

"THE INITIATES"

A Rosicrucian Magazine

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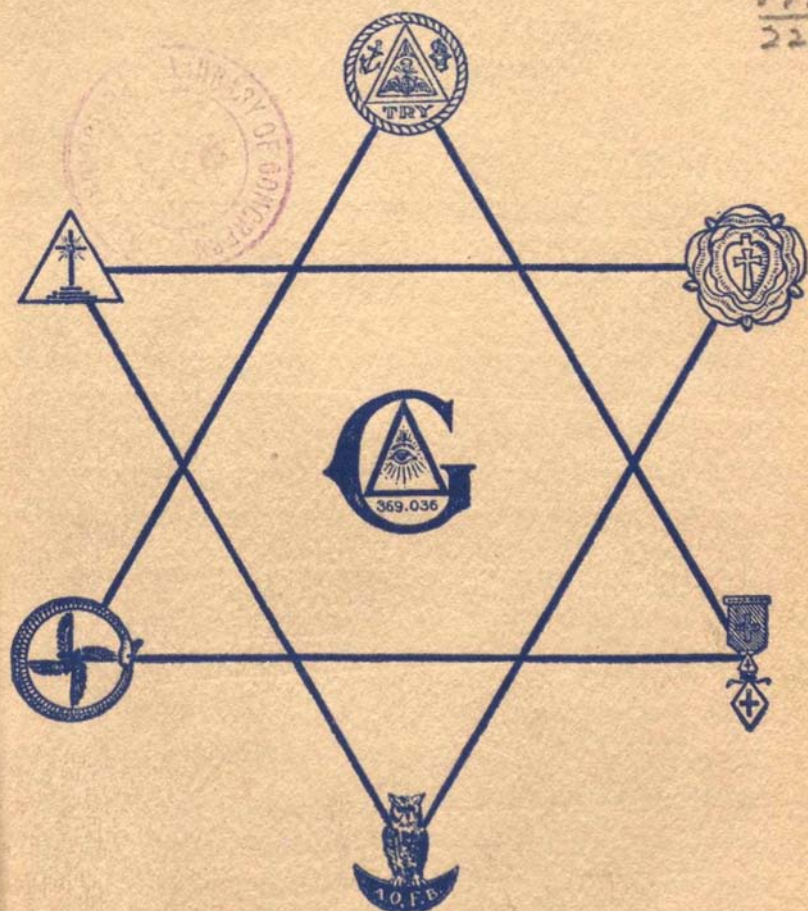
VOL. I

APRIL, 1908

NO. I

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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

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THE INITIATES



VOL. 1

ALLENTOWN, PA., APRIL 1908.

No. 1

"EN PASSANT."

The growing popularity of True Occultism and Mysticism throughout the whole world has at last induced us to try and issue a monthly magazine that should be an honor to the Universal Father, to True Occultism and Mysticism, and to those who stand for all that is good in humanity.

There is also another matter which has induced us to try to see whether such an effort would be appreciated, and this is the fact that the leading Occult or Mystic Fraternities are without an official organ. This demand we will, therefore, meet, and "The Initiates" will be such a magazine of which every true student will be proud.

We shall not, and will not, cater to that class of sensationalists who would make you believe that by studying a course in hypnotism, which they will sell you for a few dollars, you can be able to make men be your slaves or cause

dollars to roll into your hands, for such things are impossible, and not only are they impossible, but it is this class of human ghouls who have brought down shame and disgrace upon a science which holds within itself all the religions ever known. Not only does Mysticism hold within itself all religious teachings, but it holds the histories of such religions, and it can point the way from the lowest step upon the ladder up to the very highest, which is Imperial Initiation—the *finding of the Christ*.

We shall stand for all that is pure and good in all religious beliefs. We shall try to give to our readers the truth concerning all religious beliefs and will at all times try to get the truth concerning all matters which concern our work.

While on the one hand we shall not uphold anything, nor any one whom we know to be a fraud, yet it will not be our desire to tear down any system of thought, but rather to build up a pure and sublime system of philosophy, which shall appeal to the *heart* of mankind instead of to the mind, as so many do. It is not our desire to destroy, but to build up. Ours shall be an evolution and *not* a revolution.

We believe that we are in a position to give to our readers that which none other can give them, for we are in touch with men and orders in every civilized country in the world, and we are in a position to obtain *true* facts concerning these matters from any part of the globe, and at short notice.

Regarding the orders of which this magazine is the official organ, we need only say that the true teachings, so far as they may be given to the profane world, will be given from time to time, and one of our greatest desires is that the old Egyptian religion may be explained in these pages,

so that all men, and more especially all Christians, may know that the Egyptian priests did *not* teach idolatry, but that the people *themselves*, not understanding the greater mysteries taught, formed idol worship in *spite* of the teachings of the priests.

These are but a few of the things that we shall hope to give to our readers, and all that we shall ask in return is that each and every one truly interested shall do all in his or her power to help and make this magazine a success.

We all know that at the present age of commercialism nothing can be accomplished without the current coin of the realm. It will be our duty to do the work and obtain the material, but we must ask all those who have this great work at heart to do all in their power, so that we may receive the "sinews of war" wherewith to carry on the work, and if all will help in this we can assure each and every one that we will try to give them much more than they pay for.

Under the postal ruling, it will be impossible for us to mail sample copies of this magazine, and therefore unless you who receive this copy subscribe at once you will receive no further copies. Will you be with us?

INITIATES (1)

CHAPTER I.

Adam was the first inventor of Arts (2) because he had knowledge of all things as well after the fall as before. (3) Thence he predicted the world's destruction by water. For this cause, too, it came about that his successors erected two tablets of stone, on which they engraved all Natural Arts in hieroglyphical characters, in order that their posterity might also become acquainted with this prediction,

1. According to the teachings in "The Aurora of the Philosophers," of Paracelsus. Translated by A. E. Waite. Paracelsus was both a Rosicrucian and a member of "Militia."

2. Adam was the first man who is supposed to have known both good and evil, and is supposed to have been the first to have tasted the "fruit" that was forbidden. Adam is but a representation of the "Conscious" man.

3. He who created man the same also created science. What has man in any place without labor? When the mandate went forth: Thou shalt live by the sweat of thy brow, as it were, a new creation—man—became a conscious being. When God uttered His fiat the world was made. Art, however, was not then made, nor was the light of nature. But when Adam was expelled from Paradise God created for him the light of nature when he bade him live by the work of his hands. In like manner, He created Eve for her special light when He said: In sorrow shalt thou bring forth children. Thus, and there, were these beings made human and earthly that were before like angelicals. Thus, by the word were creatures made, and by this same word was also made the light which was necessary to man. Hence the interior man followed from the second creation. Note carefully what is said in "Ancient Mystic Oriental Masonry" in regard to this matter.

that so it might be heeded, and provision made in time of danger. Subsequently, Noah found one of these tablets under Mount Araroth, after the deluge. In this table were described the courses of the upper firmament and of the lower globe, and also of the planets. At length this Universal Knowledge was divided into several parts, and lessened the vigor and power. By means of this separation one man became an astronomer, another a magician, another a cabalist, and a fourth an alchemist. Abraham, that Vulcanic Tubal-cain, a consummate astrologer and arithmetician, carried the art out of the land of Canaan into Egypt, (4) whereupon the Egyptians rose to so great a height and dignity that this wisdom was derived from them by other nations. The patriarch Jacob painted, as it were, the sheep with various colors; and this was done by magic; (5) for in the theology of the Chaldeans, Hebrews, Persians and Egyptians they held these arts to be the highest philosophy, to be learnt by their chief nobles and priests. So it was in the time of Moses, when both the priests and also the physicians were chosen from among the Magi—the priests for the judgment of what related to health, especially in the knowledge of leprosy. Moses, likewise, was instructed in the Egyptian schools, at the cost of and care of Pharaoh's daughter, (6) so that he excelled in all the

(4) This would explain to us how these Secrets of Magic were brought into Egypt. There is no doubt but that the Garden of Eden, as we know it, was the lost Atlantis, and from Atlantis these Mysteries of Initiation were brought into Egypt.

(5) This was accomplished by what was known as Magic at that time, and what we of this day would call Natural Magic. It is the same as was taught by Agrippa, one of the founders of the Militia Crucifera Evangelica—Soldiers of the Crucifixion.

(6) Moses was educated in the Cabalistic Schools at the personal expense of the daughter of Pharaoh. The finding of Moses in the river is simply a natural mystery which all

wisdom and learning of that people. (7) Thus, too, was it with Daniel, who in his youthful days imbibed the learning of the Chaldeans, (8) so that he became a Cabalist. Witness his divine predictions and his exposition of those words, "Mene, Mene, Tecelphares." These words can be understood by the prophetic and cabalistic art. This cabalistic art was perfectly familiar to, and in constant use by, Moses and the Prophets. The Prophet Elias foretold many things by his cabalistic numbers. So did the Wise Men of old, (9) by this natural and mystical art, learn to know God rightly. (1) They abode in His laws, and walked in

Cabalists understand. Moses was educated in the same school which is to be found to-day, and the training is identical now with them for each one who travels this path finds the "burning bush."

(7) Moses was possibly the greatest Initiate of his time, for it is said that he excelled even his own teachers in the Mystic Arts, and no mention seems to be made of the "burning bush" before his time.

(8) Daniel was another great Initiate of this same school. "Master thyself and thou shalt be master over all things in heaven and on earth." Daniel accomplished this as is absolutely proven in his experience in the lion's den. This was nothing unnatural, nothing that cannot now be understood, for we can find men to-day, Initiates of these great schools, in both India and Egypt, who can do this very same thing in regard to these monarchs of the forest.

(9) The Cabalistic numbers and Astrology are but a part of the exoteric teachings of the great occult schools of both the Indian and Egyptian schools, and we know that the *true* masters of these arts can to-day foretell future events as did the wise men of old. Again, there is the *inner* or esoteric of these arts which is known as Intuition, and which is the highest quality of the human Soul.

(1) He who develops rightly as is taught in both the Imperial Order and in the Egyptian Schools will learn to

His statutes with great firmness. It is also evident in the Book of Samuel that the Berelists did not follow the devil's part, but became, by divine permission, partakers of visions and veritable apparitions, whereof we shall treat more at length. This gift is granted by the Lord God to those priests who walk in the divine precepts. (2) It was a custom among the Persians never to admit any one as king unless he were a wise man, (3) pre-eminent in reality as well as in name. This is clear from the customary names of their kings, for they were called wise men. Such were those wise men and Persian magi who came from the East to seek out the Lord Jesus, and are called natural priests. The Egyptians, also, having obtained this magic and philosophy from the Chaldeans and Persians, desired that their priests should learn the same wisdom; and they came so fruitful and successful therein that all the neighboring countries admired them. For this reason Hermes was so truly named Trismegistus, because he was a king, a priest, a prophet, a magician, and a sophist of natural things. Such another was Zoroaster.

(To be continued.)

know the laws of God and understand them. To do this will mean that man will find, as did Socrates, the Still Small Voice *within*. This is the Interior Illumination, or Supreme Initiation and is nothing unnatural. Once man reaches this he will *know* that he is Immortal.

(2) To walk in the Divine precepts is but to live a perfectly natural life and follow the higher order or development. If this is done, all the higher powers of the soul will be developed, and man in reality becomes a Christ. Ye are the temples of the Living God.

(3) This was the time in the history of the world when initiate-kings were the rule. All those who were made kings had first to be initiates. This was no impossibility at that time, and no imposter could be seated upon the throne, for there were tests which made this impossible. The same tests are employed at the present day in order to learn whether the initiate is faithful or not.

EGYPT LETTER

Cairo, Egypt, February 2, 1908.

Editor of "The Initiates," Allentown, Pa.

I expected to have prepared an article in time for the April issue of "The Initiates," but as I have been so extremely busy during the last month I will of necessity be compelled to postpone the article on "Ancient Faith" for the next issue. I have been thinking this night of the faithful of our band in the United States of America, who are pushing forward our grand teachings into the souls of man after the methods of the day, as only those in a country like it can do. Again, my mind reverts back countless ages, long past, and almost forgotten, when truth was taught after the customs of that age; again methinks I see the kings of that day kneeling before the altars of self-sacrifice, that is, in love to the people, but that peaceful and harmonious scene passes and another is ushered in when discontent among the race is everywhere to be seen, education neglected, kings no longer serve, but demand service, and men became slaves to a tyrant's rule.

Idolatry follows close in the footsteps of him who closed temples and forbade both worship and study, that in the end they (the kings) might behold beautiful structures of masonry. Oh, foolish kings, to destroy those monuments of truth, which would have been glory unto you through countless ages and passing worlds, that by enslaving your race you could erect monuments that will only last for a season and become sand and dust. To the ages of misery and longing after true wisdom, centuries pass, as fleeting hours and the Eastern Star arises to guide the homeless pilgrim to the new birth, again one reaches the heights of Initiation and unto man a path is shown more beautiful, better understood by the masses than the original forms. Hail, thou Elder Brother, "Prince of Peace." Thou hast done more for thy race than those who came before thee, even of Inachus, Trophonius, Minos, Erechtheus or Cinyras.

Again methinks I see the destruction of the Alexandrian library and the Bible given to humanity. Oh, what a factor in again turning the eyes of humanity to immortality of the soul. How close upon the heels of this noble work came the dark ages? These again almost completed the work of idolatrous kings. But this could not be, I think I can see now a father of that age clinging to death to that **Soul** food, the Bible, when to have it, let it be but known that he possessed this book, and it would immediately have brought down upon his person and family the maledictions of priest rule. Today the world is again in search of wisdom as never before, and the forces of nature are subject to deeper study than at any time since the days of our ancient brethren, and who knows the benefit that will accrue to coming generations?

In no age since history first began has man learnt to use so many of the hidden forces of nature as he has in the past century. Steam, telegraph, telephone, reproduction of the human voice, and lastly, wireless telegraphy, not considering other great discoveries.

Surely man can no longer scoff and say nature holds no invisible, intelligent forces. And yet, with the many thousands of discoveries in recent years, we can safely say man has but began to see the possibilities of what may be done if peace and harmony are preserved, letting wars and strife, malice and evil no longer disturb the soul of man. Again, this will only be greater in proportion to the desire of man to benefit his fellow creatures, and not to better crush them in the struggle for vanishing gold. But we are taught the "laws of evolution are the laws of God," and all will be accomplished in "God's good time;" but those of us who have labored "lo, these many years," how impatient we grow to see our race enjoy more of nature's blessings, how we sigh at their sorrow, weep for the suffering of the innocent, and shed tears for the weak? How many of our band sigh, and, were this possible, would shoulder the burdens of the world. But this cannot be but by being strong of the faith, true to the search, eventually win favor of the

king, and admitted to the temples of the wise, where we may fully prepare for that company that awaits our return with a sign of having seen the pyramids and labored on the hills of Lybia. It appears to my mind I can now see the elect of the "Holy Brotherhood" meditate upon the solemn ceremonies, and as Kadmus takes upon himself the last sacred oath of Osiris in all the beauty, rising incense from the holy altar, a sad smile appears upon the face of Kadmus and those who witness it realize that the rites have once more been conferred upon a worthy candidate, he parts the company of those who had given unto him the secrets of the deeper mysteries of virtue, charity, piety, faith and immortality. Over the sand to Greece he wends his way, fully prepared to challenge the doubts, fears and ignorance of his day to scatter the seeds as best he could, that eventually truths might spring into fruits of the gods. Again we find Greece the most devoted country of its time to religion, and yet it has been charged by those "who know not" that within our temples, past and present, are taught things unholy and idolatrous. But those who have made such accusations are scarcely aware that the unholy and the profane enter *not* our temples. Did not Nero after the murder of his mother sojourn to Athens, intent upon receiving our mysteries, only at the last to behold his unsacred soul with his own eyes lashed by his conscience for his vile deeds with all his physical strength he dared not to witness the scenes he knew were holy. Again, were not, and are not, at this present day, the initiates only those who possess a clear and unblemished character? Have not those who have partaken of our mysteries and joined the fraternal bond not only attained to the highest of moral achievement, but in many instances became martyrs rather than deny the spirit of right and justice? It matters not to our loyal band what the scoffing public may say or do, we know the path trodden for thousands of years over which each generation of our faithful only pass to better and purer day. We neither claim nor ask for our share of the world's praise. This to us is vanity. Thus we move,

and to us the world is indebted for much they now enjoy, and our work is not ended. Misery, disease and want, ignorance, wars and oppression move their forces much the same space as of old. Let us then bear up with the burden, continue labor for the fulfillment of our mission, watching carefully the outer door, seeing that none enter our doors or are admitted who labor under the suspicion of immorality. But welcome all who come with a prepared purity of mind, bound to obedience, fearing nought but Him who judges our work and destines our end. Thus, as the Nile of old,* now peaceful, but flowing on in majestic tide, only to again overflow its banks, enriching man's abode. So let our order, that for many centuries moved but with silent step, now overflow from the inrush of men, good and true, that soon again its benefits will be felt by all who love the work of truth and right.

Wishing the fraternity Godspeed in the United States, and elsewhere, I am,

Yours in Virtue, Piety and Immortality,
ABOU TARTANO, 38

**"Of old"* should and must be used, as now the dam of the first cataract controls the water of the Nile in the rest of its course. That is the Nile no longer is as of old, since the erection of the "Great London dam," the one great dam of its kind in the world.

MILITIA CRUCIFERA EVANGELICA.

NEW RULES.

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

From the earliest times those who wished to study the secret and hidden things of nature found it necessary to band themselves together in brotherhoods for the purpose of self-protection, and to preserve their knowledge from destruction by the ignorant masses. It is asserted in the far East that the Great Lodge of Adepts or Perfect Masters has never ceased to exist, and that this lodge has often, though secretly and unknown, shaped the *course of empires* and controlled the fate of nations.

These things we of the Order know to be true, and to simplify the work the following rules have been issued and will govern the Order Militia from henceforth.

1. Membership shall be free, as heretofore. It shall only be necessary that *each* member shall obtain the book of rules, "Militia Crucifera Evangelica," and subscribe to the official organ, "The Initiates." Membership certificates are not compulsory, but can be had through the Publishing Company.

2. That each member shall bear in mind the absolute rule that should he change his address he or she will immediately notify the Secretary of the Order to that effect.

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

4. That no one can become a member who does not believe in a Supreme Intelligence.

5. Whereas all knowledge is sacred because it is a source of power, each member is cautioned against imparting any of the instructions he or she may receive.

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

The benefits of the Order are many, among them:

1. You can at all times write to the Secretary for such information as you may desire concerning any books, manuscript and occult studies, and he will give you such information as you desire.

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

There is no charge, therefore, for any absent treatment, success, influence, etc. It is free, and this is only attempted so that those who believe in absent treatment shall *not* throw away their hard-earned money and possibly receive nothing in return.

Many of the teachings of the past masters of the Order will be given in the magazine "The Initiates," and it is expected that the Order will have an article from one of these masters each month. It is for this reason that each and every member must subscribe to the magazine, for no order can be strong whose members remain ignorant.

Furthermore, the "Militia" is the door to the "Imperial Order," and no one can enter upon the path of the Higher Initiation who is not an obligated member of the "Militia."

(Signed) M. DE ST. VINCENT.

From the East, March, 1908.

MYSTICS.

By Dr. Ira L. Keperling, Exalted Master, A. O. F. B.

A few days since, while reading an editorial in one of our progressive daily papers, my eye caught the following words:

"Plodders and human clods use the word 'visionary' as a term of derision and discredit. The man of little mind is not capable of grasping the eternal truth that the *real* work for advancement of the world, from the beginning of history, has been done by the seer and the dreamer," and further adds: "It is our belief that the only truly practical man is he who looks into the future, far as human eye can see. It is because of that belief that we admire no man completely who is not a man of imagination."

Let us add to this that the man who, clearly seeing into the future, pushes forward with the determination to succeed, to these does the world owe its laurels.

What benefactor of the race since time began but was a dreamer? Truly not always a seer, but well 'tis so, for many are the blessings the world would not today enjoy had the dreamer always been a seer as well.

Synonymous with the word "visionary" have the "plodders and human clods" placed those grand societies they are pleased to call "Mystics." It is a word so often used by those who have but an abstract idea of its correct meaning that it often produces ridicule rather than respect in the mind of the hearer. Let us in all sanity examine the word in connection with its objects and teachings, which on its face would first denote mystery and secrecy.

There has never been a period in the history of man when certain kinds of knowledge was not dangerous to certain classes of humanity, thus these Societies having the betterment of the race in view, it would be destructive to their objects to "cast pearl before swine." The mind of man holds the key to vast powers when known. There are minds so peculiarly constituted that were they placed within reach

of those keys would cause the world to "quiver and grow sick at heart," therefore the need of secrecy in conferring knowledge (and a number of these organizations I am more or less familiar and some who have existed under various names for several thousand years) except to those who are sorely tried and known to be qualified to make good and proper use of such benefits for the benefit of the race and not for selfish ends.

Let us next approach one of these "mystic" fraternities as they exist in the twentieth century, examine them in the light of twentieth century investigation, so far as this be permitted.

At the outset we discover it all but impossible to enter their circle, if the aspirant does not possess an unblemished character, possessing virtue, respectability, and a belief in a Supreme God who has created and preserves the universe. (Not such a bad lot of fellows who permit no applicant to join fellowship unless they are satisfied regarding the above.)

Let us enter their halls and discover if possible their secret ties, the nature of those bonds that have united mankind in their faith since history began.

Now, within their walls we first behold peace and harmony, viewing the ceremonies of their lesser mysteries, we see plainly the teacher's wisdom in impressing upon the mind the truths concerning man and his duty to man, and to his God, here the doctrines of immortality of the soul breathe forth a message, though but a whisper or may be some symbolic scene, yet with a voice that makes the heart feel glad and dim mists pass from the mind as dew before a blazing sun.

Here, within this sphere are found those who bear with us the toils and cares of life, from these ranks in the hour of sickness or distress goes forth an angel unseen, unheard, whose joy is to help a brother in the hour of need. Noble, we say, but we must pass on with but a glance at each degree, higher and higher we pass each succeeding one, opening to our eyes a grander lesson and a greater mystery we

are now approaching. Here we note the neophyte's development, here the source and control of the human mind and *will power* unfold their greatest mysteries. But let us pass on. Hereafter trials and self-denials, and we come face to face with things too sacred to write, and reaching the higher rungs of the ladder of initiation we pierce the veil that keeps the eyes of the profane from viewing that perfect light whose radiance exceeds the August sun. We turn and looking backward see below a struggling mass of humanity, toiling, longing, and sighing toward that end they see not. Our hearts grow sick and with an affinity greater than the power of the lode stone for the steel, we are attracted to their side, here, to calm a fear, there to comfort and cheer the weary beggar* as he treads earth's crust in misery and want.

It is useless in this article to attempt to enumerate the many sad conditions of man, to whom a helping hand in the hour of need comes as a ministering angel from the purer heavens.

It might be advanced that there are some "mystic" fraternities, who are only an imposition upon the credulity of mankind. To this I say, there being such, is it not disrespectful to condemn and ridicule *all* because of the few who have strayed from the path of wisdom or that may have had their birth solely as a monetary consideration? Let those who are so ready to use the pen militant against all that appears on the surface as impure, stop long enough to see the fruit of the tree before condemning the specie. Let them examine history carefully and note the mighty oaks of progress, and endeavor to discover from what soil they abstracted their nourishment and sustenance, that gave to them precedence over other men of their day.

*The word beggar is used synonymous with poor, oppressed.

THE LOTUS BLOSSOM.

Radiant, perfumed lotus blossom,
Sleeping on the river's brim—
Tell me, what thy soul is dreaming,
'Neath thy sun-symbolic rim?
What thy faithful heart is keeping,
Of forgotten secrets deep,
Breathed into thy trusted bosom,
Ere lost nations sank to sleep.

Wake, O dreamy lotus blossom!
Nay,—'tis I, who slumber here.
Thou hast found the heights unshadowed,
In the sun-resplendent sphere.
Upward from the mire and darkness,
Hast thou like an angel flown;
'Til above the cleansing waters,
Star-like hast thy beauty blown.

Will the Angel of the Waters,
Ever bid thee, Silence break?
Or will a forgotten people
From their slumbers softly wake?
And reveal the lost arcanum,
That within thy bosom lies;
Waiting for long-silent voices,
Or a sign from Paradise?

"Ask the Angel of the Waters,
What thy soul would know of me;
Through his guidance have I risen,
To the perfect form you see."
O, thou Servant of the Highest,
Lotus-led thy realm I hail—
Priestess-like within thy temple,
Would I rend the sacred Veil.

Lo, a mighty voice is stirring
O'er the rush of hidden wings;
And the purling wave grows quiet,
'Neath the spell of mystic things.
"By the germ of Light implanted
In each soul, ere Light is won,
Doth it hold, at last, communion,
With the pure and formless Ones."

"I, by Him, am love-appointed,
I, alone, am thy high priest,
Leading through baptismal waters,
To the Gateway of the East.
When I bid thee face the sunrise,
And the stormy billows roll,
Fail me not, for none without me,
Find the kingdom of the soul."

"Trust me when the day is brightest;
Trust me when the day is done;
Love me when the night of trial,
Knows no symbol of the One.
For the secret thou wouldst master,
Is the secret aeons old—
'Know thyself'—and strength will lead thee,
To the loving Shepherd's fold."

O, thou Angel of Waters
Teach me, too, the lotus' way,
Leading up from steep and shadows
To the sun-perfected day.
Light me with the sacred wisdom,
That inspired the ancient priest,
When the sun-god's radiant halo,
Crimsoned o'er the mystic East.

—Mary Jessie Micklejohn.

HERMETIC BROTHERHOOD

TEMPLE TALKS

Planes of Consciousness.

1. Consciousness is not a thing, but a condition; a mode of the Divine Action. Consciousness says of itself: "Before creation was, I am."

Consciousness is the imminence of the Almighty in creation. Just as all power and energy in creation is an expression of His omnipotence; so all consciousness in creation is an expression of His omnipresence. It is scientifically true that, "not a sparrow falleth to the ground without the Father."

2. Consciousness may be compared to the great central light of the universe for without it all manifestation would be as darkness. The parable of creation says that up to a certain period "darkness was on the face of the deep." The divine consciousness was involved (rolled up,—clothed,—hidden) in matter and, consciousness was involved for expression, creation could not become self-conscious, until a certain condition of evolvment, unfoldment or development of potentiality should be attained. Waiting the evolution of a proper vehicle it is said that—"the Light shineth in darkness and the darkness comprehendeth it not."

3. Creation is the vehicle for the expression of the light of the Divine consciousness in order that it may be able to "enlighten every man that cometh into the world," and creation was instituted that out of it and through it there might be perfected individualized spiritual entities that would be fitted to dwell with God in eternal companionship.

4. As creation is the vehicle for the general diffusion of the light of consciousness so is the physical body the particular vehicle for its diffusion to the individual soul and, in its turn the soul is the vehicle for the individualization of the Divine Spirit which, when perfected becomes that apex and crown of creation—"Son of Man and Son of God."

5. The consciousness that is involved in the mineral element and which gives to it a separate and distinct character of its own and which prompts it to respond invariably to certain chemical and other affinities is evidently on a lower plane than that consciousness which dwells in the plant and prompts it to respond to what we call the laws of vegetable life. On a still higher plane of development is the consciousness that dwells in free moving life organism and which prompts them to go forth and seek that form of substance that they deem best for the prolongation of their existence. So the consciousness of the fish that dwells in the water, the bird that dwells in the air and the animal that roams the surface of the earth; each dwells in its own specific plane of consciousness.

6. The mineral, the plant, the fish, the bird and the animal, each one is, or may be, entirely righteous in its station of life. Its measure of rightness is the same as is measured to all creatures. The plant, the fish, the beast and the man are all measured with the same measuring rod.

If the organism is in harmony with the divine mode of action on its plane of consciousness, it lives and makes progress, if not its existence is hampered and finally terminates. This is the divine mode of action that science calls "the survival of the fittest."

The organism becomes perfect in his kind and advances in consciousness in proportion as it conforms to the harmonic law or it degenerates and deteriorates as it recedes from it. "There is one law and He that worketh is One."

7. The element and the plant are not self-conscious except possibly in some dim and indefinable degree. Action on their plane of consciousness is more or less automatic and action and re-action on this plane has its seat and origin in the eternal and exact nature and power of universal consciousness itself.

8. Above the plant in the scale of development comes free moving, independent living organisms and on this plane comes self-recognition. Here the light that shineth in dark-

ness begins to be apprehended, self-knowledge begins, and from this plane, looking upward, the comprehension of that light is based upon the capacity of the organism, its measure being indicated by the centralization and complexity of the physical organization.

Here life recognizes itself and says: "I am." It also recognizes itself in relation to its environment and says, "I will become."

The Divine Consciousness involved in matter is the underlying cause and energy of that orderly system of progressive development that we call by the name of "evolution."

This truth is concealed in the mystic saying, viz: "Spirit clothes itself to come down and strips itself to go up."

9. Above the domain of Automatic Consciousness there are four grand divisions or great planes of conscious corresponding to the four-fold nature of man, viz: Physical Self-consciousness; Mental Self-consciousness; Moral Self-consciousness; Spiritual Self-consciousness.

In conformity to the known laws of progressive development, it is evident that all organisms in the line of evolution must "emerge," or grow out of, the lower grand division before they can become capable of sustained existence in the grand division next above. This capacity is acquired by perfecting and improving the physical vehicle to such a degree that it has the ability to enter into relation with and to respond to the varied requirements of an environment of higher conscious potentiality.

The organism must not only be a condition of rightness with the plane on which it dwells, its native environment, but it must develop extra and surplus energy or power sufficient to carry it into the higher plane and begin its comprehension of the fact that something exists, in consciousness, that has more power, more freedom and possesses a more desirable outlet for its energies. This new knowledge gives the organism the necessary incentive, the stimulus to strive for a higher attainment.

Here, as elsewhere, the mode is the same. The organism that would rise to a higher plane of existence must first

overcome, it must strive to enter into the "straight gate," it must become master of the things of the lower heritage before it is entitled to become a dweller in the plane above. The Father is always saying: "To him that overcometh I will give the inheritance."

Spiritual evolution finds its counterpart and correspondence in physical evolution. Study the lower and you have the key to the mysteries of the higher. Law on one plane does not conflict with law on any other plane, for what we call "law" is the Divine Mode of Action.

"There is one law and He that worketh is One." The unfolding and perception of consciousness is the unfolding and perception of the existence of the Spirit of the Almighty, omnipresent in the manifest universe.

With fraternal greetings,

SOLARIUS.

ANSWERS TO INQUIRIES

To the Fraternity and all who are interested in the Ancient Order of Free Builders:

Owing to the frequent inquiries coming in almost daily from almost every state in the United States concerning this fraternal organization, I herewith answer as far as possible all queries of a general nature concerning our order.

One of the questions frequently asked is "Is the A. O. F. B. one of the old orders?" Many of the doctrines of the order, as far as our secret records show, were taught thousands of years before the Christian era. Many of the old masters were members and scholars in the great school. The order was reinstituted under the name of Ancient Order Free Builders, September 8, 1905, City of Mexico, D. F.

"What are its objects?" "Does it embody insurance for the benefit of its members?"

The object of the order, as of old, is to bring mankind into one band of love and fellowship; to assist each other over the rough and barren places of life; to cultivate the better and nobler qualities in its members, seeking to bind all who enter its portals with an unbreakable chain of brotherhood whose ties, like the circle, are without end.

As a whole, the fraternity does not provide an insurance fund after the manner of most secret societies, as this within itself would make our temples the prey of undesirable persons. Each subordinate temple (of first three degrees only) are allowed to form such fund for the paying of sick and death benefits, but this may in no wise be made to become part of the general fund of the temple, nor is it compulsory upon any candidate or initiate to become a subscriber to such fund, as this must in each case be left to the option of the brother.

Another question frequently asked is: "How may I make application for membership as there is no temple at this place?"

The order being desirous of securing proper persons to join its ranks in the United States and other countries under our jurisdiction, provide, First: to the nearest temple within reach. Second, to the State Deputy. Third, there being no State Deputy, to the Exalted Master, or Supreme Recorder, who will forward an application blank to the applicant, who will properly sign same, including the names of at least two reputable citizens as reference, after which forwarding to the Supreme Temple. This will be considered after due examination, and if found worthy, such benefits are provided the candidates direct from the Supreme Temple.

"Can I get a Deputyship as organizer?"

Only those who are members of this fraternity are given such appointments. It is necessary to become a member first.

"How many degrees does the Supreme Temple have jurisdiction over?"

Thirty-eight. First Temple consisting of 1, 2, 3. Second Temple from 3 to 10. Third Temple from 10 to 20. Fourth Temple 20 to 30 and from 30 to 38. They are conferred *only* by the Supreme Temple when in session.

DR. IRA L. KEPERLING, 38 Δ

Exalted Master, A. O. F. B.

All letters may be addressed: Dr. Ira L. Keperling, "Beverly," Richland Center P. O., Pa.

Any additional information may be had by addressing Dr. Keperling.