

"The Rosicrucian Brotherhood"

"THE INITIATES"

A Rosicrucian Magazine

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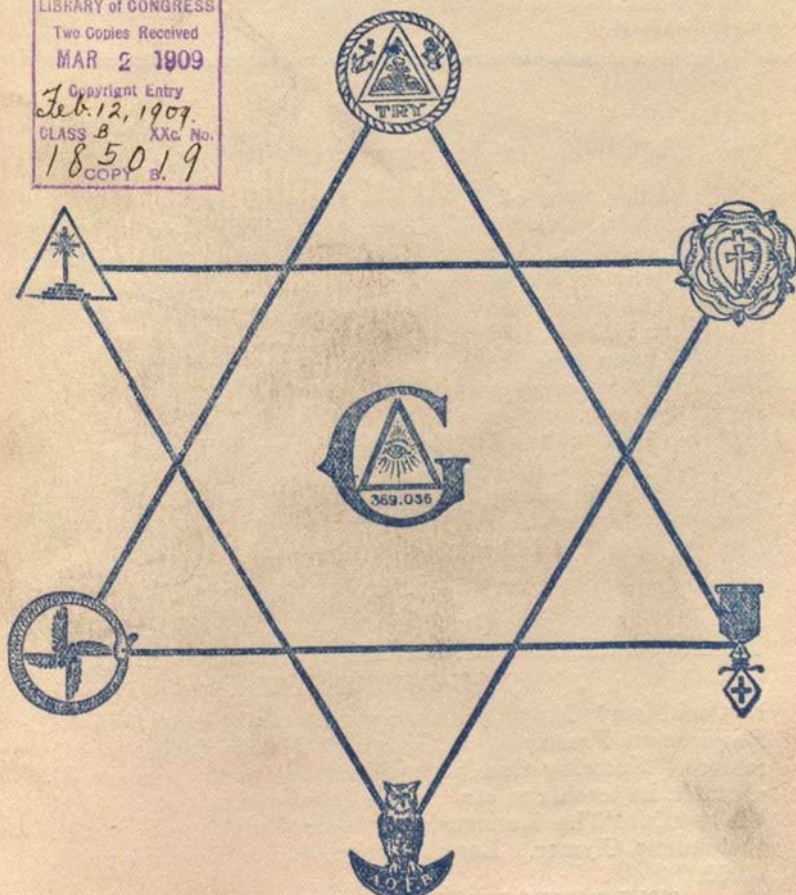
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"THE INITIATES"

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With the present issue of "The Initiates" ends Volume 2 of the magazine and it closes the first year of our experience as publishers of the same.

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We have no idea of giving up the magazine, but we appeal to all our readers to help us all that they can to make this magazine a success. Many, very many, of our readers have kind words for it, although in its mechanical constructions it has been far from perfect. But even this we will now be able to overcome.

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Thanking all our friends for their kind help and interest, and hoping to hear from one and all, we are,

With kind wishes,

THE PUBLISHERS.

THE WHITE WOLF;

OR,

THE GYPSY'S WARNING

During the short reign of the Emperor Robert of Germany, an imperial diet was convoked at Ratisbon, and, among the numerous other gallant knights whose services were demanded on that occasion, one Bernhard de Wilmenstein received orders to repair with his lances and men-at-arms to the royal congress. His route lay through the Black Forest, and, as the troopers made merrily forward, they encountered a swarthy female, fantastically attired in the eastern fashion. But for her yellow turban and crimson trousers, the startled soldiers might have deemed her a being of the nether sphere, so wild and superhuman were her looks and gestures; they were, however, acquainted with the foreign garb she wore, and regarded her with a mixture of animosity and fear. She was a gypsy belonging to a race new to Germany. The sybil offered to read the fortunes of the strangers; and many, extending their broad palms, looked and listened anxiously for predictions of their future fate. De Wilmenstein, however, interrupted this party with the Egyptian, by ordering his men to resume their march instantly, at the same time generously throwing a double ducat at the feet of the gypsy, whose tattered though gaudy habiliments bespoke the habitual poverty of her race. The darkeyed damsel surveyed the donor of this generous bequest with a half pleased, half angry air; the sum was greater than she could have expected from the united purses of the rude soldiers, but she had been deprived of the exertion of her mystic powers. A curse

hovered on her lips; a second glance at the gold stayed the wrathful malediction, and then gazing intently, though but for an instant, on the face of the donor, she cried, in a tone in which gratitude seemed to struggle with the baneful feelings of the heart, "*Beware of a white wolf.*" Bernard laughed incredulously, and rode on. Arriving at Ratisbon, he found the city crowded to excess; the principal inns were entirely occupied; every house was furnished with its full quota of guests, except one, which, bearing an evil name, and situated in a distant suburb, was universally shunned. It had formerly been a place of considerable resort, and owed its present desertion to the horrible circumstance which had occurred many years before—the murder of a rich guest by the landlord, who, convicted of the crime, was broken on the wheel in the street, in front of the spot where he had perpetrated so black a deed. The house still offered entertainment to the people of Ratisbon; but it was only open as a tavern during the day, no traveller ever slept under its inhospitable roof. De Wilmenstein having no choice, and being, moreover, little troubled by fears of any kind, cheerfully accepted the offered billet. Appearing before the door of his quarters, he perceived that its gloom had not been exaggerated; it was a lofty, extensive building; the windows were few and small, and set deep within the thickness of the wall, and over the portal, cut in stone, grinned the animal that gave the name to the deserted inn. The warning of the gypsy flashed strangely through his mind, it was a *white wolf*. The host and hostess grumbled at the stranger's intrusion, but the royal mandate being imperative, they were compelled to admit De Wilmenstein as their guest, and they led the way indoors with a bad grace. A pale, fair girl, the only domestic visible, strove to make atonement for the incivility of her employers. She put the best apartment in order, assisted to unarm the knight, and received the bounteous guerdon, which Bernard pressed as the reward of her kind service, with modest

gratitude. There was something peculiarly interesting about the gentle Mela; it reconciled him to the dark recesses of the mansion, and rude insolence of its owner, and to the white wolf. The meeting of the congress terminated every evening in a banquet and ball at the palace of the Duke of Bavaria and thither the soldier, after robing himself in suitable habiliments, repaired. Princes, nobles, brother knights, and fair ladies, graced the festal scene. A flood of brilliant light was thrown upon the splendid ornaments of the Gothic hall; bannerols, banners, and pennons, richly emblazoned, streamed high in the golden air, and polished lances, spears, and partizans, mingled their warlike devices with the carved oaken entablatures, the embroidered tapestry hangings, and the wreathed garlands which decorated the walls.

Bernhard was for some time content with being a spectator only of the amusements enjoyed by the gay groups before him; he strove not to ingratiate himself with any of the sovereigns of those numerous states—subject to the Emperor of Germany—who were there assembled, nor did he seek to gain the smiles of fastidious beauty, or to join in the wild revels of gallants devoted to the bowl. Despite the charms of the fair and jewelled multitude before him, his thoughts involuntarily recurred to the pale fair girl, pining beneath the iron sway of a harsh mistress; but at length the image of the humble Meda was effaced by a lovely vision which swam towards him in the graceful evolutions of the dance. She was richly but simply attired in a flowing robe of white silk, confined round the slender waist by a cestus of pearls; her bright luxuriant tresses of waving gold were twined with strings of the same chaste gems; her arms, of a dazzling whiteness, which shamed the hue of her mantling drapery, were without any ornament save their own matchless beauty; her large blue eyes were soft and melting; and as the slow movements of the music quickened into a livelier measure, tender flushes, scarcely

deeper than the tints of the Provence rose, dyed her fair cheek, and added new lustre to her beaming eyes. This delicate creature was ill matched in a partner—Prince Ladislaus—whose heavy, saturnine countenance, and clumsy figure, were certainly no recommendations to a lady's favor. His dancing was as uncouth as his person, and it required little penetration to perceive that he owed his acceptance to the authority of a parent or guardian, rather than to any mental or exterior attraction. The Prince, in his awkward execution of a complicated figure, made a wrong step, and, striving to recover himself, sprained his ankle. Writhing with pain, he abruptly quitted his fair partner; she was floating exactly opposite to Bernard, when the accident occurred, and now, left alone, seemed to ask the aid of some gay and gallant knight. The temptation was irresistible, and stepping eagerly forward, the warrior gracefully offered himself as a substitute for the disabled Ladislaus, and was courteously received.

Hours flew like minutes with the enamoured Bernhard; the lady smiled sweetly upon him, and, despite the frowns of Ladislaus, and the inquiring glances of the Baron Craussan, the father of the beautiful Adine, they continued to dance together until the company dispersed.

The exultant hopes which the encouragement vouchsafed by the loveliest maiden in Ratisbon kindled in De Wilmenstein's breast were cruelly damped by the discovery of her near relationship to the Baron Craussan, the Emperor's aspiring favorite. This ambitious statesman, he well knew, would not hesitate to sacrifice the happiness of his child at the altar of his own interests, and Adine was, doubtless, devoted by her selfish parent to the cruel, licentious, unprincipled Ladislaus. Bernard reflected upon the disparity of rank between him and his rival, and became exceedingly melancholy. The striking contrast afforded by the gloomy pile of building wherein he had taken up his quarters, to the illuminated halls of the ducal palace, did not tend to

raise his spirits. He was ushered by the owner of the desolate abode, into a large ghastly-looking chamber, every article of the cumbrous furniture deepened by age to funeral blackness, and each hideous object multiplied by their reflection in vast mirrors, which seemed to stretch out the dimensions of this dreary place to a boundless extent. This was, in all probability, the very apartment in which the soldier's unfortunate predecessor had met his fate, and no person appeared to have occupied it since the period of the murder. Bernhard looked around, half expecting the sheeted ghost of the slain from one of those long vistas which his eye vainly tried to penetrate; but, shaking off these idle thoughts, he walked towards the window, and felt more disappointment than he chose to acknowledge, even to himself, on finding that it did not face the street, but looked into a large neglected yard, green with the coarse vegetation which had forced itself between the mouldering flags. The moon was partially obscured by clouds, but ever and anon threw a flickering light upon a white wolf, which, carved in stone, arose in the center of the quadrangle. A vague presentiment of approaching peril stole over Bernhard's mind, as gazing upon the work of a rude sculptor, the sybil's prophetic warning again seemed ringing in his ear. Suddenly the sky became too dark to permit any outward object to be visible through the dull small panes of thick glass which were latticed in the heavy stone-work of the window. The knight prepared himself for repose, but, before he could entirely disrobe, his lamp went out. The moon, at this moment, streamed through the breaking clouds into the casement; Bernhard took advantage of the gleam to disentangle some of the points of his dress, and glancing his eyes towards the court below, saw, with surprise not unmingled with horror, that it was peopled with dark forms, gliding slowly and silently along—a sable multitude—each individual seeming to be enveloped from head to foot in black drapery. For an in-

stant, he fancied that he beheld some gloomy pageant of the dead; yet, strange to say, there was one of the crowd whose heavy, limping movement reminded him of Prince Ladislaus, as he had seen him halt along the corridor of the ducal palace after his accident at the ball. The idea of the close vicinity of this man, though unaccompanied by any expectation of personal injury from his malice, was disagreeable to Bernhard; he started as if an adder had crossed his path; yet, before he could be quite certain that his eyes had not deceived him, or, indeed, that he was not altogether laboring under a mere delusion, a thick cloud involved the whole scene in impenetrable darkness; and, when the moon shone out again, it disclosed only the long grass, the broken pavement, and the glaring *white wolf*. De Wilmenstein, striving to believe the wolf to be a vision of the distempered fancy, threw himself on his couch, and though he lay for several hours, started by the least sound that reached his ear, fell at length into a profound slumber, which lasted until sunrise. On the following morning he concealed the phantasy which had haunted him on the preceding night from the knowledge of his irreverend companions, who had already amused themselves by conjecturing the appearance of some unearthly visitant to scare the intruder from his couch. His wonted hilarity was soon restored by the martial exercises which engrossed the early part of the morning, and the pompous display which filled the streets of Ratisbon, as the members of the Diet repaired to the theatre of their deliberations. De Wilmenstein was deeply interested in proceedings which involved the honor and the welfare of the Emperor. Hitherto, notwithstanding the hostility expected from a violent faction who espoused the cause of the deposed Wenceslaus, the utmost unanimity had prevailed; even the Pope's legate, who had threatened the denunciations of the Church against Robert, now bent and bowed, in humble submission, to the imperial will. Bernhard gazed upon the smooth and oily priest with feelings of

abhorrence, and breathed a fervent prayer, as he saw his close association with bloodthirsty and revengeful nobles, that nothing might happen to disturb the sovereignty so happily entrusted to an illustrious prince, or to prevent the projected war in Lombardy.

The evening twilight found Bernhard at the ducal banquet. He had obtained a seat next to the lovely Adine; and the malignant and hostile glances of Prince Ladislaus, who glared fiercely upon him from the opposite side of the board, were either disregarded or defied. A ball succeeded the feast, and again De Wilmenstein triumphed over a hated rival. He led his beautiful partner to the center of the hall, and, winding through the mazes of the dance together, to the soft breathings of delicious music, their hearts seemed to expend in unison with each other; and many a blush and many a sigh told the delighted lover a tale which averted eyes and lips sweetly false would fain have rendered doubtful. The moments winged their flight with distressing rapidity, and Bernhard was compelled to utter his last adieus. He lingered till the folding doors closed upon the snowy drapery of his beloved, as she followed slowly, and perhaps reluctantly, in the train of the Empress, and then turned towards his cheerless home. Mela, whom the knight had not seen since the first hours of his arrival, was waiting for him, and sprang to the portal at his earliest summons. While in the act of withdrawing the ponderous bolt, the dark hand of her master grasped her arm, and he surlily commanded her to retire, muttering something about the unseemliness of a damsel's attendance upon a fine young gentleman. The poor girl seemed inexpressibly disappointed, and attempted to make a sign to Bernhard; but, encountering the stern eye of Von Gratze, rushed from the hall before Bernhard could interpose, or inquire the meaning of her looks and gestures. He fancied that he could see the flutter of her garments before him, as he trod the long passages which led to his apartment; and so anxious did

she appear to address him, that he expected to find her concealed in some remote corner. He looked around vainly; there was no living creature to be seen.

De Wilmenstein had become familiarized with the spectral appearance of the chamber, and he felt a sensation of shame at the nervous state of his mind—the tendency to magnify even trifling occurrences into something strange and ominous. Determined not to be disturbed by phantasies which had nearly destroyed his last night's repose, he hastily threw off his clothes and approached the bed. Upon the pillow lay a rusty dagger, evidently placed there since the morning, and again the blood rushed in a tide of emotion to his heart. He felt a strong conviction that some unseen danger hovered near, and, obeying the first impulse, resolved to seek his host. He placed his hand upon the door of his apartment, and discovered that it was fastened on the outside; it resisted all his efforts, and he found himself a prisoner. Suspicion now became certainty; nothing remained but to await the attack of which he had thus been mysteriously warned, and to sell his life dearly. His armour was not in the chamber; it had been taken away to be cleaned, and he arrayed himself in the dress which had been selected for his attendance upon the Emperor at a solemn mass to be performed on the ensuing morning at the cathedral, and, thus attired, stretched himself on his couch.

At that instant the quivering flame of the lamp which he had left burning on the table expired, and he was left to the light of an unclouded moon, which illuminated a portion of the chamber. Two hours moved heavily away, and all was still—profoundly tranquil. There was, however, little temptation for repose, and De Wilmenstein's vigilance did not relax. Startled by a faint noise, he arose silently and stood with his back against the wall, watching the chamber door, screened from the immediate sight of those who might seek an entrance there by a tall chair which he placed before him. While thus upon the alert, a

large mirror close beside him, suddenly, and without noise, flew open at the touch of some person behind it. The heavy framework of this antique ornament rested against the chair, and completed Bernhard's concealment, who, in a large glass placed exactly opposite, saw a muffled figure bearing a long dagger and a lamp steal cautiously forward. This suspicious visitant approached the bed, and raised his weapon in the act to strike; and, satisfied that he had only to contend with a single adversary, Bernhard rushed from his hiding place and sprang upon the enemy. A brief and desperate struggle ensued. Nearly overpowered, Bernhard, by a violent effort, wrested the dagger from his opponent's hand, and, plunging it into the assassin's heart, he fell dead upon the floor. De Wilmenstein seized the lamp, and left the chamber by the concealed entrance, which still remained open. It led him through a winding passage to a vestibule or gallery, which looked into a spacious hall; there, seated round a table, in close debate, their black cloaks thrown partially aside, he saw the Pope's legate at the head of those malcontent nobles, whose enmity to the Emperor had been formerly manifested, and in whom he had no difficulty in recognizing the dark phantoms who had filled the ianyard on the previous night. Bernhard, bending forward, vainly tried to make himself master of the whispered communication of this mysterious council; but he caught their import from the gestures of the members, and the words "death" and "The Emperor" blended together, which reached his ears. A narrow staircase led from the gallery where the knight stood to the hall below. He descended, and, to his great surprise, found, on looking through a chink in the door, that the assembly had vanished; every apparent outlet was made fast, and, after an unsuccessful search for the means of regress from the building, he returned to his chamber. The door still refused to yield to his efforts; day was now broken, and he almost despaired of being liberated from his irksome confinement. Hour after hour passed

slowly away; the Emperor was, probably, even now moving in procession to the cathedral, whence, perchance, he might never return alive.

Exhausted by unavailing efforts to break a passage through his prison, Bernhard sat down; his quick ear detected a light step in the adjoining corridor; a bolt fell, and Mela appeared. A single moment only was given to explanation and to thanks—it was she who had placed the dagger on his pillow, to warn him of his danger. She further informed him that Ladislaus had prompted the assassin's hand. Hurriedly following his gentle guide, he reached the street by a private way, and sped swiftly towards the church. The imperial train had already passed the portal, and were advancing to the high altar. Bernhard looked around for the conspirators; they were at a distance, and, from their daggers, no immediate danger seemed probable; but, in pronouncing the warning so necessary for the safety of the sovereign of Germany the delay of a moment might be fatal, and the knight rushed on, casting eager glances in all directions. A slight movement, a cobweb flashing through the golden motes which marked the descent of the sunbeams across the aisle, directed his attention to the roof. He fixed his eyes upon it, and observed that in the tender of the church the cumbrous archwork of each slanting rafter concealed a man, armed with some heavy missile. A few more of the procession's measured paces would bring Robert under the ambuscade. "Treason! treason!" Bernhard pressed, with irresistible force, through the crown, and, grasping the Emperor's hand, drew him back at the instant that a ponderous bar of iron fell, ringing, on the pavement at his feet. All was uproar and confusion; the Emperor's friends drew their swords, and, rallying round, conveyed him in haste to the ducal palace. Some of the principals of the confederacy were promptly arrested, and many escaped. Prince Ladislaus was not among the number whom a timely flight preserved

from the penalty of his crime, but while the host of the *White Wolf*, Gratze, and the other instruments of his daring faction, perished on the scaffold, he received the milder doom of imprisonment in the dungeons of the state.

The eminent service performed by Bernhard de Wilmenstein introduced him to the Emperor's notice, and he rose rapidly to court favor. Before the Diet broke up, he presented the gentle Mela with a wedding portion, and saw her happily established in a cheerful home. The laurels which he gained at Brecia, in Robert's spirited though unfortunate campaign against the Milanese, and the honors lavished upon him by his partial sovereign softened the proud heart of the Baron Craussan, and Bernhard became the happy husband of Adine.

In commemoration of the warning which had thus been mysteriously given, and which led to such a happy result, the escutcheon of De Wilmenstein ever afterwards bore, among its other emblazonry, the figure of a *white wolf*.

—From the *Astrologer*, 1845.

PROMETHEUS.

The student should read the poem by Shelley on "Prometheus" in order to understand the beauty of that work. Herein is the mystery solved so that he can then understand the poem.

Olive Schreiner, one of our most gifted writers, says: "In the lowest heaven sex reigns supreme, in the higher it is not noticed, but in the highest it does not exist." We are

all in different stages of evolution, for the soul grows by degrees; unfoldment is slow, it is not possible to rise at one bound from the depths of selfishness and self-gratification to the highest heaven, and freedom from personal ties—maintained *for selfish motives*—can never fit us for that state of advancement where sex is “not noticed.”

In this higher heaven some few live by nature, owing to their past Karma they have outgrown the senses, and can only radiate purity and pure love; such are a blessing among their fellows, emanating a moral and elevating influence, which must benefit all with whom they associate; but for the mass of humanity this step in evolution can only be gained by unselfish effort of one kind or another, and generally by the discipline of married life. Few indeed are ready to enter the “higher heaven.” This is where Astrology, studied on esoteric lines, becomes very useful, tending to develop common-sense and practical judgment, helping us to realize our own nature and the law of our own unfoldment, preventing us from becoming dreamers, or placing undue stress on ideals we have not yet acquired the experience *to live*, and which few are capable of understanding; and it is a fact we often create confusion in the minds of others, by insisting on life being lived according to *our own* standpoint of judgment.

Ideals are very useful and need publicity, so that they may reach the few who are ready to understand and seek to practice them, but we must never become discouraged or disheartened when people treat our ideals with doubts, anger or ridicule. It is very often better that men deride or are blind towards an ideal that exerts a compelling power over us. When any one's sight is weak, to tear the shade from their eyes and let in the light would mean destruction to the organ of sight, and by the same law, to *force* our ideals upon others becomes destructive to their *inner* light and unfoldment; because they are not understood, and are therefore incapable of assimilation. Ideals suitable, and so

beneficial for the soul ready for them, act as an attractive power and *draw* the soul onward. We must be careful not to force light on any who may be unwilling to receive it. A truth eagerly received by one is repellant to another, and people act wisely when they refrain from impressing and imposing their own convictions on their neighbor's mind, even for, as they think, his or her good, for it is unconscious hypnotism: the motive may be a good one, yet the fact remains that if we force our opinion or will upon another we are simply retarding their evolution.

In *the secret doctrine* there are many paragraphs dealing with the spiritual aspect of the creative fire, which the Orientalist calls "Kryashati," that mysterious and divine power latent in the will of every man which, if not called to life, quickened and developed by a course of training remains dormant in 999,999 men out of a million, and so gets atrophied. "Civilization" has rightly developed the physical and intellectual but at *the cost of the spiritual*. The command over and the guidance of one's own psychic nature, which foolish persons now associate with the supernatural, were with early humanity innate and congenital, and came to men as naturally as walking or thinking. These psychic gifts and faculties were lost as the fall into matter became accomplished, to appear later on, when reason, the flower of humanity—comes to perfection. The preliminary, or animal stage, had what we may call physical clairvoyance. When the higher reason is gained, then spiritual intuition supersedes the physical clairvoyance. "Starting upon the long journey of life the immaculate spirit descends into matter, having to connect itself with every atom in manifested space." The pilgrim having struggled through and suffered in every form of life and being, is at the bottom of the valley of matter and half through his cycle—as human—but the final mission of Prometheus is to *awake to consciousness the light of conscience*—the *inner God*. Awakened, self-consciousness becomes

the "Christ" of the Christian Mystic, the "Warrior" of *light of the path*, the "Master" in the *voice of the silence*. The soul's awakening means the merging of the human stage of development into the Divine.

When the *awakening* from self-consciousness to Divine consciousness takes place, the *inner* fire that burns *within each human heart* vivifies the whole form. The Divine man then knows how to use the forces of nature. This principle of God's life is an *electric, fiery, occult and fohatic* power; it has two aspects, the creative and *destructive*, that is why the knowledge of how to develop this power is revealed only when the soul is free from desire and the personality entirely subjugated, and all selfishness disappeared. In India certain Yogie practices of meditation commenced at dawn and were intended to liberate this fiery power, but if any man was not sufficiently pure, this fire-like lightning would destroy and wreck his physical organism. "Prometheus, in the ancient legends, the tortures of matter until freed by Hercules." Hercules having slain the lion and cleansed the Augean stalls, or in other words, having slain his passions and cleansed his heart from impurity finally overcomes and drags up to the surface of the earth by main force the dog which guards the Gates of Hell. This Prometheus fire slays the vultures which gnaws at the heart of humanity and frees mankind from the Promethean curse and sets him free from matter.

Human passions are very strong, but Nature's Divine Force is stronger, and the rousing of mind to self-consciousness means the final turning point, "*spirit can only act through mind*" on this plane of matter. There are two main aspects in the awakening in the cycle of evolution and experience. The first is the awakening from the animal stage, the stage of ignorance and innocence, beautifully portrayed by the story of Adam and Eve in the Garden of Eden. As they leave the stage of ignorance, pain meets them, discord, suffering, and sin. The other aspect is the

soul's awakening, by experience, in time, to full self-knowledge and final realization of the unity amidst all the diversity, the realization of Universal Brotherhood, the Divine Manhood—the Christ; first the animal stage, next the human, then the Divine, for we are gods embedded in matter, self-conscious more or less from the standpoint of intellect, but not yet self-conscious through intellect of spirit. To turn this gift of Prometheus—the light-spark of self-consciousness—which in its marriage to objects and externals has become a curse, towards its Divine counterpart the Spirit, is to undertake the same task as Hercules undertook—for when Mercury is wedded to Jupiter, Sun and Venus, the Divine Marriage is drawing near. The animal mind can never understand spiritual truth. When the mind becomes rationalized it must then be spiritualized, and if the ancient myth of Prometheus is to help us onward, then we must make herculean efforts to cleanse away the mire of the senses, and the dust of the mind, so that Mercury, the mind, may reflect only the image of the god that dwells therein. For as is stated in *the secret doctrine*, “each individual is a god distinct from all others, with a kind of spiritual individuality of its own” during one special “Manvantara.” To unite and become *one with God* is the *true purpose of life*.

BESSIE LEO.

HERMETIC BROTHERHOOD.

THE NEW THEOLOGY. DUALISM.

In order that we may obtain a larger and more compre-

hensive view of the idea of dualism, as applied to ourselves, and in order that we may thereby be enabled to treat the subject practically and correctly in our daily life problem, let us consider a line of thought somewhat as follows.

Let it be taken for granted that, at least, one of the objects of creation is: That the Power, Wisdom and Love of the Infinite should be made manifest to intelligent entities for wise and beneficent purposes, and further: That man, as the object of this manifestation, should thereby be enabled to come into a comprehension of the Divine character and thus a way would be provided whereby he could appreciate and adopt the Divine likeness.

With this as a premise, it will be apparent:

1. That in order for infinity to be manifested there must be a vehicle provided which will be fit and competent to accomplish this manifestation.

2. That the vehicle must contain within itself the idea or the lesson that is to be taught and it must also contain the potency and potentiality of that which is to be manifested, and it must also be entirely able to impart a distinct and individual self-consciousness which shall be entirely independent and self-capable of comprehending the manifestation; in other words, the "entity" that is destined to become the recipient of the realization of the comprehension of infinity must be a separately and distinctly individualized "being." He must be self-independent and self-endowed with independent capacity in order to fulfill the necessary conditions.

3. In order to comprehend infinity the education of the "entity" must begin at the zero point, the so-called "bourne of impulse" wherein lies negation or the idea of no-thing.

4. The process of the evolution of this individualized entity must be by growth, in which he must comprehend and master the environment through which he ascends; he must evolve himself and he must use his own powers to climb or he must accept the consequences of declining to do

so. He may have help, but that help must be given because he desires it and because he solicits it, otherwise he would not grow by his own effort and by his own independent choice, for, if he had unsolicited assistance he would grow more or less automatic and he would lose his own self-competent individuality.

5. The materials out of which he forms himself and the environment out of which he is formed must contain the physical, mental, moral and spiritual "pabulum" necessary for him to apprehend, comprehend and assimilate the education sought to be conveyed.

6. In order that this individualized entity shall be able to comprehend and to form a correct judgment of that which is to be apprehended and thus make correct choices for his further advancement, he must be absolutely independent in his right of choice, for it is evident that he will never comprehend infinity until he begins to incorporate infinite ideas, infinite principles and infinite conceptions into his own character; for his ability to comprehend the infinite will be measured in direct proportion by the extent to which he becomes infinite himself.

7. Herein we see the reasonableness of the divine plan and we discern how completely it is in harmony with the facts of the material world and its environment, and how both materially and spiritually, all good things work together for good in the accomplishment of the divine purpose.

We see also the absolute necessity for dualism in the growth and development of man. In our feeble conception of the character of God, the idea of duality is only a seeming one conditioned by the limitation of our conceptive ability, but in our description of finite and progressive man, we must accept the idea of duality as a fact and as a factor of his progress and development; for he must overcome, conquer, and become the dominant Lord of every plane of his environment in order to fit himself to rise to a higher

plane, and until the process of evolution is complete he will always have a "lower nature" because it is the very thing that he is obliged to "transmute" into a higher manifestation before he himself can rise.

The lower factor of the duality of man is the "Jacob's ladder" by which he rises, step by step, to the condition of infinity. The process is one of transformation; he must transmute the lower into the higher; he must be the alchemist, who, by the use of the proper solvents transforms the seemingly base metals into the pure gold.

When the alchemist shall have completed his work and become a "Master," then shall the necessity of a vehicle be terminated and duality shall be absorbed into unity.

With fraternal greetings,

SOLARIUS.

Given at Headquarters,
No. 892 Fulton Street,
San Francisco, California.

MEDITATION.

How sweet it is when cares of day are over,
To sit and meditate of one I love;
Here in the silence waiting, round me hover,
His kindly thoughts, and pure as saints above,
His ways, his words, his face appear before me;
I see him, as I saw in days gone by.
Then leave me; let this vision hover o'er me,
My thinking has in spirit drawn him nigh.

M. MACY.

January 2, 1909.

INTUITIONAL LIGHT.

All doctrines contain some truth; it may be but the tiniest seed, or it may be as full of meat as a nut. To teach the ability of discrimination and to qualify the student in the ability to recognize the truth in any and all doctrinal thought, is our object and aim. The mills of the gods grind slow; the continued influences of mental forces gradually mold and modify the clay. The changes may be long in coming but as a man thinks so is he.

Nirvana (peace) is the state in which the activities and changes and polarities of the individual move with such greater rapidity than its surroundings as to produce perfect poise or equilibrium. The rapidity of its adjustments is so much greater than the events and circumstances and affairs of its environments as they occur, and adjustments to all events take place so quickly, even before the event has time to occur, whether the event is in the form of thought activity, or physical disturbances or changes. That disturbance of the individual poise occurs not. It includes also the neutralization, by compensation, and clearing up of all Karma before *it* can be realized; control over sense and thought and imagination and adjustment to environment more rapid than the occurrence of events; complete elevation above the material into the spiritual—of all forces. Indifference to all worldly and sensual things.

All that ever *was* still exists; all that *is* will never cease to exist. There *is* a law as unchangeable as the Infinite—the Law of Neutralization—whereby one condition or principle or force is balanced by the opposite state of its quality—by its other polarity of condition or action. The evil thought or deed *stands* for all eternity and cannot be

destroyed or lost; only as it becomes inactive by being polarized by an opposite act or thought or deed of *good* from the same causing source does it lose the venom of its sting and the power for harm to the one causing it or to others.

Only the material Christ is revealed in the Scriptures; the Occult Christ and methods of operation of his power and the training which he received in preparation for his work were purposely omitted by the sacred writers as dangerous to give to a profane world. At the Pentecost the sacred fire of power and illumination descends upon the assembled Apostles, opening their psychic perceptions to the Plane of All Knowledge; and they spake in tongues and also understood all of the Occult phases in Christ's life and ministry. When *any* human has reached a certain stage of development mystically *his* Pentecost comes as surely as it did to the Disciples of old and *he* can also perform miracles and speak in tongues. For he will be in conscious relationship with *all* knowledge. Why was it necessary for the Christ to die? Because of the Free Moral Agency given to man (and to the Jews) by his beneficent Creator; whereby it was possible for the Jews to reject his ministry and destroy his physical life (if indeed it *was* destroyed) even as man has ever rejected and destroyed the lofty and the sublime and the truly spiritual, and the reformer sent to regenerate him. As the evolution of each civilization which has appeared upon the earth during the ages has reached its highest mark, the light has been offered it and the gifts of transcendency from the celestial spheres; the great Christic light and principles. These gifts have been offered every civilization; *all* have rejected it and been *lost*; plunged back into awful darkness and are buried beneath the desert where even the lonely horseman and the caravan linger not. Or buried beneath the blue waves of the Atlantic. Or relegated to the tepee and the reservation and savagery and the darkness of ignorance. True the

light has even been presented to each in a different *outer* form and through differing personalities in each case; but God and spiritual light and the Christic principles are ever the one and the same, however much the instrument and the outer symbols may change. If Christ had been given more natural ability in the flesh than other men, it would have been no test *for the flesh* in general, and of little value to others as a guide and example. He possessed inherently and from past incarnations the potentialities necessary to development into the perfect human. As to the death of Christ—What of the soldier who repudiates his trust upon the field of battle or picket line? His countrymen and comrades and officers look to him to hold his position, to sacrifice his body and his life if necessary. How much more depended upon the great tragic ordeal wherein the Great Example and Master was the actor; and upon whom the vast past, the present and future depended; to whom all heaven and hell were looking; such a spectacle never before and never again could occur (for the test has been decided). For the more power and perfection endowed in the personality the greater the ordeal imposed upon it. Christ the greatest one and the perfect one must therefore bear the ordeal of the *entire* forces of heaven and hell (to prove the possibility of the flesh overcoming *all*). I see the hour at hand; upon either side behold the powers of darkness and of light; they were *all* there; marshalled for the great battle and all of these tremendous forces concentrated, centered, upon the Immaculate One. The *real* test was made during the agony of Gethsemane. Had the powers of evil *won*, what of the future of the truth and the light for the flesh and the world, and the white spiritual influence for humanity? It is naught to simply die; death is comparatively easy. But to give up all power over heaven and earth which Christ as a human possessed, for the humiliation, and the terrible physical and mental suffering which only such a sublime nature could know was an ordeal, in degree, such

as the world has never before seen put upon flesh and spirit. Angels from the celestial spheres were there, witnesses to the tragedy. Infinite pity bent over the lonely Man of Galilee. Immeasurable Love stood at his side longing to place about him the sheltering folds of her mantle and to shield him from the terrible strain and the sorrow and the suffering. But nothing could intervene or aid, only the strength of his own soul alone must meet and conquer.

The Fraternity which had trained him were looking to him; failure meant ruin to the cause. But the eternal light upon the lofty heights of his soul never faded; no twilight settled over the scene. Through the awful hours in Gethsemane the torch glowed brighter and more bright; for the Son of Man had conquered; the light had prevailed over the darkness and would shine forever; for the Infinite Spirit of Light, down in the human flesh, had prevailed, though all the powers of heaven and hell had battled for the mastery. It was the conquering of the right and the truth *in the flesh*, which signified so much. The attainment by a human *in the clay* to perfect mastery.

The murderer in destroying the life of his victim has made no break in the continuity of the whole. No break can ever occur. The universal is one unbroken and unbreakable unit, and possesses absolute consciousness. The only free agency in the whole of creation is man's volition.

From the most remote antiquity history describes the healing of the sick through Occult and Metaphysical forces by the direction of these through influences directed by one person, or transmitted by them to another. The transmission of the special energy and influence taking place under the more or less objective conscious supervision of the operator, and causing corresponding changes to take place in the mind or body of the person acted upon; the results obtained depending upon several factors resident in both patient and healer; facts depending to a large degree upon the susceptibility of the patient to the influences of

the special operator, as well as to his definite mental attitude toward the effects of such curative agency. His relative receptivity plays an important part in the results produced upon his organism; and the character of the agent involved must convey the specific, subtle vibration required for that individual case to the structures treated as well. Disease in its manifestations is but disturbed co-ordination in the balance of activity between related structures. Restoration to health (cure) is but the re-establishment of proportional distribution of vital, which is magnetic balance, to such structures according to their relative requirements. There are two main important features involving the health of every individual; one is the blood circulation; the other, distribution of "nerve wave."

H. O. A.

MAGNETO-ALCHEMIC HEALING.

Equalization and adjusted circulation to all parts of the body is one of the greatest factors conducive to a normal, healthy state of each part. Too much blood supplied to any area means inflammation, stasis, congestion, degeneration of that part. Too small an amount causes anaemia, local starvation and degeneration also. What regulates the local circulation to each separate area? The muscular walls of the supplying arteries; acted upon by the sympathetic vaso-motor nerves; under the direction of the subjective consciousness, inherent in every part of the organism, through the higher, and ganglionic nerve centres. What is the nature of the nerve-wave; the active agency in these functions? It is partly electrical and partly magnetic, and can be modified and directed as necessary by the developed healer; and also by use of the magneto-current furnished from the newly discovered apparatus of Dr. Clymer,

Editor of this magazine, which conveys the true life principle (magnetism, not the old electrical currents) and tends to equalize the nerve-wave and circulation in all parts. (The magnetism supplied by this means is derived directly from the general magnetic ethers, which are the source of all physical life manifested in, and on, this material earth. The *true* healer, when he has passed through a genuine development such as is offered by the Mystic School of Alchemic (Magnetic) Healing, of the Rosierucians, and if he has followed all teaching faithfully, is able to draw directly upon the higher *akashic ethers*, and his healing power becomes very great.) A great deal depends upon the healer. He is dealing with powerful and dangerous forces easily misdirected. Upon the degree of his knowledge of *all* of the subtle occult forces, and of magnetism especially in its entire aspects, and upon his ability to recognize perverted activity, and changes in structure and vital functions, and the nature of such perversion and abnormal expression, and the accurate adjustment and direction of his curative forces, both in the quality and character of these Occult and magnetic agencies employed, whether of a physical or higher nature, and their qualities directed as curative and equalizing agencies according to the changes and deviations from the normal of the patient's vital forces, or of the pathology of his tissues or organs, as the case may be, must the operator who aspires to perform true healing depend for uniformly favorable and permanent results. In treating the sick, how best can the Status-Quo be re-established when perverted from any cause? The first consideration is *diagnosis!* In all deviations from health (disease) there are always disturbances in the synchronism between related parts. Each vibrates to a different "key," therefore there is "discord" which creates disturbances in functions and changes in structure of the affected parts, due largely to changes in vital (magnetic) distribution, and disturbances in the local blood circulation. The ability to appre-

ciate and interpret such complications and the exact character of the abnormal deviations and changes should be the first qualification possessed by the person holding themselves out to the public as a healer. Without such ability, everything is guess-work and all his efforts in behalf of the sick but a blind "hit or miss" performance, at best; and too often a positive injury to the patient who knows not why his troubles, perhaps, multiply, and attributes them to other causes than the misdirected forces of his healer. For, *the "treatments" SEEM to relieve him at the time of administration.* They may even overcome the present symptoms entirely. Yet the operator *may* have sown seeds productive of future disaster by starting some new vibration to become raised to be manifest in days to come, perhaps after a long time. Where the healer *has* the ability (as taught only in the Mystic, practically Rosicrucian Schools,) to accurately interpret the various phases of the case, and has made a true diagnosis, then should he "key" treatment to the phases of *that particular case*, as it actually exists, and drawing from the higher ethers (as only the individual who has developed *up* to them can do), agencies to project upon the higher physical aspects of his patient; while meeting the lower phases of the case through the agency of his magnetic apparatus, supply the exact necessary elements to establish the desired specific changes. The higher *physical* attributes (mental and spiritual attributes are left for another time), when perverted in the sick, require forces from the higher ethers, the employment of which depends upon a highly developed person to use them, or at least he must possess a knowledge of some of the deeper mysteries of nature. For the lower physical planes use forces from the lower ethers in the personal treatment; and the healer should apply his magneto-apparatus, as aforesaid, to the phases of his patient's disease manifesting on these lower planes to each separate, deviated, abnormal state existing in his patient's body. For the current derived from the

powerful magnets is drawn directly from the magnetic ethers of the lower material earth planes, which represent the corresponding vital forces in man. Dr. Clymer is the first one who has ever found a way to transmit these *magnetic* currents over a wire.

The writer is not in connection with this magazine and is writing these lines voluntarily to help some worthy Sister or Brother to a truer knowledge of the way toward true healing, being himself an Alchemic healer, and having taken the course.

Moreover the writer would say that great credit should be given Dr. Clymer for his untiring efforts toward the cause of a Universal Brotherhood of Man. The course in healing is the highest teaching along that line possible to obtain in this country. The magneto-apparatus invented by him is really one of the great inventions of the age. This magnetic current is *identical* with our very life itself, on the lower physical planes. All that has been said above is freely offered as the plain truth only.

“ALCHEMIC HEALER.”

THE WORLD'S CONDITION.

A matter of importance to all, both students and workers.

The cause of the business depression may be easily understood by any person who has studied the industrial development of this country. In the Republican National Convention of 1904, Mr. Chauncey Depew made a speech in which he put the following interrogatories: “Why are we knocking at the gates of Peking and Hong Kong? Why are we spreading over the Philippines and extending into the Orient?” and he answered: “Because we have a surplus product, which must be sold abroad.” Senator Beveridge, in the keynote speech of the same campaign, said in substance: “We have a surplus product, which must be sold

abroad; if it is not sold, it will accumulate in our warehouses, so that the orders will cease; then the factories will close, and the workers be thrown out of employment; they can no longer buy the products of the farms, and widespread and universal stagnation and suffering will result. So we must have a continually expanding market." That was the way the Republicans justified the policy of expansion, and they were right.

Machines have enormously increased the producing power of labor; on an average, it is said that the productivity of all labor has been multiplied by 600 within 200 years. As examples which may set you thinking; in the days of Queen Elizabeth, a man made 27 pins per day. Now, one man makes and sticks on the papers, folded and ready for market, five million pins a day. One man makes as many nails as a thousand men made fifty years ago; and so on. When we are at work we turn out stuff with enormous not to say startling rapidity. The working people receive a wage equal to one-fifth of the value of their product; so they can buy one-fifth of it. Three-fifths more may be sold to non-producers; and the other fifth must be sold abroad. This is the "surplus" of which Messrs. Beveridge and Depew were speaking.

To whom shall we sell this surplus? Germany, England, France, Austria and other manufacturing nations are in exactly the same situation; that is, they have the same machines, turn out practically the same products, and have each a surplus to dispose of. The necessity for expansion is equally imperative upon every manufacturing nation in the world; modern conditions in industry produce in each of them the surplus which must be sold abroad. They cannot buy our surplus; they must sell their own. The negroes in Africa cannot buy it; they have no use for it. We want a nation which is becoming civilized enough to use the goods, but which is not yet so fully civilized as to manufacture, and so have a surplus of its own.

There is but one such nation worth considering; and that is China. And that is why the manufacturing nations of the world, without exception, are "knocking at the gates of Peking and Hong Kong;" it is because China is the dumping-ground for the world's surplus, and unless she can be made to take this surplus the horrors so well described by Senator Beveridge will be visited upon every civilized people in the world.

And now come the Japanese, that wonderful people who go ahead a thousand years in one day; and they are equipped with modern machines, and turning out a larger surplus than any of us. And being on the ground, with all the conditions favorable to them, they have captured the Chinese market. And so the thing we feared has come upon us; and all the European nations are in the same predicament. Prince Arthur, of Connaught, was hooted on the streets of Glasgow recently by a hungry mob; and the dispatch which told of the occurrence stated that 50 per cent. of the working people in Great Britain are idle, and have no prospect of finding work; and a like situation must come to pass, in time, in the United States; for production cannot go on without territorial expansion, and we have no place to expand to. What next, then?

All this has been brought about through the operation of the destructive, or disintegrating principle of individual self interest. Interest against interest, class against class, man against man; the house has been divided against itself, and it cannot stand. We are being brought to a standstill by contending interests; and disintegration and National dissolution must inevitably result. The American people are lawless by habit, and violent when aroused; if the time comes when half our working population have no work and no prospect of work, every American city will become a hell compared to which Paris during the revolution would seem a paradise.

There is no lack of work to be done. There are millions of shanties and tenements which ought to be torn down and replaced by modern and sanitary dwellings; there are floors to be carpeted, bare rooms to furnish, naked bodies to clothe, roads to build, parks and playgrounds to establish—oh, there is no lack of useful and beautiful work that needs doing. And there are the idle machines, ready to do the work; and the people ready to use the machines; starving because they are denied the privilege of using them. These wonderful machines and idle hands, if set at work, would build palaces for us all, and fill those palaces with useful and lovely things; labor, with modern machines, can enrich the whole world; but labor is at a standstill.

Why not substitute the constructive principle of common interest for the destructive one of self interest? If we can no longer make things to sell, why not make them to use? Why not let the unemployed go into the idle factories and

make the things they so much need; make them for themselves, and for each other? What stands in the way? Nothing but the interest of those who own the factories and the machines. And how long shall this interest be allowed to hold us all standing—and starving? Gentlemen, it is up to you; start your factories, or the people will undoubtedly start them for themselves.

Do not allow yourself to become alarmed or disturbed over the business situation. It is quite true that we are in the midst of a depression which is world wide. In Great Britain, half of the working people are out of employment, and have no prospect of finding work. Riots and public demonstrations of desperate earnestness have already begun, and the present winter will be one of much suffering and many horrors. In the countries of continental Europe the situation is little, if any, better; and as like causes produce like effects, the United States, traveling the same industrial roads, must arrive at the same conditions. The same system is in operation here; and the same causes are at work, under the operation of the same laws; and if these causes have brought the workers of England to idleness and beggary, and her business men to bankruptcy, they can produce no other effect here.

But while all this is true, there is a new world beginning. The British government is being driven to provide work for the unemployed; and this can only be done, in any permanent way, by setting them at work to produce from the abundance of nature, the wherewithal to feed, clothe, and house themselves. All the other nations are being compelled to turn their thoughts in the same direction. Through the gateway of present poverty and suffering, the world is going to enter into universal abundance. This is the last "great" panic, for it will result in a union of all mankind to abolish involuntary poverty; and involuntary poverty can be abolished by co-operative production for use.

Fix your thought on the New Time, which is beginning, and not on the old era which is ending. Get into the vibrations of that which is increasing. Study the political, industrial and business movements of the hour, and unite with those forces of integration which are drawing men together, not those forces of disintegration which are pushing them apart.

God is building a new world. Never mind the old one which is passing; get into the new one which is taking

form. Then you will be in the way of abundance and increase, for the riches of that new time will be beyond anything we can imagine now. Work with the forces of integration and increase. Pray every day for guidance, and will to do the will of God. The spirit of God is behind every movement that makes for life to all; and He will lead you into perfect safety, spiritual and financial.

God is going to produce a world of men so ordered that all shall have abundance of every good thing; and He is ready to build you into that world now, and to give you your work to do, and He will do it if you sincerely will do His will. "He that willeth to do shall know," said Jesus; and Jesus knew.

Get out of the old world of strife and competition; drop its methods, its ideas, its ways of thinking. It is disintegrating, and if you stay in it, you and your affairs will go to pieces along with it. Get into the New Thought; what you want for yourself, want for all. Think for all, desire for all, pray for all, work for all. You will have good business; you will not go hungry. Abundance will come to you, for you will be one of the pioneers in the new world of abundance. Watch the forces that are at work, and unite with those which are constructive. You can; and you will prosper in the midst of hard times, for the constructive principle of nature never ceases to work, and never fails in its operations. Therefore, be not afraid.

* * *

This, from "Constructive Science," ably edited by W. D. Watties, is both timely and to the point, but there is one subject of vast importance which has not been touched upon.

We believe in the New Thought, there can be no other way, but under present conditions, there are things which we must consider and two of the most importance are:

1st. The fact that all, both young and old, are no longer satisfied to live in the country, all of them want to live in the cities where there is excitement. No matter if it takes the very soul and belief in a Universal Law out of them, the cities they want.

2nd. This depopulating of the country has two effects.

1. It overcrowds the cities, reduces wages on the one hand, and on the other, increases not only rents, eatables, etc., but causes everything to cost more.

2nd. The country being depopulated, there is no longer

the necessary production of the foods necessary for life. Everything is high and there is universal adulteration, resulting in poisoning both the mind and body of the people. Is there then any wonder that the country and its people are in the state that they are?

There is but one way to overcome these conditions and wise men recognize this—the universal cry “*Back to the country, to nature and your God.*”

There is cheap land to be had, the conditions are such that one can have nearly everything that we have in the cities, there is true life there. God is there, and man can find there all that he needs and need not be a slave to others; he need not do all the things that he must do in the cities in order to exist.

Count Leo Tolstoy, one of the greatest philosophers that this old world of ours has ever known, has solved this problem. Although born to riches, although born to a position in the social world such as few have the good fortune, he refused all and during his life, he has worked one-half of the day on his farm like any common laborer and the other half of the time he has given to authorship. With it all, in jumping from one to the other, he has still been able to achieve such fame as no other man ever did.

It is no use to say that he is an exception, he is *not*. God gave all men brains, he gave all men a soul and he gave, above all, all men the privilege to use all these things as he wished. What man has done, man can do.

True, some men are born so “tired” that they can do nothing, and in our opinion it will take a few hundred thousand incarnations to overcome this born “tiredness.”

A man can, at the present time, when all products are extremely high, make a splendid living on the farm by working one-half the time and the other half he can employ for pleasure, development and study. “God is good;” it is only man, poor, tired man, who is not able to recognize this fact.

Get into the current, stop kicking, recognize that God is good but that the command “Thou shalt live by the sweat of thy brow” holds good this day as ever and that it is a *wise* command.

Do not think that I talk without experience. I have worked day and night, not only as a professional man but as a working man at the same time, and so long as God and

my star gives me life, so long shall I hope to continue to work, love and live. "God is good."

We shall have some more to say on this all important subject in future editions of this magazine.

SPECIAL NOTICE.

With this number of "The Initiates" ends the first year of its existence. From the very many letters that we have received we know that this magazine is finding a warm welcome in many homes. We believe that the coming year we will be able to improve the magazine wonderfully as the material at hand is the best of its class. Of course, much will depend upon you, the individual reader.

With the present number ends the subscription of *all* those who were with us from the beginning. According to the Postal Laws we cannot send you the next number unless your subscription is paid. Will you not, kind reader, renew *at once*? If you will, it will certainly be appreciated by us. *Please* sit right down and write to us and do not forget the dollar which is the wherewithal to keep the machinery going.

Hoping that we may hear from all our people, for we consider you all as such, we are,

Sincerely yours,

THE PHILOSOPHICAL PUBLISHING CO.,
ALLENTOWN, PA

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.

"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.

"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."

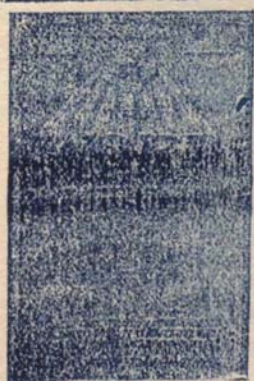
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"Constructive Science," W. D. Wattles, 911 South A St., Elwood, Ind. The Use of the Constructive Principle of Nature. 50 cents a year. See advt. in "The Initiates."

"Notes and Queries," S. C. Gould, Manchester, N. H.

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is an index of what it can and
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