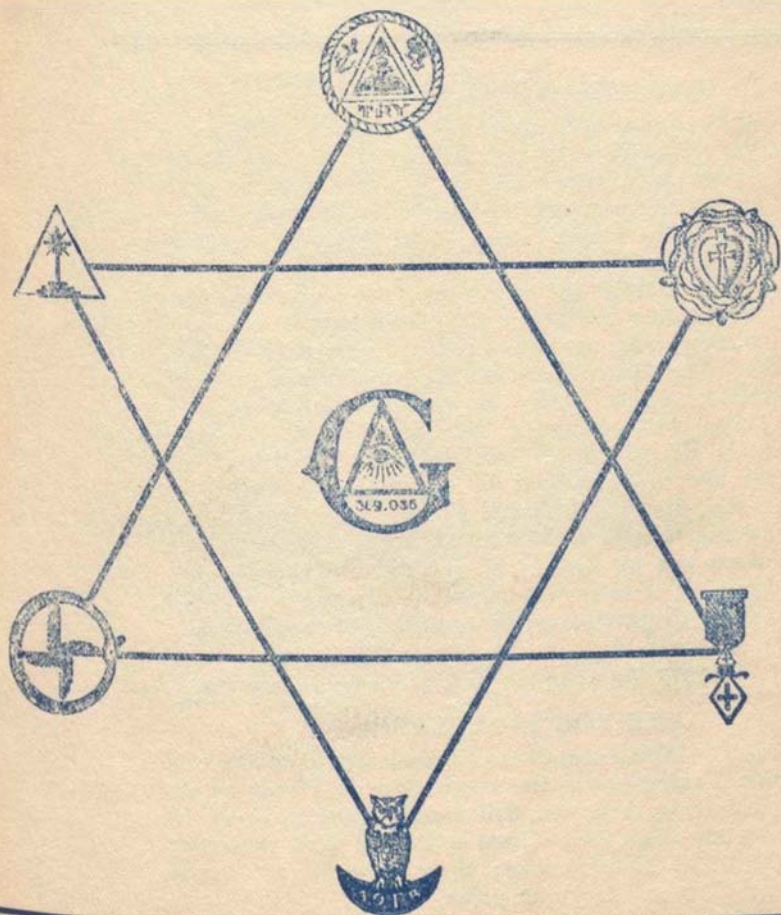
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MILITIA CRUCIFERA EVANGELICA NUMBER.



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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

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THE ORDER OF ILLUMINATION

Founded by Adam Weishaupt in 1776, has established a branch in America. In the course of time many re-organizations have been made, so that publications from 1784-1786 have no more authoritative, but historical value only, to the Order to-day. The Order has nothing whatever to do with politics, and does not interfere with any existing forms of government or religious confessions. Its aims are philosophical researches, improvement of human character, and mutual assistance in ideal pursuits. The Order possesses a systematic Course of Instructions, which tends to destroy fanaticism and superstition, but warrants the attainment of Self-Knowledge, Knowledge of God, and Human Nature. The members are distinguished in degrees, and united in Lodges, etc., under established ritual. The Order being international, members may be admitted anywhere, and where there are no Lodges as yet, the instructions are given by mail. Parties interested in the above pursuits will receive full particulars by applying to the Custos,

F. OSCAR BIBERSTEIN,
1227 Huntingdon Street, Philadelphia, Pa.

ARE YOU INTERESTED

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

IN MEMORIAM.

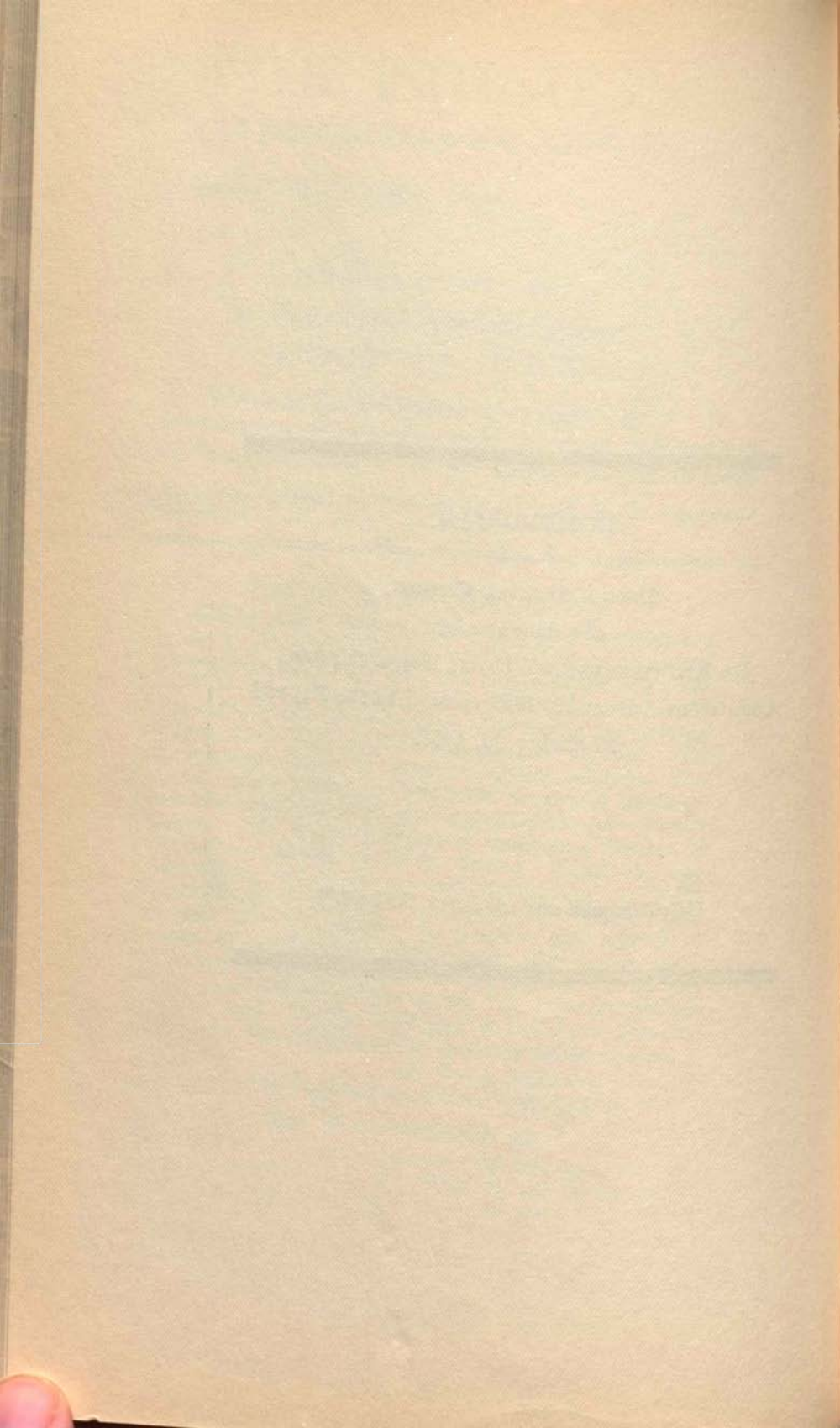
DELILA ALVERTA CLYMER,

the daughter of

DR. R. SWINBURNE AND LAURA EDITH CLYMER,

Came to us August 30, 1899; passed to the Beyond
November 30, 1908.

"God is good and all is for the best."



EN PASSANT.

In placing the January number of "The Initiates" before our readers we believe we are giving them a good treat, for the articles herein are worthy of note.

The Official Announcement of the Militia Crucifera Evangelica has been requested many times by members of the Order, and it at last appears, for the time is here. It is hoped that all members will give it their careful consideration. This will no doubt appear in pamphlet form, and the members and readers should secure copies of it for their friends. It is not too much to say that this Order is doing more for the cause, especially for the beginner, than all other Orders combined. While it is but the door to the Imperial Order itself, it gives its students the necessary vibrations to help them along, and thus accomplishes much.

Especial attention is also called to the articles "Is a New Religion Needed?" It seems almost impossible that such an article, which is in entire harmony with Advance Thought, should come from the mouth of what might be termed an Official Jew. By this we do not wish to reflect upon the Jews or Hebrews but the surprise is that they will admit so much. However, we must bear in mind the first and greatest leader of *pure* Christianity was a Jew. This article is worthy of your careful attention.

The Hermetic Brotherhood also has a Temple Talk which is of great value to all students.

During the coming months we hope to steadily improve and increase the magazine and it is *you* who can help us do this. Alone we cannot do it.

In the present issue of "The Initiates" will also be found an article on "Masonry and the Courts," by Bro. A. G. Pitts, and which is reprinted from the "Tyler-Keystone,"

one of the best Masonic Magazines published in America. The article is reprinted by permission of the editor, Jos. E. Morcombe.

Bro. Morcombe says, editorially :

Special attention is called to the article in this issue from the pen of Bro. A. G. Pitts, of Detroit. The statements made are those of a trained thinker and of one "learned in the law." Some of them may be calculated to shock Masons who are of opinion that Grand Lodges can do no wrong. But if such arguments stir to research in the history of Grand Lodges, to an understanding of powers inherent and those arrogated, to a clearer idea of the prerogatives reserved by constituent bodies and to the rights possessed by individual Masons, the emphasis of statements made is not misplaced.

Bro. Pitts is not making argument for what is known as clandestinism. No one will accuse him of disloyalty to "regular" Masonry. It is, as we take it, because he would have that regularity sustained and lived up to, alike by Masons, by lodges and by Grand Lodges, that his arguments are put forth. In some points of the matter under discussion the editor would take issue with Bro. Pitts. Not upon his deductions from the history of Masonry as to Grand Lodge sovereignty and exclusive jurisdiction, for there his position is impregnable. Neither would we differ, with present knowledge, as to the legal aspects of the cases which give pertinency to his article. We might, however, doubt the wisdom or expediency of a course which would loosen the control exercised by Grand Lodges over the ill-informed impulses and vagaries of its constituents. Such men as Bro. Pitts, having clear idea of Masonic history, development and tendencies, could be depended upon to correct abuses and to maintain a consistent and legitimate Masonry, however tenuous the governing power. But the majority of Craftsmen, even of those directing and controlling lodge action, are not equally well-informed.

THE MILITIA CRUCIFERA EVANGELICA.

Says one who is unknown: "If you knew *all* about thought, its Laws, Principles, and its Powers, you could dissolve this earth by a single thought. Even a limited knowledge of the laws of thought, combined with the power of thought control, which is gained by observing certain occult or thought practices, will enable you to gratify your every desire, through the magic of a wish. Do you doubt it? Evidence to substantiate this abounds everywhere. The demonstration needs not to be perfect to be convincing.

It is said, that in order to be successful in business one must keep his mind on it. Our most successful business men prove it beyond the slightest doubt. Our self-made men were in their early days in a position where they had to keep their thought force focused on business, and therefore their success. They succeeded through the application of occult principles, however faulty and imperfect such application may have been.

Can you not see what great possibilities would be open to him who studies these laws of thought, and intelligently applies them in his every day life? But that is too simple to be it—to be that potent and creative occult force you speak about! You are right, it is simple; *truth is always simple and self-evident in its conclusions, provided you fully understand it.*

The thinking of creative thoughts, by the awakening of the *inner* self, is the true method of thinking. This can be done only through occult practices.

That there exists something beyond this "house of clay" is no longer a religious dogma only, but has been absolutely proven by science. There exists a cause, which is the creator, of which the visible universe, the creation, with all

its various manifestations, is only the effect.

Does it seem impossible to you, that by connecting yourself with the cause, which is *within* you, you can produce creative effects at will and become a creator? You are a creator *now*; your body, environments, finances and opportunities are all of your own making. Are you fully satisfied with your life and its results as they are? Probably not. Your health, your home and business life are perhaps not exactly as you would like them to be. Can you not see that you can change all undesirable conditions into desirable ones, simply by a process of thought.

All your relations to the outside world, your health, your finances, your friends, etc., are the results of your own thoughts, either during this or a previous incarnation, and are subject to change at will.

"Truth is stranger than fiction" is a very old and true saying, which is particularly true if applied to occult science. We do not wish to attack religion, but we must confess the truth, that the erroneous "total depravity" and the "worm-of-the-dust" theory of the various churches has done more harm than we could enumerate.

Man is by no means a "worm of the dust:" on the contrary, he possesses the quintessence of Deity, which, although a mere germ in most of us, we can develop through occult practices, until it fills our lives and we become powerful "like unto God." Does this seem impossible, or do these theories seek to belittle God? Certainly not, but on the contrary. "Imitation," it has been truly said, "is the sincerest flattery." So man best honors God when he seeks to be like God. Does not your religion teach you that you are a son of God? Does it not follow, that the son, although a child at first, will grow and become "like unto the father?" We can, however, become so through knowledge only.

This is an age of transition of the old conditions into new and glorious ones. Destruction of the old and construction

of the new is already in progress all around us. Mighty forces, mental and spiritual, good and evil, are constantly playing upon man from without and from within.

The great majority of the human race are driven helplessly like leaves before a storm. Great fortunes are swept away, nations are in revolt, and all sorts of pretenders and humbugs arise and seek adherents and followers. Instead of ruling these forces, and guiding events, man is, and will remain, a slave to circumstances and environments, until he learns to know himself and the tremendous forces which are latent *within* and await awakening.

Occult Science has not only supplied a knowledge by which man can rise above his surroundings—a master—but has established beyond a doubt the connecting link between science and religion.

In the study and practice of occult principles lies your salvation. In fact, it is your only salvation from everything undesirable in life.

Do you want health—good health, which makes life worth living? do you desire “Vital Magnetism” in such a degree as will enable you to make a success? It will come to you if you adhere to the easy and pleasant methods given. Think of the doctor’s and druggist’s bills which will be a thing of the past. Of course, you value business success and advancement, or perhaps prominence in a profession. Occult Science can be applied to all these things.

Occult Philosophy is the godmother and progenitor of all intellectual forces, the key to all divine obscurities, and the absolute queen of society. The grandest achievements ever gained by man were originally concealed in the *ancient mysteries*. This knowledge was veiled in order to conceal it from the profane but written in a universal language of symbolism that it might be understood by the true initiates of all ages.

From the earliest times those who wished to study the secret and hidden things of nature have found it necessary

to band themselves together in Brotherhoods for the purpose of self-protection and to preserve their knowledge from destruction by the ignorant masses. It is asserted in the far East that the Great Lodge of Adepts or Perfect Masters has never ceased to exist; and that this lodge has often, though secret and unknown, shaped the *course of empires* and controlled the fate of nations.

In modern times, all those who have reached the highest point of success have taken advantage of the laws of the higher forces. They have put themselves into close harmony with the powers of the invisible. In this manner they were led onward and upward to that which they desired.

You can do as these have done. It is within your power *now* to make the change. The opportunity is now before you to come within a circle of many hundreds of earnest students of nature and these great forces who daily concentrate for health, success and happiness. *Are you ready to do this?*

Membership in this Brotherhood of Mystic is open to all people who are truly interested in the higher laws of nature. No person, no creed, no religion is excluded if such will only come forward and work for the greatest good of all. Universal Brotherhood and the success of all is the key and none may be with us who do not believe in this. Neither age nor sex is a barrier to the Brotherhood. It being understood that by this is meant persons who have their reasoning powers developed, which is considered eighteen years of age. All those above that age may join the Brotherhood or Mystic Circle.

The book "Militia Crucifera Evangelica" is the text book of the Order. It is a supremely important one to every person interested in the mystic teachings of old and the living truths of this day. It is a history of the *secret occult Order* which was known by that name during the middle ages, but which had existed under other names for many

centuries. It is founded on history and their own manifestoes, and on facts, documents and writings in the possession of the Brothers of the Order at the present day. Within its pages will be found all the obligations, rules and manifestoes of the mediaeval Order from the time of its foundation under that name in the year 1527, also the obligations, rules, manifestoes and teachings of the American branch of the fraternity of this country at the present day. Some of these manifestoes can be found only in this book as only single copies are in existence. The members of the *inner* Brotherhood possess the secrets of Alchemy, the "Great Elixir" and the "Philosopher's Stone."

This work is an important one to every student of occultism and mysticism because it contains the clearest statements of the ancient philosophy that has ever been given to the student of modern times, and all who get it will find it a mine of instructions.

HOW TO BECOME A MEMBER.

Membership includes all benefits of the Order.

1. Membership shall be free as heretofore. It shall only be necessary for such to obtain a copy of the book of teachings, rules, and regulations which is the "*Militia Crucifera Evangelica*" and subscribe to the official organ, "*The Initiates*," and pay the small yearly dues. The total cost at present is therefore but \$3.00.

2. That each member shall bear in mind the absolute rule that should he at any time change his or her address he or she shall immediately notify the Secretary of the Order of such change.

3. That each member shall treat his fellow-member according to the Golden Rule: "Do unto others as you would that they should do to you." Any member who shall act

otherwise will at once be suspended.

NOTE.—If a member is suspended for any reason, such suspension, no matter what the cause, will *not* free him from his obligation of silence to the Order. This is binding as long as he lives, whether he remains an active member or not.

4. That no one can become a member who does not believe in a supreme intelligence.

5. Whereas all knowledge is sacred because it is a source of power, each member is cautioned against imparting any of the instructions he or she may receive and for this reason all are required to take upon themselves the obligation found on page 119 of the Book of Rules.

6. Each member shall forward to the Secretary such names and addresses of persons whom he or she knows to be interested in the great work. Also such as are ill.

THE BENEFITS OF THE ORDER ARE:

1. You can at all times write to the Secretary for such information as you may desire concerning any books, manuscripts, occult studies, secret fraternities, magic mirrors, crystals, amulets, etc., as the Order has official headquarters (private) in Europe and is enabled to obtain all occult articles direct from the Orient.

2. You will receive the benefit of the concentrated influence of hundreds of mystics in all parts of the world. Henceforth, as in the past, each member at mid-day must devote at least five minutes in concentration for the peace, health, happiness and wealth of each member and the Order. You can readily conceive the great advantage of such a powerful magnetic circle. No evil influence can affect the members of such an Order, for this produces a

powerful magic circle.

3. Each member will receive a copy of "White Magic." These instructions have never been sold for less than \$3.00 and it is of great importance to all members. Never before was such an opportunity open to any one. All old members who have paid their dues can obtain a copy by remitting 25 cents. What is claimed for these instructions will be found in last page of Prospectus.

You will need to pay from \$5.00 to \$50.00 per month to such as give absent treatment for health or success. Here you obtain much more powerful treatment absolutely free as the value of the instructions is many times that of the amount asked for membership. *This is your opportunity.*

This is not a new Order but one of the oldest Mystic Orders known. Even in America immense work has been accomplished, as the following letters will show you.

Dear Teacher:

Enclosed find \$5.00. Please send me two copies of "True Spiritualism," \$1.00 for subscription to "The Initiates" and \$2.00 as contribution to fund of the Order "Militia."

MRS. K. F. HARY.

Gentlemen:

Find enclosed \$1.00 for the Order of Militia Crucifera Evangelica. Although not a member, I feel as if I should help it along as I think it all right.

ERNEST C. BECHLY.

Gents:

Enclosed please find \$1.00, my dues to the Militia Crucifera Evangelica, and \$2.00 extra towards the same work of the Militia Crucifera Evangelica. Total, \$3.00.

C. N. SEARLE.

In another letter this friend forwarded another dollar to help in the work.

Sirs:

Enclosed you will find postal order for \$2.50 for dues in Militia, and 50 cents for the "Son of Man."

J. A. HUGHES.

Dear Dr. Clymer:

I enclose a small offering (\$10.00) in response to the requisite made through "The Initiates." I wish it were larger, but with it goes my fellowship and unfailing interest and love for the Universal Brotherhood.

ELIZABETH K. H.——

Messrs:

Please find enclosed a post office order for the sum of two dollars as my contribution towards the M. E. C. work.

FANNIE HARRIS.

Dear Brother and ——

Please find enclosed one dollar for yearly dues to the Militia Crucifera Evangelica. Please receive my thanks for the copy of The Son of Man, which is a very good expounder of Christ's teachings and ought to be in every home—Christian or Jew.

L. PAUL HANWAY.

It will be seen that the above not only paid their dues but each of them made a free will offering. Think you they would do this did they not love their Order? You will do the same after belonging to it a year.

Others heard from are:

Richard R. Trench,
Philip H. Raber,
G. W. Shuman,
N. P. Bowles,
Peter Thompson,
L. F. Bassett,
Rev. J. H. Flemings,

Cleona Hoffman
J. B. Williams,
Dr. C. O. Sahler
Henry S. Clark,
Rollin H. N. Day,
John A. Anderson,
Dr. O. F. Shaw,

Mrs. Edith Engle,
John J. Schmidt,
C. M. Barker,
Newton Luscaleet,
Barnette Brown,
N. P. Nielsen,
H. M. Riggs,
Wm. H. Weller,
John Peden,
W. H. H. Mallory,
Mary E. Speare,
Sabra J. Larsen,
Gustave A. Keller,
Lee A. Flake,

Mrs. Hattie M. Stringham,
Chas. Weingartner,
John Tawnety,
E. P. Waterman,
Wm. Corbett,
Mrs. N. P. Nielsen,
John Wulbert,
M. Mand Wade,
G. Story,
Niels A. Hangensen,
E. E. Champion,
L. L. Saxton,
John Bogner,

There are many testimonials held by us and all breathe the same fraternal spirit of love and brotherhood.

Are you ready for these benefits? If you are, then address:

THE SECRETARY, M. E. C.,
Box 64, Allentown, Pa.

IS THERE NEED OF A NEW RELIGION?

THE QUESTION SIMULTANEOUSLY ASKED BY TWO AUTHORS.

A sermon by the Rabbi Joseph Leiser, preached at the closing service of Festival of the Booths in the Temple Kenneseth Israel. Modern cry seems to be for an entirely new form of religious belief. One of the most remarkable sermons ever preached by any one outside of the occult fraternities.

If modern literature is a criterion of the trend and tendency of the thought of our age, it is evident that the need of a new religion is one of the most serious pre-occupations of our generation. In two notable products of literature, in the novel of Martin Martens, called the New Religion, the author, a Hollander, writing in English, calls attention by means of fiction, to the health fads and sanitarium vagaries whereby people hunt for health or what is alleged to be health in the absence of a former sustained faith or conviction. The health craze, this novelist contends, is the crying of the soul for something to sustain man and to give him vision. The older faith no longer appeals and hence the substitute, this hurry and scurry from one resort to another to heal the body, whereas it is the soul or the whole of the individual that requires healing.

Another novelist, an American, in a wonderful piece of analysis, puts into the mouth of a physician, a man of science, the telling dictum of our day. We moderns need a new religion. The new religion is to restore peace within the tempestuous restlessness, the nervous agitation, the emptiness and unreality of our own civilization. The denominational statements of religions have lost their appeal and the haunting cry of an unsatisfied soul clamors anew

for the sustaining vision, of man's purpose and individual destiny.

Fiction, one might object, is an unworthy or an unreliable argument. But modern fiction serves the place of the philosopher. By means of fiction the preacher sermonizes and the teacher expounds. In our better fiction is revealed the deep perplexities of our day. Here indeed is a great truth brought home. The reaction against materialism has set in. Men to-day are demanding a new religion through the words of their appointed spokesmen, the fictionists and novel writers.

But let us be frank. We have a right to know exactly what this need is, which is so engrossing the minds of our thinkers. The novelists are not alone in demanding a new expression for the eternal craving of the soul. Philosophy too is not negligent in requiring a fuller explanation of man and his eternal struggle. Prof. Boyce in his *Philosophy of Loyalty* has no scruples in accepting as the primary supposition, the universally refuted dogmas of older denominations. The articles of faith once solemnly accepted are no longer tenable among the legions of thinking beings. It is agreed that all thinking men and women are no longer adherents of the old faiths which include the articles of faith and confessions and creeds.

The day is ripe, the time is here for a new expression of religion. And in this appeal lies the grandeur and majesty of the human soul. It is a flat and imperative denial of the argument of materialism which said with more arrogance than conviction that religion is an imposition, a contrivance of deceit invented by designing men who tried to include and beguile credulous humanity. Religion is the deepest and most universal appeal of the human being.

At the heart of religion is the consciousness of unity. Religion is a bond of union, a mating of the individual with that which is for that individual, the universal; an uplifting of the one into a stream of continuous life, the merging

of what is mortal with that which is immortal. However expressed or formulated there is no denying the fact that man can no more rid himself of the need of religion than he can of the need of expression in human forms of art or letters.

This of course is the death blow to the careless philosophy of the street, the so-called wisdom of the mere "business" man who counted religion as he did his daily sales, and looked upon it merely as a convenience of respectability or a stubborn convention which it was safest policy for him to adopt because it is the fashion.

But this cry sounds deeper depths than the mere phrases indicate. The new religion is not so glibly expounded or so readily dealt with. A new religion can not be born overnight nor can it be invented as one invents an ear trumpet or a new sparker for an automobile.

Religion is a development, a growth. One form is cast aside for the adoption of other and better forms of expression. And at this point of the argument it is best to say what was intended to admit in the first place—the world cry for a new religion, vocal here in America as it is abroad, this longing for larger conceptions of man's destiny does not shock Israel of the religion of Judaism. Let us say now openly, admitting the charge of conceit if it needs to be charged against us—that for Judaism the need of a new religion is not apparent. For the statements of the new religious ideals voice the ethical injunctions of Judaism. In other words the new religion which is formulating its creed in our day is a roughly drafted excerpt of Judaism with the historical imperative omitted. On the adherents of the new religion is not placed the historical responsibility imposed on the Jew to continue his religion and to redeem thereby the wayward and misguided children of men. Let not the Jew hesitate to say this: that in his religious outlook rests the salvation of the world, for he was told of old that salvation comes from the Jew. The

Jewish genius is a religious one. The ethical ideals of humanity are traced to Judaism. If to-day the liberal and progressive thinkers of our generation proclaim the ideals and ideas which Judaism has preserved for centuries, it is the duty of the Jew to lay claim to his ancient prerogative and say boldly that he has taught these truths not for himself alone but for all people.

We know that no religion can be entirely new. Reform Judaism is not new. One phase of Judaism gives way to another. The germinal thought expands. In every age thinkers give it their bias and impulse. The original central ideal never vanishes but enlarges. Every reform in Judaism is not a departure from it but a return to Judaism. Every new conception of religion is not a breaking away from religion and an attempt to force an irreligious dogma on a sinning people but an effort to deepen the religious impulse in people. The dogmas now held by many displaced other dogmas. The new religion is new to us, but to our day only. We have not the finality of truth; we have no monopoly on truth. No one age is entirely right; no one person has all the truth there is. For truth is in the mass.

What does the new religion believe?

It believes in God. What does this mean? It means that there is an eternal purpose, an energy, an unending motion which works for a righteous end, and that we and all living beings are part of that divine energy which is God. Furthermore that our errors (or sins if you will), man's failures as well as his victories, the triumphs of his will are the manifestations of that impulse and that we are working for a larger conquest of that energy so that we as human beings may come into a fuller realization of ourselves through the various means of our mortality.

The fundamental axiom of the new religion is that there is a God who is the creator of the ends of the world. And now the new religion incorporates a distinctly Jewish thought and it is this: that man is created in the image of

God. Man is endowed with godly properties—he is a part of the divine energy and through him does God reveal himself. The heroism, the courage, the goodness and mercy which is enacted by the human being is the revelation of God's goodness and mercy and righteousness. We are not victims of chance, playthings of fate, cast thoughtlessly into the world to fume and fret, but we are parts of a larger destiny which makes us actors in the divine drama. From us emerges the whole of the past which we transmit to succeeding generations after having enlarged our heritage we go from eternity to eternity but each eternity is within us.

What does this conception of humanity avoid? What does the new religion upset? It upsets and uproots the notion that man is a curse instead of a blessing. It assures him that he is a divine heritage rather than the victim of sin and doom. It makes him see the beauty of earth and the beauty of his own being and urges him to abide here among his fellows, a partner with his fellow beings in the work of eventual salvation when through his demands for recognition as a human being, a child and son of God, he establishes justice here among men as the great law of equity—refusing to let another degrade him or debase the divinity inborn in him. The new religion is the exultation and exaltation of man as the son of God, all men born free and equal in the cosmic strife to rise.

This new religion demands too that man must realize his share and part in the world of struggle, not the struggle for bread alone, but the struggle to aid the nobler impulses. He must be a worker. Whatever his task, that task adds to the realization of the divine purpose. No task is too mean. The drudgery of doing so-called menial labors is no discipline, it is a duty which shall eventually bring peace into the world. What is this peace? It is the merging of the self in the stream of life, the realization of one's essential relationship to the totality of the world. It includes every

one, this democracy of peace, this kingdom of God—none are too low, none are too mean, none cast aside as rubbish to the void—all are needed and all of life is good.

MASONRY AND THE COURTS.

A. G. PITTS.

A great deal of attention has been given to a recent judgment of a court of inferior jurisdiction in Massachusetts finding a man guilty of a crime in that he had practiced what is called clandestine Masonry. It seems to be assumed that this decision has application everywhere and that everywhere the practice of clandestine Masonry is somehow a crime. This is not true. It is a crime, if at all, only in New York and in Massachusetts, and there only by virtue of special statutes recently adopted. The examination of these statutes is the purpose of this article. Before they are further copied in other states it is important that the attention of the Craft be called to their vicious character.

The New York statute was the first adopted. It was put through the legislature by the efforts of the Grand Lodge of New York in 1906, and is section 567-b of the Penal Code. This statute makes it a crime punishable with not more than three years' imprisonment or a fine not to exceed \$1,000 for any person to fraudulently use the name of any secret fraternity or to pretend to confer any degree or secret work of any such fraternity. And the test of fraud in every case is simply this—that the secret fraternity has had a grand lodge in New York for ten years and that said Grand Lodge does not authorize the acts com-

plained of.

In other words, the Grand Lodge is made the judge and the power of the state is loaned to the Grand Lodge—itsself probably already disposed to be as tyrannical as it can.

So the State of New York makes it the law of the commonwealth that no "secret fraternity" may have two grand lodges in one state. But that is not the law of Masonry and never has been. The first Grand Lodge was a grand lodge of four lodges only. No one dreamed that the lodges outside were under any obligation to come in or that they would become irregular if they stayed out. There are six or eight grand lodges in Germany at this hour holding concurrent jurisdiction. Each is Grand Lodge for the lodges that chose to adhere to it, and for none other. Moreover, there are five independent lodges which hold of no grand lodge and their right to their independence is fully recognized.

The truth is that a grand lodge is a voluntary association of lodges, and the lodges have the same right to stay out or to withdraw that they had to enter in. If this is not true then the institution of Grand Lodges is an unmasonic innovation. A voluntary association of lodges is, of course, within our rights as free men, free Masons and independent lodges. But compulsory allegiance is indefensible. If Grand Lodges necessarily possess all the powers arrogated to themselves by American Grand Lodges, then they should be wiped out of existence. If they cannot exist as voluntary associations they should not exist at all.

The New York law may be made to apply to the Royal Arcanum, the Woodmen, and the like, although in such cases the point is sure to be raised that they do not have grand lodges, but have instead "Grand Councils," and the like. But the attempt that is being made to apply it to Masonry should be vigorously contested.

Application to the courts on the part of their victims has always been contested by Masonic authorities on the

ground that Freemasonry is a voluntary association, that a Freemason is bound by the laws of the order, and that the state has nothing to do with those laws—that it will not enforce them nor inquire into their validity or equity. Such are the principles on which Masonic authorities (including those of New York State) have won every case in which the attempt has been made to review in the courts alleged unjust sentences of expulsion. The writer has never known of a case where the Masonic authorities have been willing that the case be examined by the court and decided on its merits. Now it is in the highest degree inconsistent, odious, and tyrannical for the same authorities to make application to the same courts against the same victims. But leaving that aside, suppose it were shown that the New York statute actually adds a new rule to Masonry, that the legislature's definition of Masonry as that which is subject to the oldest Grand Lodge in the state is erroneous, would the statute be enforced?

Some years ago it was alleged that the State of Washington was open territory by reason of the fact that the then existing Grand Lodge was so heretical that it had lost the recognition of its sister Grand Lodges. In that case the scores of Grand Lodges which withdrew recognition disgraced themselves rather than the Grand Lodge of Washington. But a case can readily be imagined where a Grand Lodge would justly forfeit recognition. Under the operation of a law like that of New York, that would close that state for all time.

For instance, the Grand Lodge of Michigan was not recognized by anybody from 1841 to 1844. Nevertheless, if it had continued in its clandestinism and had induced the legislature of Michigan to pass a law like that of New York, it could have excluded genuine Masonry from the state.

Every application to the courts on the part of Masonic authorities will weaken the position of Masonry. To be sure the Masons of New York State can influence enough

votes to swing any election. But nevertheless some judge is going to arise independent enough to say, "If you appeal to the courts when it suits you to do so, you must submit to the courts when it does not suit you."

In May, 1903, in the Supreme Court of the State of New York, Bro. Charles L. Franklin made application for an injunction to restrain the Masonic authorities for a time from trying him upon the charge of unmasonic conduct in publishing a libel. He set up that two indictments were pending against him in the criminal courts, based upon precisely the same alleged acts of his, that the trial of the Masonic charges would prejudice him in the criminal case because it would force him prematurely to reveal his line of defence, and that he believed the charges were brought for that purpose.

Not all of this was enough to sting the Grand Lodge of New York into a defence upon the merits of the case. The then Grand Master M. W. Bro. Elbert Grandall, was the attorney for the defence. The defence interposed was sustained and adopted by the court. In the language of the court it is expressed as follows:

The Masonic fraternity is a voluntary organization. It has a constitution and code of procedure designed for its government and for the regulation of its members in their relation to one another. A member of the Masonic fraternity has no right in the property of the organization except that while a member in good standing he may enjoy the use of the same in a manner prescribed by said organization.

It is the province of all courts constituting the civil judiciary to take cognizance only of those rights which flow from the common law, legislative enactments, political constitutions and international treaties. The right to membership in the Masonic fraternity springs from no one of these sources. Membership therein confers no legal right of which a court of equity will take cognizance. The Masonic fraternity is an unincorporated society which has

customs and laws of its own. The plaintiff voluntarily became a member thereof and in so doing submitted himself to the customs and laws of the organization, and for any alleged infraction of these customs and laws by plaintiff it is his duty to stand trial in the forum constituted by the organization and at the time and in the manner prescribed.

Stripped of verbiage, this decision is the same for which Masonic authorities have always contended—that the courts have nothing to do with Masonry. Yet these same authorities now propose to appeal to those same courts to fight their battles for them. When they are brought into court as defendants they always deny the jurisdiction, but they claim the right to appear as complainants and prosecutors in every criminal court in New York.

It may be claimed that the purpose of the law is not to protect the Masons, but to protect the people of New York from imposition. It is another claim which is invariably made that the clandestines, so-called, get money by false pretenses; that the people to whom they sell degrees are deceived and misled. The best evidence that this is not true is the fact that if it were true there would be no need of special statutes, as the people who sold degrees under such conditions could be punished under statutes already existing everywhere forbidding the getting of money by false pretenses.

The "Palestine Bulletin" has recently printed the first truthful article that we have ever seen published on the Masonic side of this question. It said relative to the operations of the clandestine Masons in Detroit:

Neither Mr. George nor his superiors make any secret of the fact that their Grand Lodge has no official intercourse with any of the existing American Grand Lodges. In fact they appear to make this their boast. They argue that by reason of the faults and the abuses of which other Grand Lodges are guilty they are superior to them.

It has often been alleged that the promoters of this

clandestine Masonry operate by falsely pretending to sell to their candidates the same Masonry which is already established and a Masonry which will be recognized as such by regular Masons. Such would appear not to be the procedure here, and we do not see any occasion for misrepresenting the facts. Mr. George expressly claims to be offering a superior brand of Masonry. He admits that there is war between his Grand Lodge and the established Grand Lodges and says relative thereto, "We thrive on opposition. The more we are persecuted the more definant we become. It is thanks to the hostile legislation of Ohio and Massachusetts that we arose and thanks to the same oppression and that of some other Grand Lodges since added that we are progressing."

We do not see why the citizens of Detroit should be deceived. They are invited by Mr. George to make war upon the existing Masonry of Detroit, not to become a part of it. If they think they can overturn or supplant that existing Masonry we suppose it is their privilege to try. If they choose to believe Mr. George's claims to furnish a superior brand of Masonry they ought to be welcome to their belief. Men who would accept the assurances of a stranger upon a point upon which from the nature of the case it is impossible for him to offer any evidence, are too silly and too credulous to be any addition to our lodges. We ought to thank Mr. George for sorting them out and putting a stamp upon them so that we will never make any mistake about them. But for Mr. George some of them might get into our lodges sometime.

The fact is, and it is well known by those that think it necessary and Masonic to lie about it in the interests of the Craft, that nearly all the people who buy degrees of the clandestine degree peddlers know exactly what they are about and the remaining small minority have every opportunity of knowing. It is hard to believe that a single man is ever deceived. It is claimed that people are deceived

when they are told that the genuine secrets of Freemasonry will be revealed to them, that they do not learn the genuine secrets and the genuine ritual. Is all this lying necessary? Of course we do not absolutely know what the ritual of the clandestines is, but we do know that they have among them men who have been members and officers and Masters of regular lodges. We know that those men had the genuine ritual in their heads in those days. We know that they knew where to buy it if their heads failed to hold it all. We know that they did not lose this knowledge when they were declared expelled from these lodges. We know that they believe (and with good reason) that their expulsion was illegal, tyrannical and void, and that they believe that they have a perfect right to use and to diffuse the knowledge which they brought with them out of the regular lodges, and knowing all this do we not also know to a moral certainty that it is the genuine ritual of Masonry in all essentials which they are practicing and teaching?

The truth is that people who join clandestine lodges are not defrauded. Not only do they know, or at least are chargeable with knowledge of what they are about, but, considering the smallness of the entrance fees they get their money's worth. At least it is not for us to say that they do not. The truth is that New York Masons got the law through the legislature in 1906 and the Massachusetts Grand Lodge last spring got through the Massachusetts legislature a law closely resembling it, not for the protection of the people, but for the protection of Masonry. This same Masonry which is too high and mighty to submit its acts to any court as defendant is not too proud to appeal to the courts to defend and protect it.

The Massachusetts statute was copied by the Grand Lodge of Massachusetts from the New York statute, but in the course of its passage through the Massachusetts legislature it received certain amendments. It is not quite as crude as the New York statute but it is fully as objection-

able, and on as many if not the same grounds. We copy it in full, taking it from the printed proceedings of 1908 of the Council of Deliberation, State of New York, A. A. S. R., where it is printed along with other evidences of the great triumphs of the orthodox Scottish Rite over the Cerneau heresy. This is not by any means the only indication that this is a Scottish Rite affair throughout, and that the Grand Lodges are, as usual, being used as catspaws. When will Grand Lodges learn to keep out of Scottish Rite quarrels? There would be no clandestinism of any consequence if certain Grand Lodges had not illegally taken part in these quarrels. Even now, bad as the situation is becoming, it would be the best policy in the interest of the Lodges to ignore it. Certainly the lodges would never have thought of stultifying themselves by applications to courts and legislatures. It is time to ask relative to certain Grand Lodges as to certain United States Senators "whom do they represent?"

The Massachusetts statute is as follows:

SECTION 1. Whoever, wilfully by color or aid of any false token or writing, or other false pretense or false statement, verbal or written, or without authority of the grand or supreme governing lodge, council, union or other governing body hereinafter mentioned, obtains the signature of any person to a written application, or obtains any money or property for any alleged or pretended degree, or for any alleged or pretended membership in any fraternity, association, society, order, organization or union having a grand or supreme governing lodge, council, union or governing body in this state, or in any subordinate lodge or body thereof, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars, or by both such fine and imprisonment.

SEC. 2. Whoever, in a newspaper or other publication, or in any written or printed letter, notice, matter or device, without authority of the grand or supreme governing lodge,

council, union or other governing body hereinafter mentioned, fraudulently uses or aids in any way in the use of the name, title or common designation of any fraternity, association, order, organization or union which has a grand or supreme governing lodge, council, union or other governing body, having priority in such use in this state, or any name, title or designation so nearly resembling the same as to be calculated or likely to deceive; and whoever, without such authority fraudulently publishes, sells, circulates or distributes any written or printed letter, notice, matter or device, in any way soliciting members of such fraternity, association, society, order, organization or union, or for any alleged or pretended fraternity, association, society, order, organization or union, using any such name, title, designation, or near resemblance thereof; and whoever, therein or thereby in any way without such authority fraudulently offers to sell, confer, communicate or give information where, of whom or by what means any degree or work, in whole or in part, of such fraternity, association, society, order, organization or union, or of any alleged or pretended fraternity, association, society, order, organization or union using any such name, title or designation or near resemblance thereof, can or may be obtained, conferred or communicated, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars or by both such fine and imprisonment.

No one can ever be convicted under Section 1 if the court is made to understand the truth. The clandestines put into the hands of every person whom they solicit a printed statement which gives an extended and truthful statement of their position. In the face of this statement it cannot be claimed that they are taking money for any "alleged or pretended membership in" the Grand Lodge of Massachusetts or "in any other subordinate lodge or body thereof." From the state's point of view they solicit members for another branch of Masonry, precisely as do the

Scottish Rite bodies themselves. As to the charge that they "obtain money for an alleged or pretended degree" is the Grand Lodge of Massachusetts ready to meet the issue publicly in court whether the degrees of the clandestines are genuine or not?

As to Section 2, but for one saving word it goes so far that it could not be enforced and must be declared unconstitutional so far as it applies to Masonry. What is it to use the name of Freemasonry without the authority of the Grand Lodge of Massachusetts? Has the Shrine been authorized to use it? Is anti-Masonry a crime? Would it not be an unauthorized use of the name for Roman Catholic authorities to circulate the encyclicals of the pope of Rome condemning Masonry? Is all the Masonry of the world fraudulent unless "authorized" by the Grand Lodge of Massachusetts? Suppose a French Mason were to visit Massachusetts—to become a citizen of the commonwealth. Would the state send him to prison for a year because he professed a Masonry not authorized by the Grand Lodge of Massachusetts? Would not the court at least first have to enter into an inquiry as to the difference between Massachusetts Masonry and French Masonry and to determine whether Massachusetts was within her rights in excommunicating French Masonry?

Imagine a man tried for giving "information where, of whom, or by what means" the degree of the so-called clandestine Masons could be obtained. For example, they have a clandestine Lodge in Detroit called Osiris. Now I have told "of whom" the degree can be obtained. If I were to go on to state where they meet, which fact is thoroughly advertised here, I would have told "where." If Michigan had a law like New York I would have already qualified for three years in the penitentiary. One would think that some one is trying to make Masonry as odious as possible.

But in the Massachusetts statute there is one saving word, as has been indicated, which it would appear that

some lawyer has scattered liberally throughout this section after it was drawn. It is the word "fraudulently" and it practically nullifies the whole enactment. The word in every prosecution opens up the whole question of the nature of Masonry and its history. The defence in every case should offer to show that clandestine Masonry originated in Grand Lodge laws declaring genuine Masons expelled if they adhered to certain Scottish Rite bodies; that such laws were illegal and void; that the men declared expelled and the lodges declared clandestine for such an offense were not in fact expelled or clandestine; that they retained the right to practice Masonry and to confer Masonic degrees; that Grand Lodges are a modern innovation; that they have jurisdiction only over their own Lodges and Masons; that Masons may live and act as such not subject to Grand Lodges; that each Mason is bound by the laws of his own Grand Lodge only; that a German Mason, for instance, is not bound by the Massachusetts law of exclusive jurisdiction; that the Grand Lodge of Massachusetts itself recognizes Scottish Rite bodies as Masonic which operate in Massachusetts and which claim the right to confer the first three degrees of Masonry, which right they hold in abeyance only so long as it suits them; that the ritual of those three degrees differs radically from that of the Massachusetts Grand Lodge; that those degrees are conferred according to that ritual over two-thirds of the world by bodies in the closest affiliation with those recognized by the Massachusetts Grand Lodge; that the Massachusetts Grand Lodge recognizes as Masonic half a dozen sets of bodies whose original claim to be Masonic bodies rested upon no other right than their own self assertion; that under the rules laid down and enforced by the Grand Lodge of Massachusetts nobody can tell what is Masonry and what is not; that those rules are un-masonic; that the Grand Lodge of Massachusetts has itself been declared upon the highest authority to be a traitor to Masonry; that the pretended

powers of the Grand Lodge of Massachusetts are mostly unlawfully assumed; that the original statutes of Masonry are still void; that the variations thereon introduced by American Grand Lodges are binding, if at all, only upon those Masons subject to these Grand Lodges; that a genuine Mason unlawfully cut off is simply relieved of subjection to those new statutes of unpolluted Masonry. The defendant should offer to show that he has acted in accordance with the law of his own Grand Lodge. That it does not recognize the law of exclusive jurisdiction; that it has the same right to refuse to recognize it as has the Massachusetts Grand Lodge to enforce it among its own people; that it has just as much right to define its own jurisdiction as had the Grand Lodge of Massachusetts! that this is no rule at all so far as outsiders are concerned.

This would be the time for the court to say, as courts have said dozens of times upon the suggestion of Grand Lodge attorneys, "these are Masonic questions which the civil courts cannot undertake to decide." But how can the court find a man guilty of fraud, leaving all these questions open? Under the New York statute anything is fraud if the Grand Lodge of New York says it is, and the court does not have to inquire further. In Massachusetts the legislature would not ask the courts to so abdicate. The result will be the same in both states. For the New York courts will not abdicate as expected. There is a limit to what the legislature can require of the courts. The latter will not let the Grand Lodge of New York find a man guilty of a crime while they themselves are limited to the function of pronouncing sentence upon the culprit.

It is a pity, perhaps, that one has to speak so plainly, for there is much in what has been said, however true it is, to shock and to alarm honest, well-meaning Masons. But after all there is nothing to fear for Masonry. Perhaps Grand Lodges are in jeopardy, but Masonry not at all. The history of Masonry proves that Masonry can get along without Grand Lodges. An association of independent Lodges would suit our American ideas to perfection and would be much more at home here than it is in Germany.

HERMETIC BROTHERHOOD.

THE NEW THEOLOGY, DUALISM

1. Dualism is written large over all nature and all manifestation. It has always been considered a difficult subject to explain and one reason of this difficulty consists in the fact that it is the attempt of a finite mind using a physical and material brain as a vehicle of expression, to comprehend and describe a condition of infinity. This factor of the investigation has led many to consider it incomprehensible and unexplainable, but students engaged in psychological investigation are well aware of the fact that the spiritualized intelligence partakes of infinity in proportion to the degree to which it has become spiritually developed and therefore it is not only fitting and proper, but it is an act of honor to the Supreme, that we make an attempt to comprehend His works.

In so doing we should always recognize, with due humility, our own limitations, keeping constantly in mind the statement of the apostle, that, "the natural man knoweth not of the things of God because they are spiritually discerned."

2. The problem of dualism has always been a very prominent one in the discussion of religion, philosophy, psychology and metaphysics. It was the "keynote" of all savage and primitive religions and is prominent in the statements of all the later religions including the Egyptian, Persian, Grecian, Roman and the Christian.

Following Pythagoras and Zoroaster, instead of Jesus, the philosophy of Paul and Augustine has incorporated into the statement of belief of the Christian Church a rigid dualism and an uncompromising and uncharitable dogmatism that has, in all probability, done more to materialize and harden the beautiful and lovable message as presented by "the Master" than any one of the original component factors of the Christian organization.

3. As said before, all ancient as well as all modern systems of philosophy recognize the (seeming) existence of

two opposing forces in, and back of, all manifestation, whether material or psychic. One power that is benefic and another that is malific. Good in constant striving with evil. A Great Being, who is to be adored as God, opposed to another Great Being, who is to be feared and placated and whom they term "the Devil."

History gives us the picture of the world as a battleground on which these two opposing forces are contending for the mastery. Good, or Rightness as engaged in a contest with Evil, or Unrightness. In a large sense this is a true picture and it is a presentation of fact; the error consists in the *personification* of these contending principles and therefore, in the consideration of them as consisting of *two* separate and distinct forces. The ancient mystic and the modern "new thought" being the true interpretation; that God, Good, Rightness only, subsists and exists and that evil is the negative condition and is only apparent where God is not. As the darkness is dispelled by the presence of light, so the "Doxa," the outshining of God's presence, dispells the shadows of ignorance and seeming evil.

4. The marvelous advance in knowledge and correct thinking of this "latter day" has conclusively shown us that, "in the nature of things" there cannot be two opposite and contending forces in nature; that the statement of "the Master" was true when he said that "a house divided against itself must fall." If it be true, that God is omnipresent in this universe as a sustaining and adjusting principle of harmony and rightness, it necessarily follows, that what we call evil and unrightness, consists in the ignorance and the non-recognition of this sustaining and adjusting principle and power. Justice requires that sin cannot be imputed to one who has no conscious recognition of moral and spiritual requirement. It is evident that the creatures that exist below the plane of moral self-consciousness, live sinless lives, as measured by our standards and evidently, equal and exact justice does not require that a penalty should be placed upon this violation of moral and spiritual requirements where there is no recognition or comprehension of moral or spiritual obligation.

The "new thought" now begins to recognize the statement, that creation in order to be perfect must necessarily go to the utmost limit that was necessary to accomplish its object, and therefore, in order to fully and completely mani-

fest God in his infinity and fullness, the outmost limit, or the "bourne of impulse" of involution, must convey the idea of no-God.

To explain more definitely: If it be granted that the object of creation is redemption involving the evolution of God-like Entities, it follows that these entities must begin their life course at the extreme limit of consciousness—at a point where consciousness is so dim and undeveloped that the entity is not self-conscious and therefore not God-conscious. In this we recognize the necessity of the seeming duality which in its larger operation is shown by the outgoing or centrifugal force and the returning or centripetal force. The outbreathing and the inbreathing of the Divine breath as explained by our oriental brothers.

In the outbreathing or centrifugal expenditure of the divine energy, the divine consciousness is "involved" or "rolled up" in creation. In the inbreathing or centripetal display of the divine energy, the divine consciousness which was involved or "rolled up" in creation is unrolled or *evolved* in redemption. Involution being the centrifugal energy that "creates" a *vehicle* proper for the accomplishment of God's purpose and evolution being the centripetal energy that carries with it the accomplishment of this divine intention. As it is written: "My word shall not return unto me void, but it shall accomplish the thing whereunto I have sent it."

5. Thus we can comprehend how the idea of duality is inherent in all manifestation. It is the idea of projection and recall the exoteric display and the esoteric resultant projection through the centrifugal energy and recall through the centripetal *desire* proceeding from the loving heart of God. Therefore, we have two concepts of God, that of the centrifugal or *exoteric* in which rest the attributes of lovable being (the intelligence which in going out manifests infinite ability), and the emotional desire or esoteric, which in returning manifests infinite love. The divine intelligent energy that as "the Father provides for all his creatures and the divine love, that as the "Mother" "draws all men to him."

6. In our weakness of expression and in the feebleness of our language we personify the *one*, which is all wrong, but it seems to be necessary in order to convey our ideas, but when the language of personification is used we should

always try, to the extent of our ability, to recognize the idea attempted in the language used; language is a "vehicle" for the expression of thought, and we must get behind the language and amplify the thought conveyed. For instance, in the last paragraph I used the expression, "the heart of God;" in this I endeavor to include the idea of the boundless love of God that is manifest towards us. The wise emotional nature of the *one* as distinguished from the wise power; the love that is strong enough to bind the entire universe together in perfect harmony and at the same time a love that is so gentle and tender that it is at the call of the least unit of humanity that lifts an appealing thought to Him.

7. One of the errors of the early Church consisted in the elimination of the emotional aspect of the divine manifestation. The "chosen people," through whom the records came and from whom Jesus, the liberator, had his parentage, always laid stress upon the "power" aspect of the divine manifestation. The object of their worship was, the Lord God Almighty, the God of Might, Majesty and Dominion. God the King and Sovereign Ruler; always presenting the exoteric aspect of manifestation.

The Messiah came and, contrary to their expectations, taught them the message of Love, the esoteric aspect of the same truth that they already believed in. The ten commandments which had been their rule of action, and which were exoteric truths beginning with the command, "Thou shalt not" were taught by him in their emotional or esoteric sense. They were made positive and living by the command, "thou *shall* love the Lord thy God with all thy heart and all thy mind and all thy strength and thou *shall* love thy neighbor as thou lovest thyself." "On these two commandments hang all the law and all the prophets."

Here we have it positively, love is the fulfilling of the law. The law itself is a law of love. The law being God's mode of action is the method that God takes to show his love to all creation.

The esoteric or emotional aspect of the divine nature is proclaimed as the line of exploitation in spiritual development and to our shame it must be confessed that as a church and at an interval of nearly two thousand years we have failed to fully recognize the message and as yet, the pillar at the gate of the outer court which stands as the exponent

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of the beauty and loveliness of the divine manifestation, is not recognized as the proclamation of a great and undying love to all who seek entrance through the gate.

Of all the disciples who loved and followed our Lord, one only fully understood the message in its esoteric import, and in the hermetic writing given by him on Patmos, he tells of the new day that will come to the earth when mankind shall have properly developed so as to be fitted to receive it and to assimilate its great and beautiful truth.

He foretells the "day of woman," the time when the emotional aspect of the divine manifestation shall be recognized. When love and harmony shall reign; when the "motherhood" side of the One shall be recognized and its teachings fully adopted. He gave to us a picture of a "Woman clothed with the sun and having the moon under her feet" as an illustration of the recognition of this esoteric truth; showing us that the light of the divine power and intelligence was only the *garment of the real*, and that all illusion and misunderstanding would, in the light of that truth be overcome; for the moon gives no light, it simply reflects the light of a superior outshining which is in itself but a manifestation of the esoteric reality that is behind it.

In the matter of the seeming duality of the *One* we look beyond and through the exoteric and we recognize that, in truth, God is Love and that all else is but part of the manifestation of that love and necessary for our comprehension and for our spiritual progress. In this light, reason, intellect, knowledge and understanding are but the clothing of His manifestation, the means whereby He is made known to those who seek Him.

God is Love. When we consider love as in a static condition we see unity; when we consider love as in a dynamic condition we see the appearance of duality, for the reason that our conception of action predicates two factors, viz., that which acts and that which is acted upon.

Infinite-wise-love requires that infinite power, infinite intelligence and infinite reason should be displayed in order that it may be correctly comprehended; therefore, the exhibition of the exoteric aspect as a means whereby love could be made lovable.

With fraternal greetings,

SOLARIUS.

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."

"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."

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"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."

"The Columbus Medical Journal," C. S. Carr, M.D., Columbus, O. \$1.00 a year. A magazine for every father.

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

"The Herald of the Golden Age," Sidney H. Beard, Editor, Paignton, England. There is no better magazine published along the lines of humanitarianism than this. We suggest that our readers send 10 cents for a copy.

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We have been under extremely heavy expenses, have not been able to look after anything and therefore need all the financial aid that we can get.

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Fraternally,

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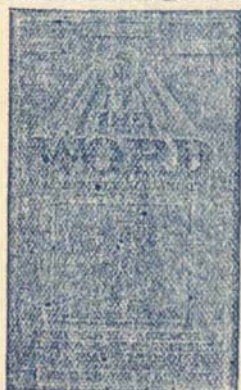
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