

"The Rosicrucian Brotherhood"

"THE INITIATES"

A Rosicrucian Magazine

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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

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THE FRATERNITY OF OSIRIS.

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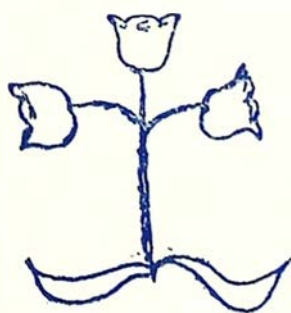
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THE LOTUS CROSS.



EN PASSANT.

The August-September number of "The Initiates" is issued under one cover. There are a number of reasons for this, but there is no exense. The months of July and August are extremely hot here and, there being a lot of work for the press, we decided to issue the two numbers under one cover and make it a double number, which we now do.

We believe that the subscribers will be well satisfied, for they obtain the same amount of reading matter as if the numbers were issued separately, and we believe that each one will be pleased with the number.

We call especial attention to the several articles on the New Religion. Now that such an educator as Dr. Eliot has publicly endorsed such a movement there will no doubt be an increased awakening to the demand for such teachings. It is now almost two years that the book, "The Son of Man," has been issued. Many hundreds of copies have been sold, and it is certainly encouraging that such a man as Dr. Eliot should now endorse all that is taught therein, although he no doubt never saw the book.

In this connection we would say that if any of the readers of this magazine desire to buy copies to present to their friends to awaken them, we will let them have copies at cost of publication, which is 15 cents a copy. We do this in order to help the work along. Those who would become workers in the great field should address, "Dept. A., Philosophical Publishing Co.," for full information. There are opportunities now which cannot be had later.

The subscribers have no doubt noticed that the "Egypt Letters" have not appeared for some months. Naturally, there is a reason for this non-appearance. However, we assure all that they will appear again very soon.

By the way, the complete catalog of all the books published by this Company is ready. It is 32 pages, size of the magazine, and those who have it say it is interesting aside from being a complete catalog of latest Rosicrucian literature. Let us mail you a copy. A request will bring you one with a book-mark on parchment.

It is astonishing how well the last work was received. We had no idea of the number of letters that would be received and the endorsement given to it. This shows that the people are really awakening to the Great Work. There is only one feature which is discouraging to printers of private works. The number that can be sold is so small, compared with other works, the material so high, that works of this nature must be sold at a rather high price in order to pay the issuing of them. Often fault is found because of this, but when the reason is explained to those interested they agree that it is but natural.

This house now publishes more works of a strictly private nature than all others combined. The reason for this is that the press is altogether in the hands of men who are members of the "Militia," and therefore all work is naturally private and secret. It is also the Official printers for the Royal Fraternity Association, to which Association now belong the greatest and oldest Secret Fraternities. If you

wish, a circular giving full information, will be mailed you for stamp.

The beauty of being a member of the "Militia," is not only of the benefits received through the Concentration of all its members, but more especially because the members are able to get practically all secret work and books at their first cost, thus saving them more than one-half of the money they would otherwise need to invest to get such works.

The Publishing Company has, during the present year, issued two of the best and most costly works of a private nature for the various Orders. This meant a great deal of work. They will issue one more private work during the next few months, which will no doubt be the last possibly for the next six months or a year. All members of the "Militia" will receive private letter in due time.

Is Spiritualism, that is, members of an Association of Spiritual phenomena, bringing about its own ruin? From a private letter just received from parties who reside in the midst of a community of Spiritualists, it would seem so. This letter, which is private, states:

"Since coming to this place, I have found the conditions very strange. The under-current or psychical influence is not good. Many things happen here which make me think that there are those living here on the grounds who practice Black Magic. It is said by one who ought to know, that there are 'Mediums' here who hold circles for the purpose of concentrating their minds upon people or a certain person. It is said that one woman was killed by these people thinking their de—sh thoughts and concentrating them upon her. Lately, a newspaper editor who had it in his mind to expose some of the frauds and some of the vile conditions which exist here, has apparently lost his mind. He does crazy things, but I am of the opinion, and several others also, that he is under the influence of some person or persons. These mediums do not wish these conditions to be exposed, for it would mean their ruin, and they would do

almost anything, I imagine, to keep everything quiet and apparently right.

“This editor did not know what he was doing when he talked of exposing their frauds. He did not have the mind, or the spiritual strength to withstand this opposing force. But before he had written anything, one of the mediums met him on the street and spoke in this way: ‘You will not get that paper out. Your paper will not come out. You will leave before September.’ (Hypnotic Suggestion.) His paper has not been out for nearly a week, and the man is now apparently crazy. He has been taken away from the camp grounds.”

Is this not a beautiful state of affairs in a Spiritualistic community? Is it any wonder that the vast majority of movements, which are, in their inception, pure and holy, are condemned by the vast majority of people? Whether there is anything in this matter or not, is *not* the point. We know what Hypnotic Suggestion will do with the vast majority of people, and what must be the state of mind of people who live in a community where such thoughts of fear are in the minds of the people. One who has studied these things can well understand that one who is not familiar with these laws might go insane or even be killed, as is supposed to be the case with the woman who died.

Again, such thoughts being rife in a community, it is being known that some sit in circle for this very purpose, one can easily imagine the influence this would have on a people. Furthermore, we are even willing to believe that there may be a people ignorant, foolish and malignant enough to sit for such a purpose. That they will reap the things they sow goes without saying, but much damage can be done ere that time is here.

“In knowledge there is power,” and it is for this reason that this company has undertaken to issue works of the Old Masters and giving the knowledge to the people, thereby insuring them against such a state of affairs.

We have not called any special attention to the "Militia." Now and again we receive reports of those who have been cured through sitting in the silence at the noon hour; of others who are making a success of life. But we have never published any of these letters. We would now ask all members to report to the Order, writing in such a way that your letters may be published for the good of others who may be sick or unfortunate. These can be published with or without your name, for such things will help many another unfortunate soul and, our days being not so many, it is our duty to help as many as we can.

The editor has said more, personally, in this issue, than in all others combined, and he hopes to be with you, exchanging feelings and greetings, with all his friends, every month hereafter. *Do you desire this?* Bear in mind that it is *your* wishes which will be obeyed.

* * *

LOVE'S MEDLEY.

(Continued from last month.)

Nature's Law.

Shakespeare, in his "Venus and Adonis," gives us one of Nature's great laws, one which no man can break without suffering for it:

"Upon the earth's increase why shouldst thou feed,
 Unless the earth with thy increase be fed?
 By law of nature thou art bound to breed,
 That thine may live when thou thyself art dead;
 And so, in spite of death, thou dost survive,
 In that thy likeness still is left alive."

It has often been said that man cannot live without God, and there is no doubt but that this is true. However, the contrary law holds just as true—that God cannot be without man.

What were a kingdom and a king without a people to

work for and be worked for? It would not be a king, nor would there be a kingdom. It is just as true with God and man. Man is but the reflection of God. He lives and has his being in God, and is ruled, to a great extent, by God. Were man not to produce his kind, in one generation the world would cease to be and it would be a manless and a Godless world. Man depends upon God for existence, but it is just as true that God depends upon man.

By the Laws of Nature, it is man's duty to produce his kind. There may be natural reasons for him not to do so, but be this as it may, he must still suffer for his non-production, although, in a certain sense, not a fault of his. This may seem unjust at first glance, but it is not so. For there is no natural law which is unjust.

How true the lines:

"In spite of death, dost thou survive,
In that thy likeness is still alive."

Man who has lived and produced his kind, according to both the law of God and of Nature, can well leave old earth with a smile, for is not his very image before him? Does not his son look like him, and if natural, feel like him? Does not your daughter look like the mother, smile like the mother, and love like the mother? Surely so, and God is good.

Man is here for two great objects. First, to live as God would have him live. In order to do this he must first learn to know that he is truly in the *likeness* of his God. In very truth, that he is the Temple of the *living* God, and that if he will, he can be the outward expression of his God. Daily may he be in communication with his God, no matter what his work may be, so long as it is *honest* work.

Second, to produce his kind, also in the image of God. For if the father and mother are like their maker, it must follow that the seed of such are also like unto him. It is therefore man's great duty to find God and to be like unto him.

"What have you urged that I cannot reprove?
The path is smooth that leadeth to danger:
I hate not love, but your device in love
That leads embracements unto every stranger.
Which do it for increase: O strange excuse,
When reason is the bawd to lust's abuse.

"Call it not love, for love to heaven is fled.
Since sweating lust on earth usurp'd his name;
Under whose simplex semblance he hath fed
Upon fresh beauty, blotting it with blame;
Which the hot tyrant stains and soon bereaves,
As caterpillars do the tender leaves.

"Love comforteth like sunshine after rain,
But lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done;
Love surfeits not, lust like a glutton dies;
Love is *all* truth, lust full of forged lies."

Truly no path is smoother than the one that leads to danger. Why this should be is rather strange, but mayhaps it is only because we have all been taught to avoid danger, and that which we are told to avoid we usually want to follow.

It is said that the Indian child never cries, no matter whether in pain or distress, and the reason given is that the parents, and the parents before them, did not cry as children. It is therefore supposed to come under the laws of pre-natal influences. Maybe it is the same with humanity in regard to its dangers. It has been bred into us, hammered into us, and taught us in every possible way, that all the things which are wrong are the sweetest. Perhaps if we had always been taught that the true and good is the sweetest and best, might it not be then that we would follow, that as we now do the things which are not good?

Man is a strange being. He would much rather follow lust for its minutes of pleasure and hours of pain, than follow the good with its minutes of self-denial and days of

pleasure. It is human nature, no doubt, but it is truly a perverted human nature and one which must be taught the true and the good and the effects of both.

Increase cannot be an excuse for the exercise of lust. Love only should be the key. It is for this very reason that we see so very many millions of the sickly and misshapen in our land as in all other lands. Were love the incentive to increase, then the vast majority of human failures could not exist for love cannot produce that which is Godless or misshapen. The works of love are always perfect, for if they were not then a God of love were a farce. However, God is not a farce, but an awful reality.

Love is too simple for the vast majority of people, they want excitement, although but for a day, with its years of misery. Why cannot man learn to want the gold instead of the glitter? Strange being, that he should want that which glitters the most, although it is false. How true it is that love has flown to heaven and that but the simple semblance of it is left on earth. However, it is not strange, for man usually gets that which he wants and is it not true that man wants not love? It must not be thought that there is no love on earth, for were such the case then there would be no earth. As long as there are three good men in Sodom so long shall not Sodom fall. Were there no love, there were no earth.

Passion burns the human soul as does the caterpillar absorb the leaves of the mulberry tree. There is nothing to feed the soul in passion. It is a consuming fire which ever burns until there is nothing more to burn. Love is the food of the gods, which feeds the soul and helps it to grow and expand until it comes into touch with heaven itself, and yet, men choose the wrong and women deny the love that might be theirs.

What excuses, what lies will not lust put forth in order to obtain its object? It is founded upon lies, it must live on lies until it can no longer live, but is consumed by its own

sins. Love has no excuses, no temptations, it is simplicity itself, stands ready to be received by those worthy to receive it, although usually dies before it is accepted. Such is human nature, and such must human nature ever remain, until mankind learns to know that it is better to have love than passion, until he learns to know that God is near, even with him.

Venus's prophecy :

"Since thou art dead, lo, here I prophesy,
Sorrow on love hereafter shall attend;
It shall be waited on with jealousy,
Find sweet beginning but unsavory end;
Ne'er settled equally, but high or low,
That all love's pleasures shall not match his woe.

"It shall be fickle, false and full of fraud;
Bud, and be blasted, in a breathing-while;
The bottom poison, and the top o'erstraw'd
With sweets that shall the truest sight beguile:
The strongest body shall it make most weak,
Strike the wise dumb, and teach the fool to speak.

"It shall be sparing and too full of riot.
Teaching decrepit age to tread the measures;
The staring ruffian shall it keep in quiet,
Pluck down the rich, enrich the poor with treasures;
It shall be raging-mad, and silly-mild,
Make the young old, and old become a child.

"It shall suspect where is no cause of fear;
It shall not fear where it should most mistrust;
It shall be merciful and too severe,
And most deceiving when it seems most just;
Perverse it shall be where it shows most toward,
Put fear to valor, courage to the coward.

"It shall be cause of war and dire events,
And set dissension 'twixt the son and sire;
Subject and servile to all discontents,
As dry combustious matter is to fire:
So in his prime death doth my love destroy
They that love best their loves shall not enjoy."

How true this prophecy is every human being well knows. It may be that not all have felt the sting, but truly every one has seen this law fulfilled.

Why should this be so? Is there a reason for it? Says a student who has given the matter some thought: "In thinking more about Adonis and Venus, and especially about what you have said several times—that love is always attended by a sting or bitterness—it comes to me that the *reason* for this is in the great evolutionary law of opposites. Positive—negative; active—passive; light—dark; joy—pain; and that *all* things come to us in this life in a *mixed* state—truths mingled with error; joy mingled with or alternating with pain."

There is no doubt but this is true, but he who has loved best, no matter the pain, knows *most of God*.



THE NEW RELIGION.

CHURCH OF ILLUMINATION.

It is now almost eighteen months since the book, "The Son of Man," has been issued, and since that time hundreds of copies have been sold. Naturally, this is gratifying to the publishers, but millions should be sold and *would* be sold were its value known, for there has not been a single one thus far who is not well pleased with the work.

However, this article is not for the purpose of calling any special attention to the work, but rather to call attention to the fact that one of the best known educators of this country has publicly indorsed the movement that this work has set into motion, namely, a new religion—the religion of the "Son of Man."

In the book the statement is made that there are but two commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And secondly, "Thou shalt love thy neighbor as thyself."

To which Count Tolstoi quotes: "On these two commandments hang all the law and the prophets."

We will quote Dr. Charles W. Eliot, the venerable ex-president of Harvard College, which, queer or strange as it may seem, is almost word for word, the prophesy given in "The Son of Man."

"The coming religion," he says, "will be based upon the two great commandments:

" 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'

"This is the first and great commandment.

"And the second is like unto it. 'Thou shalt love thy neighbor as thyself.'

"On these two commandments hang all the law and the prophets."—St. Matt. xxii:37-40.

"It will not be bound by dogma, or creed," he said. "Its working will be simple, but its field of action limitless. Its discipline will be the training in the developments of co-operative good will. It will attack all forms of evil. There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members."

"The new religion will not be based upon authority; the future generation is to be led, not driven. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings.

"The new religion will not teach that character can be changed quickly. It will not deal chiefly with sorrow and death, but with joy and life.

"God will be so immanent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensation."

It is a good omen when such a well known man as Dr. Eliot comes out boldly with such a statement, and it is most gratifying to the poor laborers who have been working along these lines for years, who have produced the work, "The Son of Man," while there was no one to encourage them and often when there was not the wherewithal to live. All these teachings of the coming New Religion, which has already been started under the Church of Illumination, are set forth in "The Son of Man," and more of which will be given in this Magazine from time to time. There are already many under instructions who are being prepared as priests of the New Religion. There are already a few centers where the glorious truths of self-development, or Godhood are being taught. These teachers are prepared to teach men and women to go forth and teach, and they are also prepared to teach the vast majority in the beauties and truths of the New Religion—which is really not a New Religion, but a new interpretation of the greater truths of all times.

An opportunity will be given very soon whereby the hundreds can prepare themselves for this great work. An opportunity which will be co-operative in every respect, an opportunity which will consider both the centers and the workers. The time is ripe when hard-headed, materialistic scholars indorse such a New Religion.

The strange part is that "The Son of Man" has not been condemned by anyone, although it has been bought and mailed by friends to the cause, to lawyers, doctors, clergymen, and others, but not a word of condemnation has been heard.

Are you one of the workers? Are you in harmony with the work? Would you become a priest of the living, not the dead God? Then now is the opportunity to labor in the vineyard of the Living, *loving* God.

HERMETIC BROTHERHOOD.

THE NEW THEOLOGY

CONCERNING THE SOUL.

There are three prominent theories regarding the genesis and procession of the human soul and each theory has its own special class of adherents. These theories may be briefly stated as follows:

First.—The Materialistic Theory holds: "That the human soul is the product of the molecular and chemical changes of the living body, and that its existence terminates when these activities cease." This theory is held by agnostic scientists, ultra-materialists, nihilists, and others of a sympathetic class.

Second.—The Christian Church Theory holds: "That God creates and furnishes a new soul for each human body born into the world. That this soul is immortal, that it has but one life experience and but one chance for eternal happiness. This chance is given to each soul during the continuance of its earth life, and as the soul uses, accepts or rejects this chance, its eternal future condition will be determined."

This theory, without essential modifications, is held by the Roman and Greek Catholic Church, the Protestant Christian Church, and in a more or less modified form, by the great majority of all those who class themselves as christians.

Third.—The Oriental Theory, particularly predicates the repeated descent of the human soul into material human bodies for the purpose of repeated and extended experience to be gained by actual contact with a material environment. That the object to be gained by this contact is, the formation of such an individual character as will be necessarily permanent and fitted for a higher and more refined state of existence.

This theory is held by Buddhists, Brahmins, Theosophists, Occultists and Mystics generally, and is rapidly being absorbed by western thought.

Probably three-fourths of the civilized world are in sympathy with this theory, and one reason why it was not found included in the statement of belief adopted by the Christian Church can be based on the well-known fact that early fathers of the church proceeded upon the belief that Jesus came to declare a new gospel, one that would replace and do away with the old philosophies and particularly those not taught or foreshadowed by their special revelations contained in the old testament and other sacred Jewish writings. They considered that their special mission was to formulate a philosophy that would be in conformity with such a view. In this way the new doctrines of "Substitution," the "Vicarious Atonement," and "Salvation by Faith," came to be inserted and while there is an aspect of truth in all these doctrines, it yet remains highly probable that they had their origin in the synthetic and philosophical brain of the Apostle Paul and were by him, impressed upon the early Christian Church; for these doctrines, as now formulated and understood, cannot be justly based upon or inferred from any of the direct teachings of Jesus as handed down to us.

The scope of this inquiry covers more particularly the first two theories named and we will therefore give them our first attention.

In the consideration of the materialistic theory it must always be borne in mind, that the scientific observer is hedged in by, and his expression of opinion is limited to, the field of observed facts; therefore a statement made by a student of science must be taken with this limitation in view.

Looking at the theory in such a light, it simply means that the scientist states: That so far as his knowledge of the related facts extends, he is obliged to come to the conclusion,

that the human soul is the product of the molecular and chemical changes of the living body and that its existence terminates when these activities cease.

Many pseudo-scientists who hold to such a statement are more or less ignorant of the facts and possibly, are themselves in a state of incomplete evolution so far as their spiritual perceptions are concerned. The opinion of such should be taken with due allowance, for it remains a fact, although not fully understood, that, just as a blind man is incapacitated from forming a correct opinion of the phenomena of light, as a person of undeveloped spiritual perception is proportionately, incapacitated from forming a correct opinion of spiritual phenomena. This is a truth that you would do well to consider very carefully.

The materialistic theory contains truth. The soul cannot be exteriorly manifested except by means of a material vehicle, (the body and its nerve system,) and this material vehicle cannot be provided and sustained except "through the molecular and chemical changes of the living body;" but, to say that the existence of the human soul terminates when these activities cease, is an unwarranted assumption and its effect is to stultify the Wisdom and Love of God, and to make His work in creation objectless and, so far as we can discover, chaotic and insane.

The fact of a future existence need not be argued in this day for it has become a fact of practically universal consciousness.

The Orthodox Church Theory: As this is very important it will be well to consider it in detail. Let us take up the first proposition:

"God creates and furnishes a new soul for each human body born into the world."

In the sense in which this statement is generally accepted, this is not true. In the larger sense and viewed in the light of God's mode of action in manifestation, in the light of the divine mode of evolution it is true.

The church has been right when it has held to the *nobler* esoteric view, and it has been in error in its popular explanation of the truth owing largely to the spiritual ignorance of its priests, and the spiritual incapacity and ignorance of its members, and instead of elevating the people by education it has too often been the policy to attempt to materialize the truth, and thus bring it into the range of comprehension of the ignorant.

Herein can be seen the cause of failure in the teachings of divine truth; the ignorance and limitation of the spiritual comprehension of its teachers, and the more dense ignorance and spirituality incompetence of the masses together causing a lowering of spirituality. This was the cause of the sorrow of the Master: "He came to His own, and his own received him not." This is why he so often had to say: "He that hath ears to hear, let him hear."

In all the exhibition of God's mode of manifestation there is no "fiat" creation. Everything manifested in creation comes to our comprehension by regular process of natural law. Everything that manifests life, manifests that life by a process of natural growth. Professor E. Ray Lancaster, an entirely competent authority, under date of the year 1907, voices the opinion of the scientific men of the day when he says:

"There is no school, or body of thinkers at the present day, who are acquainted with the facts now ascertained, which denies the orderly evolution of the Cosmos by the regular operation of a more or less completely ascertained series of properties resident in the material of which it consists" and "Man is held to be a part of nature, a product of the definite and orderly evolution which is universal." It took millions of years for the orderly process of natural law to perfect a body that should be a fit vehicle for even a rudimentary human soul.

This is what is implied when it is said, that "God made man out of the dust of the earth." Jesus understood this

when he said, that "God is able, out of these stones, to raise up children unto Abraham;" yet Jesus would not explain the occult meaning of this truth for he knew the ignorance that held the people enchained and that the explanation was utterly beyond their comprehension. The Master well knew that the distortion and prostitution of truth caused by an inability to comprehend it, was far more fatal to spirituality than mere ignorance.

It is true that "God made man out of the dust of the earth," but during the millions of years that man was in process of evolvment God never interfered with the process; the result is that as man has the prerogative of independent choice, he is practically self-made and consequently self responsible. If God had, in any way, interfered with the natural process of man's evolution, such an act would have destroyed, in proportionate part, man's self responsibility.

If God had created man as a "living soul" after the manner taught by the church, i. e., a "flat" creation, the result would be that man would be a living automaton and God would become responsible for him, and it necessarily follows that if such a creature committed any act that we term a moral sin, the creature himself would not be the sinner because he obeyed the impulses of an organization in the production of which he had no part or lot. Such a creature could not acquire a correct idea of moral responsibility.

When the church promulgated such a doctrine the operation of the processes of nature was very little understood and consequently the views now expressed were utterly impossible of comprehension at that time, but it is for us to more fully understand and comprehend that the unfoldment of truth is progressive, and that it is right and fitting for all seekers after truth to carefully and diligently examine and prove all things, and to bring forth out of the treasure house of the understanding, things "both new and old."

Viewed in the light of latter-day knowledge, this church

theory is seen to be unworthy on account of the gross limitation that it puts on the justice and wisdom of God; for it presupposes that God is obliged to interfere with His own creation in order to make it do its work to suit Him, and the inference naturally is drawn that God was not able to do better, that He was constrained by some sort of a necessity that obliged Him to work under certain limitations.

When man constructs a large and complicated machine, carefully calculated to do a certain character of work and to turn out a definite and finished product, the supervising engineer has to be constantly with it, in person or by deputy, and he has to hold himself in readiness to make proper corrections and adjustments; the hammer, wrench and oil cup are always at hand, readjustments are always expected; Why? Because man is finite and limited, and works with materials of limitation. His work is therefore more or less imperfect.

Not so with God. He is infinitely perfect and infinitely unlimited. He projects the ideal of creation and it is an accomplishment.

He looks upon it and pronounces it good. He desires, wishes, wills that it shall be accomplished according to His ideal; and so it is.

That is the act of creation. The expressed wish of God before time was. Since the time that God said, "Let us make man in our own likeness and image," millions and millions of years have passed, and in all that time there has been no interference, no change in the plan, no adjustments for the reason that no change for the better was possible, the plan was and is absolutely perfect. Further, this process of "making man" is still going on, for man—the ideal man—is to be made in the likeness and image of his maker and we are, as a body, far, from realizing this expectation, but the same process of natural law, (God's Mode of Action) that has brought us so far on our journey, is fully competent to complete God's work and to present Him with His realized ideal.

God is immanent in nature and nature derives its life and power from this immanence.

Listen to the word given by the disciple that Jesus loved.

"Originally was the Word (logos) and the Word was with God, and the Word was God. The asme was originally with God, and the Word was God. The same was originally and, without Him came into existence not even one thing which has come into existence."

This is the only "flat" creation, all since is but the working out of the original plan and the accomplishment of the original ideal. In a sense God is always saying: "Let us make man" and the process is continuous and still going on and the "Elder Brothers" who have won the race and are entitled to "sit down at the right hand of the Majesty on High" are, as yet, comparatively only a small proportion of those for whom our Heavenly Father has provided room.

With fraternal greetings,

Given at Headquarters,

SOLARIUS.

May, 1909.

892 Fulton Street,

San Francisco, Cal.

* * *

TWENTIETH CENTURY RELIGION.

Another view on the subject as taken from the *Literary Digest*:

The religion of the twentieth century will not be based upon authority nor will it deal in promises of future compensations. This is the gist of ex-President Eliot's utterances upon the subject of the "new religion"—the religion of the twentieth century. His words which are referred to as prophetic form part of an address delivered before the concluding session for this year of the Harvard Summer School of Theology. As reported in the daily press the positive element of his address describes "what may be expected as the coming religion, one based on the two great

commandments, the love of God and the service of fellow men." The *New York Tribune*, from which we take a report, thinks "it is not out of place to say that President Eliot will be a leader under this twentieth century faith." Dr. Eliot began by telling what the new religion will not be and went on describing what it will be. Thus:

"You have been studying this year about changed views of religion and increased knowledge, new ideas of God as seen along many lines; you have learned that social progress has been modified, and that energy is being conserved.

"The new religion will not be based upon authority, either spiritual or temporal; the present generation is ready to be led, but not driven. As a rule, the older Christian churches have relied on authority.

"But there is now a tendency toward liberty and progress, and among educated men this feeling is irresistible. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings, and the faith will not be racial or tribal. The new religion will not afford safety primarily to the individual; it will think first of the common good and will not teach that character can be changed quickly.

"The new religion will not think of God as a large and glorified man or as a king or a patriarch. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers, and it will attack quickly all forms of evil."

Considering the positive elements of this coming religion, Dr. Eliot asserts that "a new thought of God will be its characteristic." The twentieth century religion, he says, "accepts literally St. Paul's statement: 'In him we live and move and have our being.' This new religion will be thoroughly monotheistic." Further:

"God will be so immanent that no intermediary will be needed. For every man, God will be a multiplication of infinities. The humane and worthy idea of God then will be

the central thought of the new religion. This religion rejects the idea that man is an alien or a fallen being, who is hopelessly wicked. It finds such beliefs inconsistent with a worthy idea of God. Man has always attributed to man a spirit associated with but independent of the body.

“So the new religion will take account of all righteous persons—it will be a religion of ‘all saints;’ it will reverence the teachers of liberty and righteousness, and will respect all great and lovely human beings. It will have no place for obscure dogmas or mystery. It will comprehend only persons of good-will, for, after all, they alone are civilized.

“It will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites. Its priests will strive to improve social and industrial conditions

“The new religion will laud God’s love, and will not teach condemnation for the mass of mankind. Based on the two great commandments of loving God and one’s neighbor, the new religion will teach that he is best who loves best and serves best, and the greatest service will be to increase the stock of good-will. One of the greatest evils today is that people work with hearts full of ill-will to the work and the employer.

“There are now various fraternal bodies which to many persons take the place of a church. If they are working for good they are helpful factors. Again, different bodies of people, such as Spiritualists and Christian Scientists, have set up new cults. There are already many signs of extensive co-operation; democracy, individualism, idealism, a tendency to welcome the new, and preventive medicine. Finally, I believe the new religion will make Christ’s revelation seem more wonderful than ever to us.”

HERMETIC BROTHERHOOD, THE NEW THEOLOGY

CONCERNING THE SOUL.

The christian church further holds: that the soul of man is immortal; that it has but one life experience, and but one chance of eternal happiness or eternal misery; that this one chance is given to each soul during its earth life experience and if this soul elects to accept the terms of the offer, as promulgated by the church, it will be apportioned to a condition of eternal happiness and if the soul refuses the offer or declines the same, or even if it is in ignorance of its provisions, in that alternative event, the individual soul will then be allotted to a condition of misery, suffering and punishment from which there shall be no release or abatement.

You have been already shown how it is perfectly true that in one aspect, God does create human soul, and you have also been shown that it is perfectly true, in another aspect, that man creates his own soul and that it follows, in so doing, man assumes and takes upon himself the entire responsibility for the soul's acts and choices; with this double view you will recognize the momentous fact, that during the entire time of this soul creation, man has an unasked interference extended to him. Man may have all the help and sympathy he will ask for, but the asking must be from a free and unfettered choice on the part of the man himself. Under these conditions only can he take upon himself and assume for himself, the entire responsibility of his own work.

The theory assumes that each soul, "ipse facto," immortal, has only one life experience on earth, and during that experience it has thrust upon it the self choice of eternal happiness or eternal punishment.

It is very evident that this statement needs modification,

If it is true that God created a human soul, in the manner certified by the church, place it in a condition of ignorance both of its self and of its author, surrounded it with warring, adverse conditions, placed in the care of the average church member's intelligence, made it immortal by its author's fiat and not with the consent of the soul-self, required of it the performance of fealty of which it was either ignorant or misinformed, and then condemned it to eternal and miserable punishment for the non-performance of a requirement forced upon it by a superior power; then, if this is accepted as truth, it becomes evident to all thinking men that there is something wrong with our conception of God's Mode of Action; there is a jarring condition and our idea of that harmony, that self-evidently must exist. It further becomes evident that it is highly probable that the wrong conception lies within the scope of our own ignorance and that it is our imperative duty to so modify our ideas as to make the adjustment harmonious. It seems evident that:

If God created a separate soul for each separate human body that is, and has been, born into the world, and;

If he created that soul eternal immortal by irrevocable edict and, likewise;

If he enforced the penalty of disobedience upon it and did not give it a full and fair chance, a clear field and abundant opportunity together with an untrammelled selfhood sufficiently endowed to make an irrevocable choice, having full knowledge of its present and future importance, and a full conception of its eternal significance; if this be true it will then follow:

That the great majority of mankind will render a verdict pronouncing such a condition not only unjust, but entirely contrary to their idea of the Justice and Goodness of the Almighty One, the Loving Heavenly Father. And such a verdict will be right.

This statement of the doctrine of the church is not over-

drawn, exaggerated or unfair. It is a condensed statement of the actual doctrine as set forth, and any student can verify its terms. Humanity is now sufficiently intelligent to render a substantially correct verdict and today, any one may read that verdict in the non-acceptance of the doctrines as set forth in church standards and while the theologians lament the repudiation of their doctrine, they also recognize and realize the importance and necessity of an amended statement. This amendment and reconstruction they have attempted to make, and this attempt has given rise to numerous sects and denominations. Their want of success has for a reason, that the entire statement must be remodeled, and that many of their articles of belief must be practically abandoned and their identity so transformed as to make them unrecognizable in order to permit their statement to conform to the knowledge of the actual facts now before us.

This demand is now confronting them but, at present, they are not willing to make the needed concessions. They still insist that God made the earth, a material creation, and that He then made man, a spiritual creation, and that law on one plane of spiritual creation may conflict with law on the plane of material creation, and that this conflict is in harmony with what they designate as "God's Plan and Purpose."

When asked to explain the reason of this conflict and the reasonableness of this "fiat" creation, they are unable to do so and are very likely to recite the old and well-used formula regarding "the all-wise dispensations of an inscrutable providence."

This is not a position of honorable consideration of the All-Wise Creator, for it is now evident to all that the Father desires that all men shall know Him and knowing, give Him honor and love.

When we speak of the church we necessarily bring to our minds the idea of religion, and it should be distinctly understood and steadfastly borne in mind that we are not now

considering the subject of religion but that we are considering the subject of theology, that form of philosophy that has to do with the reasonable explanation of the phenomena of religion.

Religion, like all expressions of spirituality, has the dual aspect; it has its rise in the emotional nature, and has largely to do with the emotional aspect but with it goes the consideration of the mental aspect by which the emotions are mentally satisfied and more or less understood.

We are not dealing with the emotional factor, and the reader will kindly bear in mind that when we speak of the church as wrong and inadequate, we refer only to the philosophical explanation of its emotional phenomena. We are not attacking the good that the church is accomplishing in providing spiritual satisfaction for that heart-hunger that is experienced by those who "hunger and thirst after righteousness," nor are we criticizing those priests of all sects and callings—"servants of the Living God"—who, in devotion to the Voice of the Spirit are daily and hourly serving in the spiritual temple; those who, by precept and example, are "doing justly, loving mercy and walking humbly with their God." Those who are "anointed by the spirit of devotion to preach the glad tidings to the poor; who are sent to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, and to set at liberty them that are bruised;" these are God's men doing God's service and in all places, whether in or out of the church, of whatsoever creed or denomination, let all men give them honor.

Lest such brethren be offended, let us say that the desire is to reform the old, to transform it to the later-day conception of the new, and provide for their use a better explanation of the holy mysteries; for it is true, that ultimately the conception of the emotional aspect must conform to, and be explained by, the mentality, and ultimately these two must be in full and loving accord. God is Harmony,

and Harmony is Love. Love, Wisdom and Justice are One.

We hold this to be true, that our conceptions must be remodeled, transformed and refined, until this understanding of truth is attained. Thus will devoutness become sincere and thus will God's worship be perfected. Two thousand years ago, the Master taught this truth, and today we can see that the great mass of the people have made progress, for it is a fact that the great majority of all civilized souls admit the truth of the existence of a Supreme Being. If this is questioned, we have only to consider the fact that nearly all the fraternal societies make this confession a condition of membership.

While it remains true that great numbers of individual souls have attained to very high degree of spiritual evolution, it also remains true that the great majority of human souls have not as yet, attained to a high degree of progress. This progress is necessarily slow, but even in our generation we can note a material advance; the advance in the unfoldment of knowledge has enabled the mass of mankind to slowly but surely rise to higher power and better conceptions, and while we would give honor to the devoted priest, we would honor Tyndall, Huxley, Darwin, Spencer and others who have nobly striven to remove the boundaries of ignorance as far from humanity as possible. Honor to all who are endeavoring to search out and elucidate truth, no matter in what field or under what name, for such are doing God's work, no matter what their personal confession spiritually may be or how far they may be advanced in their own spiritual evolution.

What mankind needs is *light, more light*, and each light-bringer contributes to the general dissolution of darkness and to the enlightenment of mankind. Darkness is not a reality. Darkness is, because light is absent. Light appears and darkness is not; Light cometh from the Father.

With fraternal greeting,

SOLARIUS.

A LITERATURE FOR SICK SOULS.

(Literary Digest.)

The confessions of two defaulters before sentence in England leads Mr. Chesterton to the discovery of a serious lack in what might be termed our medicinal literature. Two men named Robert and King united under the personality of "D. S. Windell" to effect an elaborate robbery of a London bank. Their scheme succeeded, but they were later apprehended, tried, and convicted. Both men were young. Their crime, says Mr. Chesterton, "marks not only a moral but an intellectual revolt," for "both men made pleas founded on certain modern thoughts and emotions, of which we have heard very much in modern plays, novels, and newspapers." Mr. Chesterton, writing in *The Illustrated London News* (July 10), elucidates:

"Robert appealed to the pure sense of adventure; he suggested that he had acted by the same impulse which moves a certain type of man, politician or pirate, to raid an empire or seize an island in the Pacific. He was an adventurer in the noble as well as in the mean sense. He claimed, in effect, to be the true Imperialist, the kind of man who has made our England what she is. Like many who make the same claim, he seems to have been of oriental extraction, and to have been by nature nomadic and impatient of all rooted responsibilities. When a little gutter-boy, who is really hungry, steals an apple and admits that he has been reading penny dreadfuls, those unlucky forms of literature are always sternly denounced by the magistrate and keenly persecuted in the press. When Robert, who was not hungry, stole an enormous sum of money and openly appealed to the romance of the modern adventurer, we ought, in order to be consistent, to put it to the account of the more educated works which have in our time flaunted before the imagination of the middle classes filibustering and the poetry of mad finance. The magistrates ought to talk sternly

about Mr. Rudyard Kipling and Mr. Cutcliffe Hyne. If a penny dreadful leads to stealing a penny apple, a six-shilling dreadful is just as likely to lead to stealing considerably more than six shillings.

"Mr. King stands as the opposite type, the type that is represented by our unadventurous plays and novels; all the gray novels about gray slums, all the drab novels about drab suburbs, all the modern attempt to make art out of the mere fact of monotony. If books of the Kipling school are the penny dreadfuls of the first type of criminal, books of the Gissing school are the penny dreadfuls of the other type. For this man complained simply that he could no longer tolerate the mere grinding dullness of his duties; that to stand shoveling out vast sums and drawing a mean salary had been too much, not merely for his conscience, but for his nerves. Something in his soul had snapped. We have had both these types in all modern books, and have been very fond of them; it must now be seen how we like them in real life."

These men represent the two types whom Mr. Chesterton thinks we have to fear—"the adventurer of commerce who will be content with nothing except adventures, and the drudge of commerce, who may suddenly rebel against his drudgery." There is, he thinks, an "approximate cure" for such sick souls, only "it has been neglected so long that people call it a paradox." The "doctrine of the visible divinity in daily or domestic objects . . . is the only answer to the otherwise crushing arguments of Mr. King and Mr. Roberts." We read further:

"Our modern mistake has been, not that we encouraged the adventurous poetry that inflamed the soul of Mr. Robert, but that we have neglected altogether that religious and domestic poetry which might have lightened and sweetened the task of Mr. King. . . . Our literature has done enough, and more than enough, for adventure and the adventurers; it has filled the soul of the oriental Mr. Robert

to the brim. But it has done nothing at all for the needs of Mr. King. It has done nothing for piety, for the sacredness of simple tasks and evident obligations. There is nothing in recent literature to make any one feel that sweeping a room is fine, as in George Herbert or that upon every pot in Jerusalem shall be written 'Holy unto the Lord.' Only a strong imagination, perhaps, could have felt Mr. King's work in a bank as poetical. Undoubtedly, it was poetical. Had his fancy been forcible enough he might, in the act of shoveling out three golden sovereigns, have thought how one might mean a holiday in high mountains, and another an engagement-ring, and another the rescue of a poor man from oppressive rent. Mr. King might have handed out money with magnanimous gestures, as if his hands were full of flowers or wheat or great goblets of wine. He might have felt that he was giving men stars and sunsets, gardens and good children. But that he should feel all this (though it is strictly true) is a too severe demand on his imagination as an individual. Nothing reminded him of that. The bank did not look at all like that. And the books that he read at home could not help him; because modern books have abandoned the idea that there is any poetry in duty. It is useless now to say that desks are dreary and trains ugly; you have created a society in which millions must sit at desks and travel in trains. You must either produce a literature and a ritual which can regard desks and trains as symbolic like plows and ships, or you must be prepared for the emergence of a new artistic class who will blow up trains and desks with dynamite."

The "New Religion" as taught by the Church of Illumination accomplishes all this. It teaches the responsibility of the individual to himself and the God that dwells *within*. It follows no dogma, no rule. There is no authority to obey. The Constitution gives complete liberty in *all* beliefs.

Each one is considered an individual who is as the Temple of the *living God*. He is certainly taught the doctrine of

the faith or rather, *great fact*; he is taught how to find the Christ within. All these things are made plain to him. God and Christ are brought to him so that he (or she) can understand.

It teaches man to know and obey the Laws of God, *not* through fear of consequences but through love of God and his fellow man. It teaches man that he is really and truly responsible for all his acts. That a wrong will be a wrong, and that while prayer is good, grand and sublime it cannot wipe out the act or "sin" itself, but that it must be *worked* out before it can be forgiven.

It makes man responsible for his acts. Not only one man or one class of men but *all* men. It teaches an Idealism but it is an Idealism that *can* be lived, not only taught and believed. It teaches its followers *how* to live it; shows them the way and helps them to follow it. It shows that honest labor is glorious and leads to all that it is good, no matter whether it is labor on the farm, which is the most sublime of all or whether it is in factory or bank. It shows that idleness is a curse no matter whether a man is supposed to be able to afford it or not for under the divine law no man can afford to be idle, for there is work for each and every one to do.

It teaches the sublime doctrine of the "Son of Man" and shows the way to follow Him in all places and in all conditions and withal, in a natural and yet, ideal manner.

This is the New Religion, but withal as old as man himself. It only now makes plain that which was in darkness before.

BACK TO THE LAND.

A plan to help the poor of our large cities to get to the country and be able there to make a better living than in the cities and live as human beings should live.

HINT CONCERNING THE CO-OPERATIVE PLAN OF
THE SECRET ORDER OF THE ILLUMINATI.
THE GREAT CHANCE FOR STUDENTS, BOTH RICH
AND POOR.

Out of the "back to the land" agitation which has stirred not a few city people for the past few years something practical and tangible is likely to develop soon. A Little Land League is being formed to help city folk to get back to the soil. One of the moving spirits in the Little Land League is Bolton Hall, the New York lawyer, whose books, "Three Acres and Liberty" and "A Little Land and a Living" have been widely read. Among the persons who have expressed a willingness to co-operate in the Little Land League work are William Lloyd Garrison, Poultney Bigelow, George Foster Peabody, Charles Sprague Smith, Albert Shaw, Hamilton Holt, Robert W. De Forrest, Edwin R. A. Seligman, John Moody, Hamlin Garland, V. Everitt Macy and Mrs. Samuel Untermyer. It is expected also that Jacob Fels, of Philadelphia; N. O. Nelson, of St. Louis, and other big manufacturers who have given deep thought and attention to the subject, will be actively associated with the Little Land Leaguers in their efforts to settle one of the mightiest problems that confronts the people of the great cities of the world today.

The Little Land League, although it is in process of organization only, has before it just now, tentatively, two plans which are likely to take concrete form within a short time. One has to do with the people who cannot get away

from the city itself—who have to live close to the city. The other is to deal with people who can get away from the city, but whose capital is small or so narrow and whose abilities as wage-earners have been lessened to such a degree that the future is dark to them.

There is no doubt in the minds of persons who have given thought to the matter that two acres of land properly cultivated will support any family moderately but well. The Little Land League has in view the renting or leasing of a good-sized tract of land right in the city of New York, within a five-cent fare of Park Row. It is far enough away to be quite in the country, yet close enough in to make it easy for those who form the farm colony to work in town occasionally, if necessary to help out toward maintaining their families. For those who can go some distance from the city a tract of 1000 acres forty miles from New York has been offered to the Little Land League.

In theory it seems a very easy matter to get a city dweller to go out into the suburbs or into the country, where there is fresh air with good surroundings, where he will find health and happiness and freedom to live the life that God intended man to live.

In reality, however, the man who can successfully bring about this translation of a body of men and women accustomed for years to living in the city, show them how to make a living out of the earth and make them take root in the soil, as it were, is a marvel. It is easier for the average man to learn a foreign language than it is for him to learn how to bring out of the earth the full agricultural possibilities that the earth in its bounty offers to those who know it.

There is no more fearful indictment against present-day civilization than New York has long afforded—and affords at this moment—in its tenement districts of the East and West sides, where human beings are massed and herded together under conditions horrible to contemplate. The man

who could get a fair number of people away from the tenements—just a fair number to start with—and out into the country, and could make them self-supporting there, would be a public benefactor. Such a man, though, must have unbounded patience and the highest degree of skill in his work, as well as an absorbing interest in what he is doing. And he must have very competent associates. He must know the needs of the colonists far better than they can guess or know them themselves. He must be their guide, philosopher and friend at every stage of their efforts, with charity and forbearance that are unending. He must start with a full realization of the obstacles—the innumerable hard places that must be successfully surmounted—the things that crop up every day and are liable to make the man who goes to the soil for a living lose heart unless he has some one beside him whose long experience will show him the way to overcome them.

In the colony that the Little Land League proposes to establish in the suburbs possibly a hundred acres may be taken for the experiment. These hundred acres will be divided into fifty tracts of two acres each. The Little Land League will not purchase the land—for the prices at which such suburban property is held would make that almost prohibitive—but it is hoped that it will be possible to rent it for a sufficient term of years, say five, six, eight or ten, at a moderate figure. Much of such land is lying idle now, being held by the owners without improvement, awaiting its inevitable further increase in value before cutting it up into city lots. On this rented land, on each two-acre plot, it is proposed to put up comfortable frame houses of three or four rooms each—very plain and inexpensive, but far better to live in than the tenement of the city.

This land will be convenient to an adequate and healthful water supply, and the sanitary and hygienic conditions of the colonists will be carefully looked after. The absence of such primitive precautions has caused the failure of more than one colonization project.

The Little Land League's proposition is not a charitable one. It does not contemplate or wish absolutely to take care of and support the man and his family. Instead it is the desire to teach people how to support themselves under better conditions by tilling the soil and to lend them such aid as they may need until the products of the first crops come in and until they eventually become self-supporting. In other words it is practically a school for farming and truck gardening, where the students get their start and tuition on credit and do not have to pay back except as they are able to from the results of their labors.

If a man is not able to pay the moderate rent of the land in advance—it will be charged to him at cost—time will be given him to pay for it. The rent of his house also will be charged against him until he is able to pay. More than that, the ground will be broken for him at the actual cost of the labor. Fertilizers such as needed will be sold him at cost, or he will be told where he can buy at wholesale rates. The same will be true as well of agricultural implements necessary for the subsequent cultivation of the ground. If necessary he can rent at moderate cost such utensils as he may not need permanently, but for the cultivation of certain special crops. Seed or plants, such as may be most profitable to plant or cultivate will be furnished at a price without profit.

All this help, however, must depend primarily on the man and his family and their disposition to work intelligently, to co-operate with the Little Land League, and with each other, and, most of all, their disposition to help themselves to the utmost and to diligently labor to win from the soil the living that for them lies latent there. In a word, the Little Land League proposes to exercise in part the functions of the many financial factors that the farmer on a large scale finds necessary. The western or southern agriculturist, with many acres in corn or wheat or vegetables, finds it necessary, often before and more frequently after his crop is in the

ground, to obtain credit from the merchant for his supplies of food, to call on the banker for aid in procuring implements or for harvesting his crops, and upon the factor or commission merchant for marketing them. In a small way the Little Land League proposes to combine the functions of all these and to lend the same aid to those who rent its ground who by their efforts show themselves worthy of the extension of such credit.

Another thing, too, by the way, that will be looked out after closely will be the keeping down of lavish and wasteful expenditures. In the case of farmers in general that is one of the great temptations of credit—to buy much that is not needed and too much of that which is. The superintendent of the colony, who must be a man of wide experience in avoiding economic pitfalls, will be constantly at hand to advise and guide the amateur gardeners and farmers so that each of their little businesses may be run at a profit to themselves.

This, of course, will be but a small part of this superintendent's duties. He must be a highly qualified, scientific farmer and gardener, a man with an intimate knowledge of the soil and its needs. He will be able to tell what crops to plant first to bring the greatest return, and with what to follow so as not to exhaust the chemical constituents of the soil, so as to make it wear the longest with the least amount of fertilizer. In short, he will guide the colonists' steps in their school of agriculture as carefully as the nurse or mother guides the faltering feet of a little child.

It is the object of the Little Land League to give the worker a chance to transmute the labor of his hands, under the most healthful conditions, into a good living that shall be free from the ever-present spectres that haunt the dwellers in the crowded parts of town.

One of the rocks on which many an agricultural colony founders, whether organized for purposes of gain or for purely humanitarian purposes like this, is that all provisions for social diversion are either entirely overlooked or

else half forgotten. The average colony of people transplanted from the town or city to the country and suddenly cut off from their accustomed excitements and amusements are as unhappy and homesick after a time as so many fish out of water, and straightway begin squirming to get back where there is life and animation and crowds. This land that the Little Land League has in view for its city experiment is most advantageously chosen, as to its location especially, so as to overcome the obstacle.

A five-cent fare will take these garden colonists not only to some of the seaside resorts, but to the heart of Manhattan itself as well. If the woman of the family has any money to spend in the metropolitan stores she can reach her goal easily and quickly. For evening amusement there will be what might be called the village hall for social gatherings of all sorts. A phonograph will furnish a wide range of amusement for dancing up to a concert by vaudeville artists. Being within the city limits, too, lectures can be provided without cost through the good offices of the Board of Education and other institutions.

But the Little Land League does not stop when the crops are ready to be sold. It will organize a selling league, whose patrons will be made up of the friends and well-wishers of the enterprise. Pretty nearly everybody knows or guesses that the New York middleman who buys from the farmer or truck gardener makes a greater profit out of reselling the stuff than the man who raises it. For example, take the commonplace but indispensable cabbage. Approximately 8,000 of these can be raised on an acre of ground. It is not an easy crop to bring to maturity. The plants from the cold frames to set out in the early spring cost a good bit of money. Their growth takes much vitality out of the soil—like everything that comes out of the soil—like the lives of the men who cultivate them, even—from its youth to maturity the development of the cabbage is beset by many enemies, and it

is only by eternal vigilance that a field of them may be brought to first-class marketable condition. If the truck farmer is favored by weather and fights the worms he will be able to harvest his crop by the Fourth of July. If he sold them in any of the big markets, to the middleman, he would get about 3 cents a head. The housewife ordinarily pays 5, 6, 8, or 10 cents a head when she buys from her grocer or of the peripatetic wagons with their raucous-voiced vendors that wander about the streets. By the time the cabbage reaches the consumer it no longer has the freshness it had when the grower delivered it to the middleman. During the time it has taken the various people in between to make profit it has grown wilted, at least as to its outer leaves.

The Little Land League proposes, through its system of delivery, to supply not only cabbage but everything else in vegetables and small fruits that its colonists raise to the housewife fresh from the soil—quite as fresh as if the housewife had grown and gathered them herself.

But to return to the score of cabbages. Suppose they were sold through the league method at an average price of 6 cents a head, the gross return to the colonist would have been if he had disposed of them in the customary way—\$480 from the acre, instead of \$240. The consumer would also be benefited by getting the vegetable lower in price as well as fresher in quality.

The ordinary working man in New York toils day in and day out when he can find work to do and rarely has more than a week's rent ahead. He is really working for his landlord, to whom he generally pays about 40 cents out of every dollar he gets. Instead of this, as a Little Land League colonist, he would have some incentive to work. He would not only be earning a living in the most healthful, uninterrupted sort of way, but he would be learning something and laying up something, so that after two or three years he would be in a position to embark in truck farming

on his own account free from debt, and with excellent prospects of success and a sure living for himself and his children. This is the strongest thing in the proposition, for it equips the man and his family for all time for business. So long as the great city exists its millions of mouths must be fed, so there never will be any lack of market for all that can be raised from the soil.

It is not every one who may come along that will be eligible to membership to the Little Land League's colonies. The kind of people who are wanted are those who are earnest, sincere and hard working—men and women who have a full realization of what this chance to better their conditions means—not triflers or idlers. The Little Land League's work is no project to pick up and rehabilitate the morally lost and physically sodden—that may come later, but they are not ready for it now. What they will want when their plans are ready are men and women with their families who are worthy of help. Practically every one has latent ability as a cultivator of the soil. To some it is a second nature, others have to be painfully taught. The thing is to develop this talent for tilling the soil for a living—a talent that has become stunted in the urban dweller, like any that has been long disused. Families with half-grown children will be especially welcomed by the Little Land League. Weeding, hoeing and gathering most of the products of a truck garden can be done quite as well, or better, by these and their mothers as by the head of the house himself. A man with such a family should be able to give a fair amount of his time to outside labor.

Such is the plan for the first colony in the suburbs. The other colony, which it is proposed to establish in the real country, further from New York, will be larger in its scope. A thousand acres in New Jersey have been offered to the Little Land League, forty or fifty miles from the city, on very moderate terms by a prominent New York man who has been interested for some time in sociological and

humanitarian work. One of the stipulations, and practically the only one that this man makes in regard to this land, is that it shall be sold to the colonists or be obtainable by them at the same price per acre as that at which he will turn it over to the Little Land League. That means that the purchaser of one acre or two acres or five acres will get his little plot of ground at the same proportionate price as the Little Land League pays for the nearly two square miles. It will be no land exploitation scheme.

It is the idea of the Little Land League to use this property for the advancement and help of those who are getting on in life as to years—those who are beginning to wear out or who have reached the limit of their abilities of hard mental or physical endeavor and as wage-earners; also to those who have just a little income from money laid by, but are doubtful or more than doubtful about the future and who have a longing to get back to the soil and be self-sustaining and a burden to no one. There must be thousands and tens of thousands of these in New York—more than the general public appreciates. Some of these people have \$500 or \$1,000 or two or three thousand dollars laid by—their sole bulwark against the future of old age, and little enough to guard them for a year or two. They are educated, refined, hard working people, who have toiled honestly and well, but whose financial future is full of misgivings for them. If their energies are properly directed with a little help over the rough spots they may be made care free and independent in this way by the Little Land League in a few years and have good homes and a safe future to look forth upon.

The Little Land League is likely to have branches or off-shoots all over the country, for the same great problem that confronts New Yorkers confronts the residents of other cities, only to a minor degree. Something practical must be done. If the Little Land League's plans are found to work well it will become a big institution for good not only

through its benefits directly but indirectly. The call of the land is felt by many, and hundreds and hundreds of persons illy prepared and with insufficient resources go out yearly to win a living from the soil. Most of them are keyed to golden expectations through the alluring statements and land exploiters. The interest of the exploiters ends so soon as they get the purchaser's money. There is nothing so sad to contemplate, for one who really knows or has had experience in such things, as the pitiful condition of the men and women and families who, eager to go out and become independent, have been lured by or carried away by the flaming announcements of the irresponsible land promoter. Some of these men and women have gone many miles away from their homes, and have found, after having embarked their all, that the promised Eden was no Eden at all, and even if it was an Eden they could not make a living in it, for the person who is to make a living out of the soil must know how to work the soil.

If the Little Land League fulfills the mission of its projector the cause of its coming into being may be traced back to an open letter written some years ago by William Borsodi to the secretary of Agriculture regarding the land question. This letter of Borsodi's was seen by Bolton Hall, and led him to write "Three Acres and Liberty." The interest the public manifested in that book brought on the writing of "A Little Land and a Living," the introduction to which Borsodi wrote.

The above is a clipping from the New York Press. The books mentioned by the Reporter in the item can be had from the "Arcadia Press," 150 Nassau Street, New York City, or from the Philosophical Publishing Co.

The works of this author are in the Library of this Magazine, and it is not too much to say that they are the BEST on the subject that the interested student can buy.

THE CO-OPERATIVE PLAN OF THE ILLUMINATI.

The secret order of the Illuminati is now perfecting plans

in harmony with the foregoing article, and the work will be co-operative. Plans are being made to obtain between 50 and 200 acres of land in the country, several miles away from any town.

The plans will be co-operative in the true sense. It is proposed to follow the best paying plans of farming, and the system as taught by Count Leo Tolstoi. That is, work five hours on the farm; five hours for study and teaching; five hours to do as you please, and the rest for sleep.

The Order proposes to follow several lines belonging to farming:

Scientific chicken raising for eggs.

Apple and grape culture.

Scientific Ginseng culture for market.

General farming.

In all these branches there will be one at the head who has had experience and who will have served in this work. Each student will be under such party and will work five hours. In exchange for this he will receive room and board and instructions in the higher occult or the instructions from the Order of Illuminati which naturally means Soul Development, including Healing.

No student will be accepted for less than six months. Naturally the number will be limited the first year. Several women will be accepted on the same basis. Of course, they will give their attention to the house work and chicken raising.

Aside from the Occult and what this means, each one should be fully prepared, after leaving, to run a small farm, and not only be able to make a comfortable living, but to be able to live as a gentleman, and have enough to follow a literary life.

In exchange for his work, each student, as already stated, will receive instructions by the Order, and if faithful, will be taken from the lowest rank of the profane to the highest degree of the Order. This includes Healing as taught

by the Order. If he or she so desires, preparation can be made for the founding branches in any part of the world of the Order and its work.

This plan is new, but individual men have followed it with the best of results. Although Tolstoi works hard on his farm, no author is better known, showing that the development of both the body and the soul brings the best results in both soul power, health, happiness and success.

The plan of instructions will be the Chautauqua. In the woods when it is nice, in buildings when otherwise. It will be rather personal than class lectures, in that each student will be considered as an individual and taught according to his advancement.

The Chautauqua is a distinctly native educational industry. One of its staunchest members is Elbert Hubbard who writes of it in Hampton's Magazine. He says:

What is the required plant or outfit for a Chautauqua? Well, you remember some one described a university as a log, upon one end of which was seated Mark Hopkins and upon the other end a boy. We held a Chautauqua, at least people called it one, at East Aurora, where our meeting place was in the woods, and the whole audience walked two miles in a body and sat on logs or reclined on the ground. The speaker stood in the centre of the group. These informal gatherings have proved very popular.

At Scio, Ohio, I spoke at a very successful Chautauqua that was held on a college campus under a big tent. It was vacation time, and, the students being away, the dormitories were used to accommodate the visitors from a distance.

In a Colorado town the court house was used, and there were two programs a day, afternoon and evening. At Hiawatha, Kansas, a big tent was set up in the public square and the farmers came with their families for miles to participate in the feast of reason and flow of soul.

The ideal place, of course, would be the woods where there is running water, and plenty of out of doors for the

children and the people who want to visit and hold family parties.

Naturally the foregoing plan is for the very poor man and woman, who has no money to invest but who desires to study the Higher Sciences and also learn how to live Naturally. When we state that five hours will be given for study, we mean by that that the student has only five hours to work, giving five hours to study. The matter of instructions by a Master will possibly cover only fifteen minutes to an hour, he then reads, writes, or follows the instructions given.

The life that the student will lead is the most simple country life, he will have his board with the average country people so that he lives the life while a student as he will after he is through. He will then not often be weakened in any respect for he will be as the oak in the open, subject to all the ordinary temptations of life which he is bound to come into contact when doing business for himself. The instructions alone will be practical and Ideal and other matters practical. The general plan is practical Essenian.

Concerning those who can afford to pay for their instructions, arrangements will be made. Such can come to where such instructions are given, boarding in some private house and receiving personal instructions once a day, each interview to cover a lesson.

The plan here outlined will no doubt go into effect the coming Spring of 1910 and there is no doubt the desired number, namely, six will be enrolled within the next months.

There can be no doubt but that the plan is one of the best and it certainly is practical in every respect.

All letters may be addressed to the Publishers of "The Initiates."

THE AWAKENED DEAD.

One awakened from the dead
By the light from heaven shed;
Amid the fiercest lightning gleams,
Where life is never what it seems.

One awakened from the dead,
Out of darkness others led;
To the land of radiant light,
They long have groped for in the night.

One awakened from the dead
By the One whose blood is shed;
To tell the wondrous story,
And reveal the hidden glory.

One awakened from the dead,
And the "sleeping dead" he led
Out of hell and unto heaven,
For to him the power is given.

One awakened from the dead,
To raise thee from thy lowly bed,
And lead thee to the planes above,
Where all is life and all is love.

Frank Kershner.

* * *

PRESIDENT TAFT DECLARES FOR ENTIRE
RELIGIOUS FREEDOM.

In his address to people of Norwich, Conn., at Town's Anniversary Celebration.

NORWICH, July 5—President Taft was the chief figure to-day in the celebration of the two hundred and fiftieth anniversary of this historic old New England town. In an address to the people, after a fine military parade and civic display, the president, finding a theme in the church influence in the foundation of Norwich, took occasion to express his views on the liberty of religious belief.

He stated that every man should be allowed to worship God in his own way.

The president declared, amid laughter, that the American forefathers came to this country ostensibly to escape religious intolerance, but as a matter of fact, in order that they might follow out their own religious ideas in their own way and with a large degree of intolerance toward any other form of belief.

"We have passed beyond that now," said the President, "and are coming more and more to realize the right of the individual to worship God as he may choose."

The President's address, befitting the occasion, was largely historical in character. The day was replete with historic incidents. An open air pageant during the morning depicted scenes leading down from the wars between the Mohegan and the Narragansett tribes of Indians, through the purchase of the site of Norwich town from Uncas to Revolutionary days, the welcome to Washington, the return of the soldiers from the Civil War, the dawn of peace, the present day and the hope of the future.

• • •

TEA AS A CURE FOR ALL ILL.

Are we of this Century advocating things that are as false as did our forefathers? No doubt Vaccination, now so much advocated, will be found as false as we find the 17th

"In its early days in England a wide range of curative virtues was claimed for tea. In the *Mercurius Politicus* of Sept. 30, 1658, appears a marvelous advertisement extolling the virtues of "that excellent and by all physicians approved China drink called tcha and tay alias tee." And there is in the British museum a broad sheet issued by the founder of Garraway's in which its "particular virtues" are displayed at length. Among many other things it "helpeth the headache, removeth the obstructions of the Century advocacy of tea.

spleen, cleareth the sight and purifieth adult humors and a hot liver. It prevents and cures agues, surfeits and fevers, prevents consumptions, is good for colds, dropsies and scurvies and expelleth infection." No wonder that it "hath been sold for £10 the pound weight."—*Westminister Gazette*.



SILENCE.

The sacrifice of silence was imposed
That only so the silent soul disclosed
The beauties of its purest, truest thought.
For seven years they labored silently;
And like the patient oyster, left the whirl
Of outer life, producing midst the sea
Of universal love, a wonderous pearl.

The world perceived an oyster's ugly shell;
The Master knew alone, that cherished lay
The priceless pearl, locked close within its cell
Till perfect, it could bear the light of day.

The golden-hearted lotus silent grows;
Close-folded are its lips, as through the gloom
Of muddy lake it pushes, till it blows;—
A thousand winds repeat its soft perfume.

More precious than the pearl of greatest price,
More sacred than the holy lotus flower
Is man's eternal jewel. Sacrifice
The seeming to its true but silent power.

All growth is silent; he uproots his strength
Who struggles here to make a brother grow.
The law is one for all, and all at length
Shall be evolved; true growth is ever slow.

April 2, 1909.

Ariel.



THE VOICE OF NATURE.

(From the Herald of the Golden Age.)

We talk about "Mother Nature," and we are not wrong in so doing, because our knowledge of an individual mother animal shows to us that the relation of a unit mother to her offspring has much in kindred with the universal relation of Nature towards all that is. Putting Nature and her laws and her counsel in the light of a Mother, is but bringing within the ken of a common comprehension great truths and deep mysteries which might otherwise remain outside us by reason of their far off majesty and the inscrutable shadow of their aura.

The unit mother rocks a tiny cradle indeed, but Mother Nature rocks the storm-passioned seas in the ocean bed, and has the mighty mechanism of the universe in her lap.

The thought of Motherhood conjures before the mind all that is best and purest and holiest in life, and the contemplation of Nature sends the thinker on to the worship of the great One still further and higher—the God beyond!

Just as children who disobey maternal counsel find the penalty in suffering, so do those who antagonize the great laws of Nature pay for their folly by days of sorrow and nights of anguish, and lives blighted in their prime.

Fools and deluded are they who stand before Mother Nature and defy her—not Prometheus cursing Jupiter, or Ajax daring the bolt of fire, were more foolhardy than the man who sets himself against Nature and hopes to escape. Fools and deluded are they who put their fingers in the cogs of the cosmos and expect thereby to change destiny.

I have seen flies in myriads sucking up dripping sewage, sticky and slimy, from the surface of a slow moving wheel, and when in its silent revolution they reached their doom, entangled and fast, they were crushed without effort or passion or emotion. They were silently blotted out of being, and sent into the shadowy void while myriad others took their places and met the same dread doom.

So is it in life. By hundreds, and thousands and millions, men are brooding over their stomachs; and upon the corruptible and the corrupted are feeding; and by uncounted hosts are meeting their doom. The worshippers of the palate find that they have the penalty of the stomach to reckon with later on.

Like the flies upon the wheel sucking in the oozing filth, unconscious of their doom, so goes the world of men. They are eating and drinking of the corruptible and of the stimulating, while the unseen "hand upon the wall" is writing *pain* and *agony* and lingering *disease*, and the Parcæ are allowing but few long threads in their eternal spinning.

While the meat was yet in their mouths, says the chronicler, the wrath of God came upon the children of Israel. And why? Because they would not be content to be fruitarians, like the angels in Heaven, but chained by the belly to Egypt, must needs, despise the manna of the heavenly inhabitants, and long for the old gross carnalities of the quivering flesh and the dripping gore to satisfy their appetites withal.

It is the same to-day. The Evangel of Fruitarianism has been preached throughout the expanse of the land, and from the Ultima Thule of the hardy northern crofter down to the sturdy fisherman of the Cornish coast the message of the happier day has been proclaimed. And yet, though the light is shining upon the peaks of the distant mountain tops of the East ahead, the cry is that the night is pleasant and the feast of fat things too tempting to leave. Like the revellers whom the dawn surprises, they cry, "Pull down the blinds, on with the feast, shut out the pale-faced morning sun, and let us eat, and let us satisfy ourselves."

I am overwhelmed with wonder at the stupendous task that Moses undertook and at the enormous difficulties he overcame. To convert a posse of degraded offal-eating slaves into a courageous conquering army of stalwart fruitarians, and to enthuse them with a hope, and to

encircle them with sanitary laws which have remained with them for thousands of years, was a superhuman undertaking.

We see to-day that, in spite of all our progress and of our intellectual freedom, we are still trying to do the same old trick of having our head in Canaan and our stomach in Egypt. It cannot be. We too must eat our way back to the Promised Land of milk and honey and vineyards and olive-yards, if we would gain the great reward of health and happiness and peace?

THE SOURCE OF HUMAN WELFARE.

Why do I emphasize the question of Food as being so important for Health, and through Health for Happiness? Why do I lay so much stress on the food that is eaten, and leave unnoticed the thousand other causes which make for Health or Disease?

I do so deliberately and of set purpose, because I find that it is from the food we eat, and the drink we drink, that proceeds the strength and vigour of the body and of the mind, and of the power to manifest the soul.

The molecular changes of the body which go on unceasingly in muscle, bone and nerve, have, as the plasm for the energy to shape itself upon, the elements of the food that has been eaten.

To what organs is it that the majority of diseases can be traced? If we look to the organs connected either directly or indirectly with the digestive functions, we shall generally find our clue to the disease.

Stomach and liver, intestines and kidneys, are the ill-used slaves that serve their master at the altar of appetite, and as they serve they suffer, and disease and pain and death follow close behind.

Our Hospitals are full and running over. Day and night the wards are crowded, and the out-patients are thronging

in, and asking for anodynes and that healing which they so often fail to get. Doctors are multiplying with an alarming rapidity, and worse than all, the idea of being unwell is beginning to be looked upon as the normal condition of life.

What does all this mean? It means that instead of man living out his natural life in joy and health and lightsome happiness; living on to the natural age of 105; living to the uttermost limit like the patriarch, with eye undimmed and natural forces unabated; living until the tired life asks

for the sweet rest of death, with the same trustful happiness that the tired body asks at eventide for sleep; instead of life being a time of perfect health, and old age but a gradual slowing of the vital wheel without jar or jolt; instead of all this, the faults in food, the disobedience of the wise words of counsel of Mother Nature have cursed man with a penalty of pain and anguish and suffering and premature death that are enough to make the human race an object of pity rather than of envy.

Look but a step deeper, and you find an emphatic support of the same position. England may claim to be a great country, and to have conquered more than the world-conqueror himself; but it must be remembered that the armies that have carried the British flag to conquest and to glory have been recruited from the yeoman and the peasant class.

This class, from poverty and stress of fortune, have for generations been chiefly abstainers from meat, in fact, and it is only during this generation that the advent of potted and foreign meat and the general rise of wages has enabled the wage-earning portion of the community to put into practice the false precepts that have been hammered into them that "it is beef which makes the man, and game the gentleman."

Further still, the pick of the army have always been the Scotch and Irish regiments, and no one disputes that the

dietary of the one has for many generations been drawn from the oat plant, and of the other from the potato and the Indian corn and the butter-milk.

Scotchmen and Scotchwomen are recognized the world over as being endowed with the special gifts of hardy health, enduring constitutions, and clear intellect, an ancestral heritage, accumulated by centuries of practically fruitarian ancestors—a heritage which I am sad to see is being squandered by the generation who inherited it, and who, by adopting the habitual use of food which the Great Mother warns against, are transmitting to their descendants an impoverished heritage—a worse constitution than themselves have received.

NATURE'S COMMANDS.

What is the counsel of Great Mother Nature upon the subject of food? She lays down two negatives and two positives.

Thou shalt not kill with wanton or unnecessary hand.

Thou shalt not eat of a dead body.

Thou shalt be as a father and as a mother; as an elder brother and as a loving sister; as a king and as a queen, towards all the sentient lesser creatures.

Thou shalt eat of the fruit of the tree of the garden of life, and thou shalt live.

It may be objected to me that these are beautiful laws in Ethics, and maxims which might well be engraved upon the tablets of the heart as commandments for the coming race, but that they are not counsels of Nature. It may be said that they are the crystallizations of Culture, but not the instamped dietetics of a natural instinct.

Take the *first* command against cruel killing. It may be contended that boys instinctively lust to torture and to maim and to injure and to kill; that the stone in the hand of the young savage is but the precursor of the catapult or gun used by the young scion of civilization.

True indeed it is that the instincts of the far-off past linger still in our midst, and manifest themselves ever and again in the embryonic stages of life. I know that the heritage of the past is blood and cruelty and selfish enmity, and the blind battle for survival; but I see further that before the high state of Man is attained, the deep instinct of Humaneness and the deep loathing and fear of bloodshedding is developed.

Thus it is that I am justified in saying that it is a counsel of Nature that man should not wantonly or unnecessarily destroy life.

Where we find the murderer and the vivisector and the sportsman and the butcher persisting, even to adult life, in the love of cruelty and of killing and the bloodshedding, we must remember that they are but cosmic children, having reached to the *physical* form of the complete human, but not yet having attained to the spiritual stature of a Man.

Think but for a moment, and you will admit that when a horse falls in a street pierced through by a sharp shaft, so that blood and entrails gush out together, the instinct of every man and of every woman is a feeling of compassion and pity for the suffering creature, and a sensation of sickening repulsion at the sight of the raw-flesh and the clotting blood.

Look again at the slaughter-houses, those groaning sores of the century? To bye-ways and back alleys are they thrust, for men and women love not the sight of blood nor the sound of the moaning creatures.

I gather these as random illustrations from a wealth of such that lies before me, to show that I am justified in claiming the injunction against the cruelty of killing as a deep counsel of Nature, and not the fruit of an artificial scheme of ethics.

The *second* prohibition is equally the counselling voice

of the Great Mother. "Thou shalt not eat of any dead body."

There are some whose duties in life require them to tend the sick and wash the corpse. There are some who are called upon to minister to the dying, and to dismember the bodies of the dead, but deep down in every soul there is a voice of Nature which bids men not to lightly touch the body out of which the life is departed. There is a certain sanctity, a certain horror, a certain repulsion, aye, even a certain pollution about a dead body. He who has touched a dead body, even with but his little finger, should wash himself and sit apart awhile.

If we think even for a moment we shudder at the thought of touching the cold body with the sweat of incipient decay upon the skin, and the damp odor of death hanging around it like a pall.

The thought of touching it is repulsive; the idea of putting it to one's mouth and biting off a piece with one's teeth, and swallowing the dead bit of body, is a *ghastly impossibility!*

Go, wander for your happy day in the woods and gather flowers, and rub the milky corn in your hands, eating as you go, and then suddenly come upon the dead body of some horse or donkey or dog, or even cow or sheep (for all these animals are eaten by men in different parts of the world); and as you gaze upon its dull eyes and stark, stiffening limbs, would there come to one of you the thought of eating it? Even had you seen it killed by some falling branch or struck down by some rolling boulder, would the faintest dream of taking of that dead body and feasting upon it have come into your mind? I think not. Instinctively you would start reverently away, and if one were to bid you tear that body limb from limb you would look upon the suggestion as a veritable form of sacrilege.

I would venture to lay it down that by instinct no human being looks upon a living, or a dying, or a dead body as

suggesting food to him, or as tempting him to think of eating.

Wherever the sight of an animal suggests a savoury meal, it is not instinct but *past associations* which give rise to the suggestions.

Where pigs are regularly kept for killing, and the whole tragedy is acted again and again, and the sight of the butcher in his blue blouse and hanging steel conjures up the memory of a short struggle, blood-curdling yells and squeals, an unwilling walk to the place of doom, the gleam of a villainous knife, the spurt of red blood caught in a bucket, the gurgling in the throat, the weakening cries, the convulsive kickings, the dead body, the boiling water, and the scraped off hair, the opening of the belly and the gush out of warm intestines—those, I say, who have seen this tragedy enacted again and again, may be able to connect the pig wallowing in his filthy sty and giving obese grunts as his scabby back is scratched, with the memory of fat feast and the satiating of passions of appetite.

When such a man sees a pig, or smells the guano-like odour of a sow, he may long to eat of a dead body and tremble with ecstatic anticipation of hot livers, of brains and kidneys mashed together, and of sputtering pieces from the fat legs or bristly itching back, but *no ordinary human* who had no such associations ever looks upon a dead animal as food.

Go to the Zoo and see strange animals, you lover of killed cow or throat-cut lamb, and see if your appetite will be whetted for dinner at the sight of the rhinoceros or the smell of the monkey-house. Try if the elephant sets your mouth watering, or the horned rams make you smack your lips.

I might multiply my illustrations without limit. Where dead animals are eaten, the associations of having eaten them, transformed by cooking, may make men connect their living beauty or their dead sadness with gustatory stimulation or the satiations of hunger, but where such

associations do not exist the deep instinct within never says, "Rise and kill and gorge thereon."

To the carnivore Nature may whisper, "This is your prey, tear, kill, and suck the blood and raven;" and though it be for the first time in her life, even when she is growing old, that the cat smells a mouse or hears the twitter of a sparrow, none the less with sudden innate instinct her gorge rises and her eyes gleam with passion and lust for the blood and entrails of her victim.

I maintain that in a human this is *never* the case. If a man had never seen a pig or tasted bacon, and you took him for the first time to a sty and showed him a pig, there would no thought of killing and eating enter his mind, and even though you tried to tempt him by scratching the scurf and scabs from the ever-itching back, or tried to rouse old latent feline passions by making the pig squeal, you would absolutely fail, for nothing could make such a man think of eating the high smelling animal before him, or could stir up within him any natural instincts connecting the creature in the sty with his own bodily sustenance!

So again I would finally repeat the second counsel of Mother Nature, and emphasize the fact that the command "Thou shalt not eat of any dead body" is not a development of advanced ethics, but really a natural and an inborn instinct.

(TO BE CONTINUED.)

* * *

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