

## Editorial Department

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### THE CHRISTIC LAW JUDGE YE NOT

The Editor is indebted to one Mr. Ralph Shirley, of London, for a review of *The Initiates and the People*, and begs to render grateful acknowledgment through the pages of this magazine.

Mr. Shirley *seems* to be an authority on all matters pertaining to the Higher Science, even concerning writings of that greatest of all Platonic authorities of the twentieth century, Dr. Wilder. In speaking of the Temples of Illumination and the Illuminati, among other things he says: "Both institutions seem to be guided by a certain Dr. Clymer, whom we remember as the author of some worthless books on Rosierucianism."

It is hard to deny that a book is worthless; but we doubt much whether an author writes a book unless he believes that it has value. The book, "*The Rosierucians; their Teachings*," was prepared with the one idea of giving to the world in book-form a history of the Fraternity, together with *authorized* and copyrighted Manifestoes that had been issued by the Fraternity, especially the Fraternity in America; for we can have nothing to say, either for or against, any Order under that name in any other country.

An author can judge of the value of a book only by the endorsements he receives from those who have read it; and, in the case of "*The Rosierucians; their Teachings*," letters by the hundreds are on file which show how well the book was received. These endorsements include a favorable comment from the late King Edward, and from the genuine Rosierucian Order in England, an order that is *not* involved in the present proceedings and exposures of the actions of a certain Order in England.

The Manifestoes that appear in the book are all authorized, and were copyrighted at the time; and, as most of them were issued before any other established body by that name was known to exist in other parts of the world, they show a priority that cannot be contradicted by any authority in the world.

Mr. Shirley further says: "The first English work which claimed to provide an extended and authorized account of the Rosicrucians, 'Their Rites and Mysteries,' was that of the late Hargrave Jennings, and students are well acquainted with its imperfections, perhaps even its failures. It has been recently translated into the German."

This is the first time we have known this book to be considered a failure. We always had the idea that it was one of the best of its kind; and students in all parts of the world have, we believe, so held it. Since this book is classed as a failure, the Editor is proud of having his work classed as worthless because he has always regarded Mr. Jennings' book of great value; moreover, his former master, or instructor, had been a fellow-member in the English Order and a co-worker with Hargrave Jennings.

Mr. Shirley also speaks of another Order which he seems to think has Lodges in America. The Order to which he refers is purely ritualistic, and at present is undergoing an exposure in England. Upon investigation, it is found that such an Order has no existence in America. Though some twenty years ago there were several Lodges of that Order; but, upon the best authority obtainable, it appears that they have long ceased to exist.

The fact remains that the Rosicrucian Order, Fraternity, and Temple, as founded in 1856, was the *first* to be founded since the time of Andrea; and the copyrights of its books prove this to be a fact, and it therefore has a priority of existence above all others. The further fact remains that this Fraternity has continued to exist without interruption since its very foundation; but it has been given exclusively to the work of Higher, or Soul, Development. And it continues, as formerly, devoting itself to the inner work until such time as the student has passed the Threshold, after which the work is exemplified by ritual.

Moreover, this Fraternity was the only one working in America until, we are sorry to say, some very few years ago a body similar in name, without any authority whatever, was started in America. The teachings of this recently organized body are directly opposed to Rosicrucianism, being negative instead of positive and individualistic. Yet this Fraternity was organized in violation of the well-known law that only one body of a given name can exist in any one country. The well-known law of organizations also pro-



vides that an American Fraternity, being purely American, can no more begin operation in another country than could an Order from another country come here to work.

Within the last year reports reach us that another body is attempting to establish a Ritualistic Order in America, taking for its name a name that is now copyrighted and protected by one who belonged to the American Fraternity.

It is with a sense of sorrow that conditions are such that they demand our consideration, though there is no inclination to render judgment concerning this matter. These things are not said with malice, but with all good-will, and with the one desire to give credit where credit is due.

The author of "The Rosicrucians; their Teachings," desires neither honor nor praise. He works not for the praise of man, but is content with the judgment of the One God. And that which men say of him can in no wise hurt him. But, when the dead are defamed, often by those who would take the honor of the dead as a mantle, something must be said. And, in spite of all that has been written to the contrary, in spite of all that can be said of the shortcomings of the Editor, it remains a fact impossible of being disproved that, in purity of thought and teachings, the American Fraternity of the Rosy Cross has led the world; and the teachings of its first Grand Master are the foundation of all that has been taught in Development, present-day Mysticism, and the Higher Science.

Furthermore, we say this without any claim of being a member of that Fraternity; without a single claim of being an Initiate, or a Master, or an Adept. We say it with the one claim of trying to teach humankind a better and a nobler life, and the path thereto, without taking any name, any honor, from any man, whether living or dead.

The good old motto of the American Fraternity, "I fear neither man nor demon, neither hades nor death, and God only when I do wrong," expresses our standard. We desire not the praises of men, we care not for their condemnation; but we try to do our best in the best way we know how.

With it all we must thank those who openly condemn us; for they often show us our weakness. And above all, their expressions indicate what others think of us, which is the most valuable thing that can be given us, and for which we should be grateful.

Although we are judged by others, we have been taught the Christic Law, "Judge not"; and, to this Divine standard, being the very foundation of the Rosicrucian Fraternity, whatever others may do, we desire for ourselves to be true.

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### THE LAW OF FAITHFULNESS

What constitutes faithfulness?

To whom should man be faithful?

All Divine Laws center around one Being, or around one Supreme Reality—that is, God, or the Infinite, He that is the Creator of man and all else. Man may deny the Fatherhood of God, he may disbelieve in religion, he may deny the Infinite Reality back of all things; yet, in so far as the Law is concerned, it is all the same. Denial and disbelief on the part of man do not affect the truth. Regardless of man's attitude of mind toward it, there is still that which we call the Perfect Being, the Supreme Reality.

To recognize a Perfect Being, or Supreme Reality, necessitates recognition of perfect Laws—Laws by means of which the Infinite operates or manifests. These are called Divine Laws because they are absolute, unchangeable, impartial, impersonal, never-failing. Their conditions are absolute in the case of a million men as in the case of one man. They are absolute, in various degrees of analogy, on all planes of manifestation.

One other basic fact is to be admitted, namely: that man is the highest work of creation; that man is next to the perfect Creation; that he is endowed with like creative powers; that the creative powers with which he is endowed enable him, on his plane of being and in accordance with his stage of development, to operate and to manifest by means of the same Divine Laws by which the Infinite functions. This fact gives the key to all else.

Then, what constitutes faithfulness? In answer, briefly, it may be said that faithfulness means to be true to the



Laws whereby man unfolds and expresses the divine image in which he has been created.

To whom or to what should man be faithful? Should he be faithful to his Creator? To his fellow-beings? Or to himself? The answer to this is to be found in the disposition one makes of another question, To whom is God faithful? Ultimately considered, God is faithful to Himself. Nor is this to be thought of as a selfish ideal; for to be faithful to Himself is the means whereby faithfulness to His creation is secured.

Man, created in the image of the Father, is like Him in all respects; for he has been given power over himself and over all things beneath himself. Only over other human creatures he has been given no power, because they also are created in the image of the Father, and have like powers with himself. It follows as a natural sequence that, if the Father, the Supreme Creator, is faithful first of all to Himself and to His own Laws, man, created in His likeness, satisfies the highest ideal by being first of all faithful to himself and to the Laws of his own Being.

It must be recognized that this is not a doctrine of selfishness. For, if man is truly faithful to himself, if he unfolds and expresses the divine image in which he is created, it follows as a necessary result that he will thereby be faithful to his Creator and to his fellow-creatures. This truth is expressed by the poet:

“To thine own self be true;  
It follows, as day the night,  
Thou canst not then be false to any man.”

There is a stage in man's development in which he needs to emphasize the Law of Faithfulness to himself. He needs to realize that to be true to the Divine Law of his own Being necessitates a life that is true to other creatures; to be faithful to himself demands faithfulness to others; indeed, to be truly faithful to himself is impossible without faithfulness to others. Man needs to realize that, in harming another in thought or in word or in deed, he is thereby harming himself more than the other. To harm another is to set into operation laws that will by their reactionary influence result in harm to oneself.

It is well for man to study the vibratory laws that underlie the reactionary influence of his own deeds. He should know and realize that unkind thoughts, words, and deeds

set into motion vibratory waves (none the less real because unseen) which return to the sender with harmful and painful effects; also, that such thoughts and words and deeds attract to himself a similar type from others. On the other hand, generous thoughts, words, and deeds set into motion vibratory waves which return to the sender with beneficent effects, and tend to attract from others according to their kind. It is well, indeed, for man to become so convinced of this reactionary and attracting law that, in self-defense even, he will be led to do unto others as he would have others do unto him. From one point of view, this is a selfish aspect of the vibratory Law, a selfish motive in heeding the Law of Faithfulness; but it is a beneficent type of selfishness in that it helps others as well as oneself.

Therefore, in faithfulness to the self is to be found all good that can possibly come to man. In unfaithfulness to the self is to be found all harm and evil that can come to him.

Evil begins with self. In every man, no matter on what plane of development, there is something that indicates to him what is right. His "fall" comes when he disobeys this indicator of right. When man does wrong there is something within that accuses him—something that makes him feel uncomfortable, as if he had not been true to his own better understanding. This accusation within will gradually manifest itself through his outer personality. And the wrong committed against himself through disobedience to the Law of his own Being, manifesting itself outwardly, makes him a slave to that same condition in the outer sphere of life. But, notice, he first becomes a slave to that condition within himself. In yielding to something lower than the best in his own nature, he allows the lower to have ascendancy over the higher. Thus, he becomes subordinate to the lower tendency, to the inferior inclination; and, in this acknowledgment of the supremacy of power in the lower attributes of his nature, he becomes their slave instead of their master.

To man is given dominion over all things: over his own conditions and environment, both physical and spiritual; over the creatures of the earth; indeed, in large measure, over the invisible forces of nature. But he is not entitled or qualified to use this ruling power until he first becomes a wise and firm ruler over his own desires, tendencies, and



inclinations. All power of rulership is potentially within himself; but he must prove his mastership. He must prove that the highest, the best within his own nature, maintains its authority over the lower and the inferior. He must grant the Christic qualities of his own Being superiority over the less noble tendencies of the limited personal self. When man has established the supremacy of his better nature over the lower, he has earned both the right and the ability to become master over circumstances and over the creatures that should obey him. This he can do only through careful attention to the Law of Faithfulness.

Bondage to the lower self begins in ignorance concerning the Law of man's Being. Bondage within oneself is the result of disobedience to the dictates and the warnings of one's better nature. The method for replacing bondage with freedom is a rational reversal of the conditions of bondage. It is a twofold process: first, knowledge must take the place of ignorance; second, knowledge must be put into practice. As a doctrine or a principle this sounds simple and easy; but it may require much discipline, much patience, much effort, on man's part, to establish in his own nature the reign of knowledge concerning the Divine Law, and of obedience thereto.

There is a hopeful side to every condition. And the man who feels himself enslaved to undesirable conditions and to lower tendencies must find in this very fact a basis for courage and strength. He must recognize that he represents the highest form of creation; *and that the same power that has created the unsatisfactory conditions within through ignorance of the Law and disobedience thereto, is equally able, through knowledge of the Law and obedience thereto, to create satisfactory conditions.* The conviction and the assurance of this fact he must establish in his consciousness. He must stop where he is. He must begin life anew. He must acquaint himself with the laws of thought and the powerful effect of thought in one's life. He must learn the difference between active, constructive, positive, healthful, upbuilding thought and passive, negative, destructive, unhealthful, disintegrating types of thought.

As he learns these things, he must apply them to his needs and must live them. Faithfulness begins in one's own thought-kingdom. However, it must not end there. The Law of Faithfulness functions from within, out; from

the center toward the circumference. What a person habitually admits in his own thought realm is sure to work its way out and to manifest itself in the personality. In time, others take him for what he inwardly admits himself to be. Habitually to admit and to dwell on thoughts of failure, of poverty, of limitation, of illness—negative, disintegrating conditions—is to manifest these very conditions in one's attitude and to influence others to estimate one accordingly. To indulge in pessimistic, negative thought conditions, is to disobey the Law of Faithfulness to oneself; and thereby one proves unfaithful to others, and dishonors one's Creator.

Yet, it must be particularly emphasized that mere thought attitude in and of itself is by no means sufficient for establishing desirable conditions in one's life. Thought must be directed toward discovering the truth concerning the state one recognizes as undesirable; toward discovering the cause of the undesirable conditions. And then effort must be put forth to remove the cause. In every case it will be found that the difficulty is due to ignorance of, and disobedience to, some aspect of the Law of one's own Being—in other words, unfaithfulness to one's own better self. Likewise, in every case the remedy will be found in knowledge concerning the Divine Law, and in faithful obedience thereto.

For illustration, take a case of illness or impaired health. The sufferer must first determine the cause of his difficulty. He finds that it is due to some violation of the laws of health. Having found the cause, he must remove it by giving up the habit or the condition that has caused the poor state of health, and by substituting correct habits and conditions. To think thoughts of health; to concentrate on ideal health conditions—this, good though it may be, is by no means a complete or a rational method of restoring health. The cause of impaired health will reveal some error of habit in regard to health requirements, as: insufficient or improper nourishment; strenuous living; insufficient sleep and relaxation; monotonous grind of daily duties; irregularity of habits; lack of physical exercise or want of outdoor air. And this error must be corrected by adopting correct habits of living.

Now, it is true that the remedy begins in the individual thought-kingdom; but by no means does it end there. It



begins there in that he must seek knowledge; but it must end in putting the knowledge into practice. It begins in knowledge concerning the Divine Law in respect to health; it must end in obedience to the laws of health. If improper nourishment has been the chief cause of difficulty, the Law of his Being, having been violated in this respect, requires him to take rational measures for determining the kind of nourishment his system demands and then of supplying himself with it. There may be found a complication of causes. If so, a system of remedial agencies must be resorted to; a rational and natural method of living must be adopted.

Only by obedience to the Divine Law in its various aspects, can man unfold and express the divine image in which he is created. Only through correct understanding of the Law and faithful obedience thereto, can he be in harmony with the Law of Faithfulness. It is possible to violate the Law of Faithfulness in respect to health by the belief that man may do as he pleases, may indulge in such habits as he likes, provided he continually holds thoughts of health. This doctrine is a great mistake, and is liable to lead many astray. Mental conditions, ideal though they be, can never take the place of proper food values, fresh air, physical exercise, and natural habits of life in other respects. Emphasis should be placed on *the natural living and the rational habits that grow out of correct thought and correct understanding of Nature's Laws.*

Again, there is danger of grievous error concerning the Law of Faithfulness in regard to receiving help from others. It is easy to misplace the emphasis concerning the power of concentration in attracting benefits to oneself. An individual may, through intensely directed concentration, attract to himself success in various ways, even to his own harm. Great care should be taken to emphasize *the importance of service for that which one receives; just and honest returns for that which comes to one. The only honorable way of attracting money or friends or favors or success to oneself is to cultivate the ability to render such service as deserves money, friends, favors, success.*

The pernicious principle of receiving something for nothing is one that creeps upon us unawares and in many subtle ways, and is one that should be guarded against at every possible turn. The desire to receive something for nothing, or the desire to avoid making full and honest returns for

what we receive, is one of the most prevalent ways of violating the Law of Faithfulness.

When man is convinced that violation of the Law in this respect must be met by the inevitable harmful reactionary influence of the deed upon the doer himself, he will, through sheer self-protection, be led to honor the Law of just compensation. This principle is coming more and more to be understood in the business world as the only safe policy. To handle inferior goods and to ask for them the price of superior goods, may lead to a seeming profit for a time; but, in due season, the Equalizing Law exacts an adjustment on the part of him who has used such methods.

Economic conditions to-day are based on the principle of just and fair profit. It is right for the rich as well as the poor to receive a fair profit. But rich and poor alike are under the same Law and each must render account for his own deeds, and for his own thought attitude toward the Law. The poor man makes the mistake of envying the rich his millions. He should not desire to subtract from the rich, nor wish him less; although he may, in perfect right, wish more for himself. This he should do, however, without envy of others, and with the desire to increase his own earning ability in order that he may *deserve* more.

A man may consider himself worth five dollars a day. Conditions may be such that he is forced to labor for one dollar a day. If, hampered by the sense of being "superior to his job," he shirks his duty and does not do the best possible, he is only defeating his own interests. Duty to himself demands that he shall give his best. By giving his best, he is true and faithful to the Law of his own Being, and the Equalizing Law of nature will see that he receives just recompense at some time, in some way.

Faithfulness never goes unrewarded. To shirk responsibilities; to render careless, shiftless, indifferent service because one thinks one deserves more, is only to bind oneself to the very conditions one wishes to avoid. The one who considers himself held down by another, the one who is receiving less than his services are worth, only wastes his own energy by concerning himself about the one who takes advantage of him. The Law of Absolute Justice, in its impersonal, impartial functioning, will take care of that question. The workman need concern himself only with the requisites of faithfulness on his own part. "What is that



to thee? Follow thou me," says the Law of his own Being; and to this Law he must be true, no matter what others do.

Freedom from undesirable conditions in any department of life *begins in thought, but ends in action*. One must change his attitude of mind, his thought, his ideals. He must convince himself that he is made in the image of the Creator; that he possesses the inherent right to become what he wishes to become; that he has within his own being the resources and the powers whereby to make himself what he wishes; that it is his, in spite of obstacles, *to become, to achieve, to accomplish*. But to become convinced of these facts is not sufficient. This is only the beginning, only the foundation principle. It is necessary for one to act in harmony with this conviction; to put forth effort and to work in harmony with it—in short, to obey the Divine Law in its various demands. Man must prepare himself for service, and must be true to his own manhood in every task and in every demand of life.

When a man has become convinced of his divine heritage, he will probably see that to accomplish his ideals demands not only effort but money as well. For its better positions the world demands prepared men; men qualified by careful, systematic training; men equipped with practical knowledge and mature experience. And such preparation as this demands an outlay of money or work in return for services received. But poverty is in reality no handicap to the man of determined will. Many a lad has worked his way through college, and has come out the stronger for the effort and for the sacrifice demanded thereby. Through effort, one gains strength; even the strength wherewith to put forth greater effort still, which in turn results in still greater strength and power.

The error into which the one who is dependent on himself is liable to fall, is to expect others to give him what he needs; to hope to receive much for little; or even to receive much for nothing. The ideal in which he should train himself is the ideal of *ability to serve in order that he may earn what he needs; ability to give that he may deserve what he desires*.

This attitude of mind frees him from enslaving conditions. It sets into motion laws that attract to him opportunities for service. This attitude of mind puts him in harmony with the Divine Law of the universe. It gives him

the inner sense of superiority over conditions because it puts him in touch with his own manhood. This genuine sense of manhood and of self-respect manifests itself in his personality, and wins the respect and the confidence of those who not only are in need of service such as he can give, but are in a position to make satisfactory returns for such service.

He who seeks to establish conditions of Mastership and true Faithfulness must learn to see good in all things, and to turn the seemingly adverse to good account. Efforts that appear to be failures must be accepted as stepping stones to success. If he fails to attain a certain thing which seemed to him desirable, it is well for him to conclude that for some reason that particular thing at that particular time would not have been for his good. The experience of effort and endeavor to attain may be worth more than the attainment in itself would have been.

One who is dependent upon himself would do well to look upon his condition as a privilege rather than a detriment. If he will put himself in harmony with the Law of Faithfulness; if he will endeavor to unfold and to express the Divine Law of his own Being; if he will cultivate thoughts and desires that are in accord with his own better self—this very attitude of mind will give him the consciousness of freedom. This spirit of freedom will bring a lightness and a buoyancy heretofore unknown. It will manifest in his demeanor and in his bearing; and others will recognize him as a *free man*—than which what is more desirable?

“Thou hast been faithful over a few things; I will make thee ruler over many things.” As man gains one victory, he will see another that needs to be gained. With each victory, with each mastery, comes greater wisdom and greater strength, which he must use in making still greater achievements. We are largely the creators of our own destiny, of our own future. If we quietly take for granted that we are equal to the demands of a useful life, we thereby create the vibrations of a useful life.

We must seek to know the truth, the Divine Law, in its relation to every department of life: physical health, strength, and vigor; ease and satisfaction in social interests; efficiency in business and success in financial concerns. Having learned the truth, having learned the requirements of the Law in these various lines, we must be faithful to the



Law. We must never give up, we must never sell our freedom. We must break the shackles that bind us to inharmonious conditions. These are things we must do for ourselves. None other can do them for us. Another may point out the way, another may teach us the Law, another may encourage and guide and befriend us; but we ourselves must travel the path, we ourselves must be learners of the Law and must exemplify its dictates. We must remember that "eternal vigilance is the price of liberty" in every department of life. It is for us so to live that every word from the conscience speaks freedom. It is possible for us so to manifest freedom that no man will ever attempt to bind or to take advantage of us.

Let us unfold and express the Divine Law of our own Being. Let us be faithful to the Ideal in whose image we are created. Let us stoop to no phase of parasitism or vampirism; but let us live as becometh men and women fashioned after the likeness of the Infinite Creator.

### TO THE ROSE OF SHARON

BY MARY A. ELLIOT.

Beautiful Rose of Sharon so fair,  
Lifting thy crimson petals in air,  
Cradled in gentle, loving caress,  
Shed thy sweet perfume our souls to bless.

Rich crimson petals let me now part,  
That I may gaze in thy pure white heart.  
Flow'ret, to me thy mysteries unfold,  
Symbol of life in thee to behold.

Blushes I see of thy loved form,  
Shim'ring as mist in the light of dawn;  
Thou still again, at close of day,  
Lingerest oft in the sun's last ray.

Hast kissed thou lips of the babe asleep  
While angels above loving watches keep?  
Hast blessed thou youth with thy crimson flush?  
On a maiden's cheek I've seen thee blush.

Golden crown thine, in the sun above,  
Shedding its rays of warmth and love;  
Yon, and beyond, a flame of pure light  
Flashes upon my wondering sight.

Thanks to thee, Rose of Sharon so fair,  
 Thanks for thy sweetness borne on the air,  
 Thanks for thy crimson and thy gold,  
 Thanks for the vision thy leaves unfold.

Deep, deep down in heart of mine,  
 E'en deeper than soul, is voice of thine;  
 In the depths of my spirit, I am told,  
 I shall find thy crimson, thy white and gold.



Temple of Illuminati

### THE TEMPLES OF ILLUMINATION AND OF THE ILLUMINATI.\*

Owing to the many inquiries concerning the Temple of Illumination and concerning the Temple of the Illuminati, it seems best to publish a brief account of them somewhat historic in character. It should be generally understood that THE INITIATES is the outgrowth of the Editor's experience in correspondence-instruction regarding the Higher Laws of life, and that the magazine represents the movement in which the Editor has for some years been engaged. Therefore, its pages are the natural medium for general explanations in regard to different phases of the work.

The beginning of the Temple of Illumination dates from 1906, when the first little book, "The Son of Man," was published as a handbook for the Church of Illumination.

At that time, "Church of Illumination" was considered a suitable name for the movement then started, although there was no intention of founding a church organization.

In writing the booklet, "The Son of Man," the following thought of the great writer, A. Reville, was in the author's mind:

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“Always, in all human societies, at a certain period of their existence, a time comes when their religion begins to diverge from its fundamental meaning, then diverges more and more, loses this fundamental meaning, and finally crystallizes into permanently established forms. When it does so, its influence upon the life of men becomes weaker and weaker as it becomes more and more of a form from which the life has departed.

“At such periods, the educated minority, though no longer believing in the existing religious teachings, still pretend to believe, finding this religion necessary for holding the masses in established order of life; whilst the masses, although adhering by the force of inertia to the established religious forms, are no longer guided in their lives by religious demands, but only by popular customs and laws.

“So it has been many times in many human communities. But what is now taking place in our Christian society has never occurred before. The ruling and more educated minority, which has the chief influence on the masses, not only disbelieves in the existing religion, but is certain that in its time religion is no longer necessary at all. It teaches those who doubt the truth of the accepted faith, not some other more rational and comprehensive religion than that existing, but ever persuades them that religion in general has outlived its time, and has become not only a useless but even a harmful organ of social life.”

The author based his booklet, “The Son of Man,” on the conviction that this state of affairs in the religious world is due not to loss of faith in God and in the teachings of the Master Jesus, but rather to the fact that the Church has wandered away from the Christic interpretation of the teachings of Jesus—that is, interpretation in harmony with the Christ Principle. This booklet was an attempt to give a general introduction to Christic interpretation of the teachings of the Master, rather than simply an explanation of the letter. It contained also an account of the training of Jesus, and a history of the Essenian Order, now known as the Rosierucian Fraternity, founded in America by Dr. P. B. Randolph. The book was well received by seekers after truth; and the supply has been exhausted. A new and revised edition, however, is ready for press, under the title, “The Son of God.”

Following this book, the preliminary course of instructions, now called "Soul Science," was prepared. This course was first taught during the year 1910 and 1911. It is a series of correspondence-studies, consisting of fifty-two lessons. One lesson a week is mailed to the student, students being allowed to enroll at any time. Students are expected to report every two weeks concerning their success with the lessons and concerning personal difficulties. Reports and letters are responded to by suggestions suited to the student's individual needs. The lessons are free from technical terms; and, although based on scientific thought principles, they have the atmosphere of a personal message or a private letter rather than of stereotyped, analytic lectures.

These instructions are based entirely on the Divine Laws as taught by the Master Jesus. They are in entire harmony with Divine Science and with the teachings of the leaders of Advanced Thought. According to this system of interpretation, however, the basis of man's power is different from that given by other schools of thought.

According to Christic interpretation, the Soul (not the mind) is the basis of all strength, all power, and all divinity; while the mind is the creator of the Soul, the Dynamo, until such time as the Soul has become fully illuminated, or has attained the Christ Consciousness and has become a Christic Potency. It is herein that the Doctrine of Soul Science and the teachings of the Temple of Illumination differ from other systems of thought.

It is impossible to restrict Soul Science to the limits and the requirements of an accurate definition; but the following is offered as a comprehensive statement of its aims and purposes: Soul Science is both the science and the art of cultivating faculties of Soul, whereby man may gain health and satisfaction in the four departments of his being—body, mind, spirit, and soul.

Instructions in Soul Science are based on the conviction that the Divine Laws, as taught by Jesus, underlie success in all lines of endeavor, no matter on what plane of being. Men generally, however, have turned away from his teachings because of the erroneous belief that they deal primarily with man's future, or the state of existence following death. The Christic interpretation shows that Scriptural truth has to do with the present as vitally as with the future, since it



is the present that shapes the path over which man must travel in the future. This interpretation, therefore, makes the teachings of the Master Jesus decidedly practical and of every-day benefit in the activities of life, besides bringing peace of body, of mind, and of soul to those that live in harmony with them.

This preliminary course in Soul Science has been recently re-written, and is now being taught in its improved form. The lessons have been carefully harmonized with the highest Christic interpretation of the Divine Laws.

About the time that these instructions were first issued, two books, "Soul Science and Immortality," and "Christhood and Adeptship," were published by Dr. Clymer. They are included as part of the instructions in Soul Science, and are regarded as text-books in connection with the lessons. The large sale of these books gives satisfactory evidence of their value to the public. The call for them continues; and it is a pleasure to announce that, within the next few months, they will be re-written and enlarged in order to meet the growing demand for this type of literature.

During the summer and autumn of 1912, Dr. Clymer prepared a book based on St. Matthew. This book constitutes a full interpretation of the gospel narratives of St. Matthew. It is included as one of the text-books in the preliminary course of Soul Science.

The title of the book is "The Illuminated Faith; or the Christic Interpretation of St. Matthew." The teachings of Matthew deal primarily with the letter and the fact of the Law, and with the words and the works of Jesus. They pertain to the Divine Law in its ethical and moral aspects. In the Christic interpretation, the Divine Laws are presented as psychological principles, an intelligent application of which will enable man to meet with success in the four departments of his interests: physical, mental, financial and social, and spiritual. It is the aim of this interpretation to show that scriptural teachings are pre-eminently practical, and that they underlie successful achievement in life in every department of its interests.

The book is calculated especially to meet the needs of those who are interested in the cultivation of their own manifold powers; those who desire to make all the resources of their fourfold nature "available and productive." It is a well-known fact that it is not wise or safe for an indi-

vidual to tamper indiscriminately with invisible forces or even to enter upon definite self-training unless he is sure of safe guidance. To meet this very need was the leading purpose in the author's mind; and in this book he gives just such guidance and such emphasis of truth as his extensive experience has deemed necessary in order to insure the student's unhampered advancement. Such a clear interpretation of the Divine Law in its ethical and moral aspects is given that one cannot fail to comprehend. And so long as man follows and obeys the Divine Law as presented in the pages of this book, there is little danger of his going astray in cultivating his own creative powers of thought and will. To become established in the various aspects of the Cosmic Law, will insure the student against harmful reaction from the forces he sets into motion by his intense desires.

Following the Christic interpretation of St. Matthew, Dr. Clymer prepared an Advanced Course in Soul Science. This course of instructions is intended for those who have taken the preliminary course in Soul Science or for those who have received thorough preparation in Advanced Thought from other sources.

This course covers a period of two years. Each lesson is complete in itself and deals with practical aspects of some one of the great Laws of life, and includes besides an inspired Mantram. Even by giving no more than fifteen minutes a day to the work, man may gradually grow into the consciousness of his Sonship with God. This course is exceedingly practical, and is founded upon pure Mysticism, or Inner Growth. It has nothing whatever to do with psychism as commonly understood; also, it guards carefully against any phenomena-seeking tendency. Great care is taken to prevent the student from becoming negative in his attitude of mind or entering a semi-trance state. He is taught that it is essential at all times during any concentration exercise to hold himself entirely awake mentally. Through the conscious holding of a Divine Mantram, through positive, active concentration of attention upon a carefully selected thought, he avoids the danger of negative influences, and grows naturally into the Divine Consciousness.

After this advanced course, a full interpretation of the gospel according to St. John was prepared. John, the distinctly spiritually-minded disciple, is called the philosopher



of Love; and his entire book is founded upon the Divine Principle of Love as a saving potency.

The book appears under the title, "The Illuminated Faith; or the Christic Interpretation of St. John."

According to Christic interpretation, the gospels, Matthew and John, both deal with the teachings of Jesus, the Master, in regard to the attainment of Christhood, or Soul Consciousness. They both clearly teach that the goal placed before man is Divine Illumination of Soul. They both have for their theme the Divine Law. But Matthew deals with the Divine Law more expressly in its ethical and moral aspects in the practical relations of life, and with the consequent effects upon the Soul of obedience to these aspects of the Law. While John deals with the Divine Law particularly in its esoteric aspects—that is, in the requirements of the Law in its definite application to cultivating the Soul, or the Christ Potency. According to St. John, observance of the ethical and moral aspects of the Law, is not sufficient. Man reaches a stage of development in which it is necessary for him to make definite use of the Law in its application to cultivation of Soul. Furthermore, he must do this consciously, intelligently, deliberately, conscientiously, with full consent and cooperation of every attribute of his entire being.

The gospel of St. John is deeply esoteric and symbolic. It is impossible for one who lives distinctly on the intellectual plane to have a natural comprehension of symbolic teaching, nor yet of symbolic interpretation. The interpretation even of symbolism is absurd and meaningless to those whose center of consciousness is purely intellectual. But to those who have any natural aptitude or inclination for spiritual interpretation; to those who desire to gain a key to the interpretation of esoteric and symbolic truth; to those who are even partially awakened to the richness and the grandeur of spiritual esotericism, this exposition of St. John will be of inestimable value.

This book forms the basis for the second year's study, and is regarded as the authorized text-book of the advanced course.

The text-book for the third and last year of advanced studies is "Christisis," which Dr. Clymer prepared for his students in 1910.

“Christisis” represents the union of religion and science; of religion and business. It is the outgrowth of the conviction that man’s nature demands a systematic understanding of truth, and a systematic self-training in harmony with truth. Systematic knowledge and systematic training constitute for him a rational science; and, when applied practically to the requirements of a useful life, it becomes to him a religion. When his nature becomes imbued with the principles as set forth in this book, in time, man himself becomes the “Christisis.”

The book contains ten chapters as lessons on Soul Development. They are a happy combination of two important features: first, they afford instruction concerning the fundamental truths of life expressed in language simple yet comprehensive; second, they afford practical suggestions concerning the application of these truths to the development of one’s spiritual, or deific, nature. Thus, they satisfy two needs of the honest seeker, instruction and training.

This is a book not to be read once and then laid aside. It is to be read and re-read; to be studied and re-studied. It is not for the idle curiosity-seeker. It is for the one who earnestly yearns for the truth, and is willing to submit himself to patient, rigid self-training in order that the truth may be unveiled to his consciousness.

Then, to re-state the most important books that characterize the Temple of Illumination: “The Illuminated Faith, or Christic Interpretation of St. Matthew;” “The Illuminated Faith, or Christic Interpretation of St. John;” “The Son of God;” and last, but, on account of its practical instructions, not least, “Christisis.” All these books may be bought together or separately, practically at cost of production, and without any obligation whatever. Or, for those who enroll as students, the books that are considered as text-books of that particular course are included in the tuition-payment.

So as to avoid all misunderstanding, the title, “*Church of Illumination*,” which had been used since 1906, has recently been changed to “*Temple of Illumination*.” From the former name, sincere seekers after truth who belong to an established church gathered the impression that to take up these studies would interfere with their church connections. In reality, the Church of Illumination has not at all repre-



sented an established church organization, but has referred simply to a distinctive system of interpretation of truth. However, to avoid confusion, the name is now changed to "Temple of Illumination." It is based on the Christ saying: "Know ye not that ye are the temples of the living God?" However, the title, "Church of Illumination," having been a distinctive feature of this school of interpretation and being protected by copyright, may be used by local centers if preferred.

Any seeker who so desires is at liberty to take up these studies without in any way interfering with present church membership. However, when in a given locality a sufficient number of those who have no church connections become interested in this type of interpretation, and so desire, arrangements may be made to establish a Temple in that place.

The Temple of Illumination is the great outer body of the movement for which THE INITIATES stands. In it, as already indicated in this article, the doors of opportunity are open to all truly interested seekers, irrespective of nationality and irrespective of creed.

The inner circle of the movement, closely allied in thought, purpose, and fellowship, yet distinct as an organization, is the Temple of the Illuminati. Its teachings are higher, more advanced; and its organization is more exclusive. This body is in the form of an Order, or a Fraternity. Membership in this Order gives membership also in the Temple of Illumination.

The preparatory instructions leading to eligibility of membership in this Order coincides with the courses of study offered by the Temple of Illumination: the preliminary course in Soul Science; the advanced course in Soul Science; and the several text-books that belong to these instructions, as already explained.

This Order also has a ritual, or private Temple service. All those taking the inner instructions become eligible to have Temple Degree Work conferred upon them simply by taking the obligation of allegiance.

In the year 1896 an Order was founded in America, called the Order or the Brotherhood of Illuminati. The leader of the present movement was a charter member of that body, and was in very close touch with the founder. This Order made rapid progress and did good work until

the death of its founder. Then, through the machinations of some members, disrepute was brought upon it. However, the work was continued for some time by Dr. Clymer and others; but some men who knew of the Order and its work started other movements under the same name with entirely different and totally contrary teachings. The disrepute that these teachings brought upon the name of the Order caused the leaders to give up not only the title (though copyrighted) but also all the distinctive features at that time connected with the Order.

The titles of the present movements, Temple of Illumination and Temple of the Illuminati, are entirely original, and are protected by copyrights throughout the known world so that no disrepute may be brought upon them. The work is also original; and the teachings are Mystical, or Christic Mystical, rather than Chaldean Occultism. This cause therefore will appeal to the seeker after truth, no matter whether he is interested in the higher occultism or in spiritual mysticism or in the universal religion. Herein he will find the Laws of life which, if obeyed and lived, will lead him to higher realms of thought and experience.

For a time, the old Temple Degree is used in order that those of the old body may be accorded the privilege of the new. When this is accomplished, new ceremonies will be instituted in the Temple service.

The special object of its teachings is to fit all aspirants to become able, through knowledge wisely used, *not only to be masters of their own lives and conditions, but to help their weaker brothers in the one family of God, whose home is the universe.* Purity of motive, thought, and life; holy use of holy gifts; justice and fairness in all dealings; sympathy and brotherly love; in short, *truth practiced*—these are a few of the stones gathered for the foundation of the Temple.

The faithful aspirant giving himself with pure motives and determined purpose to the pursuit and practice of the methods and teachings set forth, will, of a surety, unfold the inherent powers of the Soul; such as, the gifts of healing, intuition, discernment, and spiritual understanding. No distinction of sex is recognized. Man and woman possessing a sincere heart and willing mind and upright character alike are eligible to membership.

In the fulness of time, retreats will be established where the sick and sorrow-tossed may go for healing, rest, and in-



structions. In the cities, circles will be formed for all manner of practical work. The ministry of healing will be offered whenever possible under the guidance of regular physicians who have also received training in Soul Culture. Especially is it desired that tender sympathy and ministry shall be given to all the so-called outcast, or fallen man or woman, and that every member of the Temple shall consider himself a Good Samaritan, ready to do, to dare, and to suffer if need be in order to save his weaker brother.

The work and the principles of the Temple of the Illuminati are such as to insure opportunity for *Mystic connection* through the membership of the Order *with the most advanced and spiritual minds* of the past and the present age; also, through their teachings, exoteric and esoteric, one receives such instructions as *will develop the highest powers of the Soul, and at the same time open the field for consecrated and useful service and activity.*

It should be emphasized that the mission of the Temple is *to teach* those who come into touch with it. Teachers connected with the Temple may be equal to those who would be called "masters," or "Mahatmas," by Occult Fraternities. But the Temple of the Illuminati does not put them forth as such; they are ranked only in the role of teachers, or instructors.

The teachings must necessarily be general, intended to enlighten as well as to arouse the conscience, in order that the aspirant may become self-reliant in his choices and in his decisions. The purpose is to give such clear exposition of the Law that the student may learn to determine beforehand the reactionary effect of thought and deed, and thus be led to choose the right.

It is intended that the fundamental Laws of the Christ shall be taught, and how to live in harmony with them. The goal in mind for the student is *not to come under the control of a master, but to become masters themselves of themselves.* All powers, all mastership, all divinity, comes from within, from the Soul, from the Center of Being. The teacher can only lead the seeker to the path that leads to Illumination of Soul. But the student must travel the path and do the work himself. However, by persistent effort the student may become even as the teacher, or mayhaps much greater. Not slavery does the Temple teach, but freedom from slavery; mastership over conditions, not bondage under

conditions. Obedience to the spirit of the teachings is necessary; for no one can learn the deeper truth except through obedience to the truth he already has. Knowledge of deific things is the result of growth of Soul; and growth of Soul is the result of faithful obedience to the Divine Law in its various aspects in all departments of life.

To the seeker who has made up his mind to live the true life, the thing that looks like an impassible barrier to Sonship and Illumination is the memory of the past; for the memory of his past life comes before him again and again to discourage him. Concerning this, it is fitting to quote from a poet unknown in name:

“All the past things are past and over,  
 The tasks are done and the tears are shed.  
 Yesterday's errors let yesterday cover;  
 Yesterday's wounds, which smart and bled,  
 Are healed with the healing which night has shed.”

To let the dead bury their dead, and to follow the Christ, is the hardest lesson the student has to learn. To give up the old and all that it held; to follow the new with all that it shall hold for us—this, the hardest task, becomes the giver of Life and Light and Immortality.

A. A. M.

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## IN HEAVEN AND IN PARADISE.

BY ZHEULAH, A PRIEST OF OSIRIS

Luke 23:42-43.

And he said unto Jesus, Lord, remember me when thou comest *into thy kingdom*.

But Jesus answered him, Verily I say unto thee, *Today shalt thou be with me in Paradise*.

Luke 24:37, 39.

But they were terrified and affrighted, and supposed that they had seen a spirit.

Behold my hands and my feet, that it is I myself: handle me, and see; for spirit hath not flesh and bones as ye see me have.

Matt. 28:18.

And Jesus came and spake unto them, saying, All power is given unto me *in heaven and in earth*.

John 21:22-23.



Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

How few of thy race, O mortal, have found or entered the Kingdom of Heaven! For the gate is narrow, and the way is straight, and few there are who enter therein.

Yet Heaven is not afar off, it is near—even here; for, behold, the Kingdom of Heaven is *within you*. Heaven is the abode of the Christs. It is the Realm of White Masters, be they in the flesh or out of it. Heaven is here, and of this earth, as much as of the starry and the ethereal regions beyond the Veil. For, as a man thinketh in his heart, so is he; and, as he becomes here, so is he in the higher realms, and, at the same time, he is still incarnate here.

The dying thief upon the cross established then and there his *status quo*, and entered the Kingdom while yet he lingered in the tortured body. Likewise, the other thief took up his abode in the dominion of the dark angels and in the kingdom of the dark masters, while still upon this plane.

Thou knowest not, O man, of thy soul and its long ages of darkness and night. Few have there been of human kind who have raised the mind of sense and mortal clay to the planes of Paradise. Thou wouldst have entered Heaven long ago, O Humanity, were it not for thine own choosing the shades of darkness and the kingdom of death. Thy soul has three missions here on earth during its long cycle: first, to gather experience on the physical plane of being; second, to evolve its own individuality from darkness and ignorance and carnality up to Illumination and Knowledge and Christhood; third, to establish its individual *status quo* of being as a Dweller of Heaven.

Let us understand, then, O mortal, that the gate of heaven is nowhere else except in this world. Therefore, he who would enter, must do so while in the flesh; there is none other entrance thereto. Thy soul, thus, shall return, age after age, and reincarnate. But there will be no possibility of reaching Heaven until, in some life here on earth, thou shalt choose to renounce the pleasures and attachments of this world of change and disintegration and death, and to enter the narrow gate which will admit not one of thy

cherished, carnal, or worldly, or selfish idols. The golden key which unlocks that gateway is pure, unselfish, impartial Love. Know thou, then, that between the narrow gate and the Kingdom of Heaven is a straight Path which all must travel who would enter the wonderful Kingdom of Light. The straight Path leads not through the portal of Death. The journey is stayed at death until the soul shall have re-incarnated in the flesh; for the journey can be travelled only by the dweller of this world.

The narrow gateway is to be found only within thee, the Path lies through the being of thine own mortal self, and thou thyself art Heaven; or thou art death, just as thou hast chosen.

Around thee, then, in this world are fellow creatures in all stages of death or of heaven, according as they have evolved from darkness to light. However, it is impossible for the lower to perceive the higher. The mortal in darkness can by no means see that his fellow man is in higher light. The human who is chained to the clay and to the carnal and to ignorance, can in no manner recognize his neighbor who has become a Christ. It is true that all men may distinguish the difference between good acts and bad acts; but, to outward appearances, the mortal chained to the Throne of Death may ape the good in action, and may seem to be of the Light.

Whatever is bound on earth is also bound in Heaven; that is, whatever status the individual stands for here on earth, that also is his status in Heaven, whether he be in the body or out of it. If the individual is a Dweller of Heaven here in the flesh, then, he is also a Dweller of Heaven in the higher worlds beyond the portal. To become an inhabitant of Heaven beyond in the astral realms, the individual must also enter and become an inhabitant of the Heaven of this earthly realm. Therefore, if not in Heaven before death, then, not in Heaven after death; if not in Paradise here, then, not in Paradise there.

This is the true meaning of Regeneration: thy soul shall never be fit, or complete, to enter the high plane of Heaven so long as its mortal and carnal phases remain chained and linked and attached to the Un-Heavenly things of this world.

The inhabitants of Heaven who dwell here on earth are known only to each other. Those who are outside of the



Kingdom may know them as Mystics, and as teachers, and as Godly persons; but the actual understanding of their Heavenly attributes is in darkness. Such understanding is far and away beyond the man of sense and mind. Thus the Master only knows Masterhood. The human Christ only knows Christhood. Those only who have renounced the world, the flesh, and the devil, and have affiliated with the True White Brotherhood, and entered the narrow gate, and travelled the straight Path of attainment to its summit, and thus have become Heavenly Beings, *can in any manner know Heaven*, either here on earth or in the infinite spheres of the super-material realms.

Yet I say unto thee that this attainment is not far away from thee, O mortal. It is near, and to be found largely in thine own choosing and in thine own attitude. The great Mystic Temple is a massive structure throughout the world. But I say unto thee that the Temple doors have never been closed to the worthy seeker—but, bear well in mind, I say, *to the worthy seeker only*. And know thou that Heaven is not dependent upon what thou hast. The plane of the Heavenly is far and away above all happiness and pleasure; above all joy or sorrow; above all desire or gratification. And the inhabitants of Heaven who dwell on earth around thee in the flesh and form of humanity, are also above all attributes, though they may seem to thee no different from, but like unto, all other men and women. This is due to the veil of sense and materiality which is before thy perception and understanding. There were few at the cross who saw the thief enter the Kingdom of Paradise; yet I say unto thee that before their veiled vision he most surely entered in, and became an inhabitant of Heaven. There was One whose eyes were not veiled, and who did see his entrance therein, and who most positively and powerfully gave witness and recognition thereto.

It is for thee also to enter in, and become a Dweller of Paradise if thou wilt seek the door of the Mystic Temple, and render thyself worthy, and renounce unworthy things, and, under the training of the great teachers, become regenerated and fit to enter that high plane of being while here on earth.

But contact with the White Brothers has invariably in the long past been absolutely necessary to attain unto the Kingdom of Heaven. No human has ever yet gained en-

trance thereto except by their overshadowment, and initiation, and help; and none ever will gain entrance without it. For be it known unto thee, O mortal, that the great White Brotherhood is the *Keeper of the Keys of Heaven*, and the real authority over this earth, and over the affairs of mankind.

It was they who elected the great Master to his Messiahship, and who trained him for his mission, and who permitted the Jew and the Roman, as representative of humanity, to murder the Prince of Love. Thereby was consummated the supreme test of the human race, in that, being offered the representative of Heaven in the individuality of the Great White Brother, freedom of choice was given them—a test which required that his mission and his life should be placed in their hands freely to accept or to repudiate. Thus, the Kingdom of Christ was offered unto man through its Nazarene, White Brother, Messiah. The White Brotherhood sent him forth upon that wonderful mission of Mystic revelation and unfoldment, and placed the choice wholly with mankind between the Kingdom of Light and the world of darkness and death. In the Hall of Pilate, blind and carnal man chose Barabbas and the kingdom of death of this world, and repudiated Jesus, the sweet One, and the Kingdom of Christ, which is Heaven. But, in those last hours at Golgotha, while, upon the scroll of the ages, the balance of man's awful Karmic retribution was being inscribed over against the race, behold, there was one who chose the Master and the Kingdom of the Christ, and who entered then and there into the plane of Paradise.

It is for thee, O mortal, if thou wilt, also to find and to enter the Kingdom of Heaven. But thou must first find, and affiliate with, the White Masters. And, behold, when thou hast found them, and hast wholly sought, and turned toward the Kingdom of the Christ; when thou hast wholly cast off the kingdom of darkness and death, and of thine own selfish self also; and when thou hast rendered thyself wholly worthy—then, shalt thou enter Heaven and the realms of Paradise.



## THE INNER TEMPLE

BY DR. IRA R. KEPPERLING.

Great are they who, in preparation to meet life's battles, after exploring their inner self, have found peace of soul; for, without peace, there is no one, however learned in all the wisdom of schools, but who yet is like a mariner in an unknown sea—sailing he knows not where.

How different is it then for those who have found peace! To them each day is but another opportunity to do, to act, and to glean yet more from life's experiences. These, through introspection, find that life is one grand procession of things in motion: the good, the bad, is to them but a part, a cause dependent on its known effects.

If to give all things was held within my power, as the greatest gift to another, I should bestow the power to dwell within himself: there alone no act of the world can harm him. 'Tis there where nature's greatest workshop finds the master. The great, the good, find kindred souls, and meet on a common level—in the realm of peace.

Herein—in peace—lies all, and more than human mind can grasp to tell those living only in the flesh. This condition, called introspection of soul, touches the depths of all mystic and of all physical research. It is the essence of all religions, and in all religions is found this God-bestowed gift to all who will live a natural life, and who will center their attention and their efforts on the achievements of peace.

So readily is it acquired, so plain is its voice that seldom is known a normal person, who, even in a few short weeks of training, alone, quiet and meditative yet receptive, could not begin to *see*, and then to *know*—this in the Inner Temple means peace of soul.

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The following are only a few of the many excellent articles which will appear in *THE LYCEUM WORLD* during the coming year. For the last twelve months *THE LYCEUM WORLD* has continued to issue larger editions each month, and every month the supply was exhausted, and orders rejected, before the magazine was off the press fifteen days. NO BACK NUMBERS SUPPLIED. These articles cost the magazine thousands of dollars, and during 1913 the subscription list is expected to grow faster than ever before.

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