

"THE INITIATES"

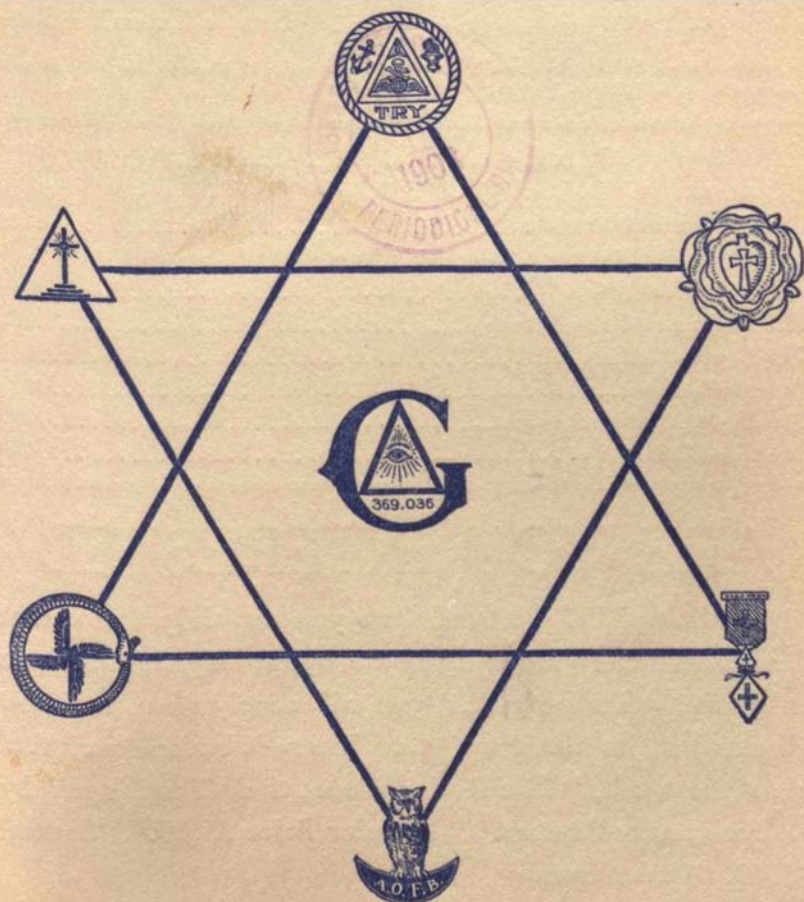
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SEPTEMBER, 1908

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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

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Contents For September

| | |
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| The Occult and Fraud | 143 |
| A Comparison Between Solomon's Temple and the "Grand Man" | 149 |
| The Mystic and the Fraud | 158 |
| The Soul of Music | 161 |
| Temple Talks | 163 |
| The Four Misfortunes | 167 |
| Book Review | 169 |

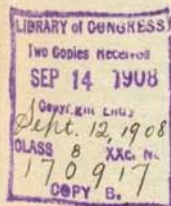
ARE YOU INTERESTED

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THE INITIATES



VOL. 1

ALLENTOWN, PA., SEPTEMBER 1908.

No. 6

THE OCCULT AND FRAUD.

The craze for occult knowledge is growing, and consequently the story of the spider and the fly is being repeated, for many designing persons are thriving upon the ignorance and gullibility of the public.

The desire for metaphysical knowledge and mental science is grand and natural, for it is one of the signs of soul-growth, but those who are seeking for the Higher knowledge and wisdom must be careful.

The meaning of the word Occult is "Hidden" and its direct meaning is the hidden powers or glories of the human soul and its work and duty here and place beyond the pale.

Occultism acknowledges the law of Karma, that "Whatever a man sows that shall he reap." We believe that for our thoughts and deeds in this life we will surely be compensated or punished hereafter. If we hurt another in thought we will suffer tenfold more than the person or object to which it was directed. The difference between the Occult and the Church is that we believe in the law of Karma as taught by the Christ when he said: "As you sow so shall you reap." While the Church teaches that if a man does wrong and prays for the forgiveness of his sins they will be forgiven, and that he must not suffer for the

evil he has committed and the sufferings that he may have caused to his fellow man.

The apostles taught, "Bear ye one another's burdens, and so fulfill the law of Christ." And this law was taught by Christ. "Thou shalt love thy neighbor as thyself. A new commandment give I unto you: That ye love one another." This the Occultist believes. We aim to follow our leader and even so as to love our fellow-men and uphold them, the same as He upholds and loves us. We try to encourage and give instead of robbing and calumniating.

The true follower of Occultism will forgive. No matter what wrong was committed, he will not harbor hatred in his heart toward any one, nor will he condemn any creed or religion. He loves all, knowing that the Father of all ruleth and that it is well. Occultism is a religion in the first and its most sublime sense. It started as a religion in the Middle Ages, when freedom of speech or thought were often considered to be capital offences. The members of brotherhoods who taught the true faith were compelled to use symbols to cover their teachings and to surround their places where they taught these things for self-protection. But few of those to-day who claim to be teachers of the Occult say anything in regard to the religious part and the great majority of the people interested believe that it is simply a system of training, which if mastered will give them a power over their fellow beings, such as hypnotism is supposed to do. They do not know, neither are they taught that Occultism is a religion—Christianity in its purity—and that it is necessary to first cleanse the heart and soul from all envy, hate, jealousy and immoral thoughts before they can gain any power that is not possessed by every human being. It is a sad fact that those who claim to teach the Occult, do so only to make money and their instructions are simply hypnotism cloathed in mysterious rags and do not teach either morality, love, forgiveness, nor anything else that might be able to do even a little good. They are sold simply because there is a money consideration to them and all that they do is to make those taking such courses unbelievers in the true teachings.

It is also a fact that Occultism teaches the way to a power that is far beyond the comprehension of the majority of people, but these teachings only follow after a course of training whereby lust, hate and passion is completely rooted out of the soul and a peace established such as nothing can arouse and fan into anger. It is only after a man has

mastered his passions that he is fit for the sublimer secrets of power, and were such instructions to be given to any one not prepared for them he would not be able to understand them or to carry them out, and if he would, he could only bring ruin upon himself.

We believe that the Christ-principle is in all. The drunkard, the gambler, even the most depraved criminal has the divine spark within him at birth. It may, by lying dormant, overrun by weeds and thistles, or buried deep with evil thoughts and associations, or perhaps covered by false teachings, yet, nevertheless, it is still there. But it needs the sun of love, the dew of help and charity to awaken it and bring it to active growth, so that he may have a perception of himself and his condition and turn to God within for strength and power to live and do right.

It is here where the teacher of the true Occult gets in his good work. First, to teach the student that he has the spark of immortality within himself and how and where to find it. This often takes time, patience and courage, and these things cannot be bought for any amount of money. Second, it is necessary to teach the student how to overcome his weaknesses and vices and implant love, faith and charity in their stead. In order to do this it is necessary to learn of the student's weak points and help him to gain strength in this direction by substituting better instead, and it will be seen that no printed instructions will do this. A few or none are alike. After the student has mastered his shortcomings and *knows* that God is within him he is ready for the more advanced instructions.

The Occultist knows that heaven is not a place but a condition and that this condition is harmony and love, and that that love and harmony are heaven. All things that tend to harmony, peace and happiness are of heaven; all good deeds have their inception there. Hell is but the opposite of heaven and is but another name for discord, hate, jealousy and what a great many call "crankiness."

Hate, jealousy and discord will make a perfect hell, and, as life after death is but a continuation of the earth life, we can expect that we will then be in like condition until we can forget and learn better.

The Occultist knows that the Christ was an Essene, and that the Essenes were members of an occult or mystic order now known as the Rosicrucians. If people would only investigate and learn what Occultism and the teaching of the occult is, there would not be as much fraud to content with.

Of this order of men Sydney Beard, Esq., of England, says: "Rosicrucians are not made by passing through ceremonies, nor by studying symbolic manuals, and they recognize each other by surer signs than secret grips and passwords. Any man may become a Mason, but not one man in a hundred can become a Rosicrucian. Material wealth will buy the highest honors of masonry, but in the Rosicrucian Fraternity spiritual wealth alone wins for its possessor the honor and esteem of the brethren. Freemasons lay much stress upon rituals and attach much importance to occupying the chief seats at their feasts, but in the Order of the Rosy Cross it is not so—for he that would be great seeks to become the servant of all, and the ministering spirit is more earnestly desired than any title."

True Rosicrucians do not sell the priceless gems of truth which have been revealed to them—they give them without money and without price to those who are to receive them and are able to profit by them.

If those who desire true Occult knowledge would only remember that the true secrets are never sold outright, but that those desiring the knowledge must first work for them and prove their fitness for them and that the true Initiation does *not* consist of ceremonies, rituals, etc., but of a course of training to awaken the sleeping faculties of the soul—not intellect—and that while the true teacher can guide and instruct he cannot initiate any one, because this must be with each one *himself* or *herself*. A man can only conceive the mysteries and secrets as he advances, and no teacher of the occult would give that to one which is not fit for or which he could not understand; it would be casting "pearl before swine." The great trouble is, that to-day those who desire the greater knowledge are in a hurry, and think they will be able to reach the goal by getting initiated into some so-called great Occult Order, which may take an evening, or by reading some so-called teachers' instructions. Nothing can be farther from the truth. Remember that Illumination is *only* given to those who seek it with sincere and *worthy* purpose and with persevering steadfastness, and is not gained in a day or a week, for it is a process of training and growth.

Mr. Beard says further: "The last misapprehension which I need mention is one to the effect that the brotherhood is mixed up in some way with 'infidelity,' or with 'anti-Christian' tenets. This is a preposterous fallacy, for Rosicrucians are devout seekers after God, and they not

only regard Jesus of Nazareth as their great exemplar and teacher, but speak of him as "The Master." They also commemorate his great love and self-sacrifice by observing the sacramental feast he instituted for his followers.

"What manner of men are they? First, they seek after truth, aspirants after the highest wisdom attainable by mankind. They seek illumination, not for their own sakes, but that they may be better qualified to serve God and humanity and to help their fellow mortals in their struggle upwards and towards the higher planes of consciousness. Unknown and unrecognized except by highly developed souls, dwelling in 'the shadows' cast by sin and suffering, voluntarily bearing a humble share of the burden and toil which the redemption of mankind from darkness and evil renders necessary on the part of the 'sons of God,' sorrowful because of their sympathy with pain—yet always rejoicing—they go their ways quietly and without ostentation and with the single intent to make other souls better and happier."

This is true of every Occultist, no matter what his Order, and if the true occult is to be taught, it *must* be in this line, and cannot be different. We believe that God dwells in man. We believe as the Bible teaches us, and not as a priest or frauds would teach us. We believe that we are the temples of the living God, that He dwells in us, and that if we listen and obey these teachings, heaven will commence for us here on old mother earth, and that all the much lauded powers will come to man after he has awakened the inner man and knows the truth. To do this is the work of the true teacher. The one and only work that he can do until the student is far enough advanced to receive the greater mysteries and secrets held by the greater and at the same time least known brotherhoods.

The Occult teaches an immortal life—life beyond the grave—and a life of usefulness and advancement. We do not believe that man is to stand still in any state of being, but that he keeps on in one continued evolution, advancing toward perfection, or nearer to the Infinite. The suffering through which man passed strengthens and purifies him, and his soul will be in a better state from them if he recognizes the hand of the Father in all.

True occultism is not a system of Black Art, diabolism or unearthly power, but is a grand religion in the first place and power after initiation. Greatest of all, occultism teaches us to love God and not to fear Him, but

to fear the consequences of our evil acts. Man dares not do good only because he desires a future life, for to do so is selfish and cowardly, and he must do right because he loves the right, for the sake of right, truth, love and justice.

A COMPARISON BETWEEN SOLOMON'S TEMPLE AND THE "GRAND MAN"

The fore part of the year it was suggested that lectures on hygiene would prove acceptable to the young men. Hygiene of the outside, as well as the inside of the body. We started with twenty-three, this total was soon increased to fifty, sixty, eighty, ninety, and so on, up, until one evening at least one hundred were present. The interest has been intense from the beginning, as was evidenced by the large attendance, and the great many questions asked. (The idea was to discuss these questions presented by the boys, because it largely voiced their condition, or subjects on which they were ignorant.) Very few in considering hygiene consider that the inside is to be taken care of as well as the outside. Usually in speaking of hygiene reference is made to the outside of the body, to the environment, that is, the location of the person's sleeping apartments, bathing, clothing, etc. Very little attention has been paid and is paid to the inside of the body, as to what we shall eat, how we shall eat it, or what effect it has on the body, either physically, mentally, morally or spiritually; no consideration at all, just eat until they cannot eat any more; then wonder and complain because they feel bad and become diseased.

About fifteen hundred years before Christ there lived a man by the name of David, King David he was called. A man who was respected in his time, who was a great warrior. He fought many battles and achieved great victories, as far as taking away from others was concerned, but when it came to himself, I consider him a very weak man. His hands were stained with blood from the many battles he fought. His mind, you can imagine what a condition that was in from the many battles he fought and on account of his war-like tendency and trying to subdue everything and everybody he came in contact with. His hands, as well as his mind, were stained with blood, and as a result of that he was not permitted to do what he desired the most to do. He was told, whether it be by his conscience, the intuitional force that was within him, or as is stated in the Bible, God speaking to him, I leave to you to think about. Spiritualists of the present day would probably say that the old Masters were speaking to him and telling him what to do, and he

was guided entirely by unseen forces. This man as he grew older committed sin. He was victorious over armies yet he was not master of himself, and on account of this crime or sin he was not allowed to do what he wished to do. It was suggested to him that as he had a palace of his own, and had everything his heart could desire, that there was no place to worship God in. He conceived the idea of building a temple, but was informed by Nathan the prophet that he could not do so because his hands were stained with blood, and no one who has blood on his hands, or has committed murder can enter the temple. He was not master of himself. It was prophesied that Solomon, his son, should be king in his stead. Before passing away King David accumulated gold and silver in large quantities. If you will read the account in the old testament in Chronicles, first and second Samuel, first and second Kings you will find the whole account of Solomon's temple and David, his father. He accumulated large quantities of brass, iron, in fact he drew from the four corners of the earth for his needs. He drew on the mineral kingdom, on the vegetable kingdom, and animal kingdom (man). In those times they had some of the best astronomers and astrologers ever known. They computed time by the stars, and it was found that the stars represented, or the planets, represented certain seasons of the year. It was also found that those born under certain planets had certain characteristics, and were divided according to the twelve months of the year. It was found that there were twelve planets that interested them more than any of the others, and it was found that those who were born under those planets were born in certain times of the year and it covered the entire twelve months.

David in selecting the material for the temple, which he was not to build, considered that he would have to call on the many people whom he governed to help build that temple. He selected from the twelve tribes according to the months, those who were best adapted to aid in this work. It turned out that all those he selected as heads, and representing the twelve tribes, were masters in their respective lines; some could do one thing, some another; some could do this work best, some that work best. However, the twelve tribes were represented. In looking around among the twelve tribes he found there were none that could take the control of the building of this temple to his entire satisfaction. At that time he became weak and his son Solomon became king in his stead, and David was gathered to his

forefathers. Solomon was said to be a very wise man; one of the wisest of the times, and in fact the wisest of the times in which he lived, which was about nine hundred and seventy years before Christ. Solomon at that time was not a master. He had not proven himself. He was a mere novice, you might say, but in the work that he undertook he first had to become an apprentice as it were. Solomon had a friend who was also a friend of King David, who was considered a good and wise man, who was a master, King Hiram of Tyre. Solomon requested King Hiram to send him a man who was versed, well versed, in the arts and sciences, who could work brass, iron, gold and silver. King Hiram selected a namesake of his, Hiram Abiff. (You will find it recorded in the Bible.) This man was considered the finest workman in his line in the kingdom. Solomon drew on King Hiram not only for this man, Hiram Abiff, but for other masters of that city who were proficient in this class of work. He drew on the forests of Lebanon for cedar, for all kinds of woods; for stone, limestone in abundance, the finest of minerals. Chroniclers of the Bible state that it was a very fine limestone that was used. It could have been marble just as well as limestone. However, all these different materials came from different sections of the country. All the wood-work; the stone-work. First, we take the stone-work because we must have a foundation. All the stones were cut, chiseled and made ready for the temple away from Jerusalem; all the wood-work was cut, seasoned and trimmed and finally prepared so that it could be taken to Jerusalem to be fitted together properly. All the images they had, vessels, the pillars, everything that they required for use in the temple in a sacred way, or otherwise, were made away from Jerusalem and when finally all this material was brought to Jerusalem, Hiram Abiff was there to direct the work. He was the master, the mechanic, or you might call him a Master Mason, for he was a mason, a stone mason. All this material was brought to Jerusalem. The foundation was laid oblong, longer one way than it was the other, something like a table, or, ourselves for instance; we are longer one way than the other. This temple was built; first the masonry, stone-work, then the superstructure, the wood-work, and finally over all that, to cover entirely on the inside, it was lined with gold. Solomon's temple comprised not only one building but several, but the one we speak of to-night (we will consider only one) is the main building. We find it was built in

three sections, the outer, the inner and still further inside. It was said the outer wall represented Jacob, the inner wall Isaac, and the inside Abraham, or body, soul and spirit. The temple stood facing east, that is the steps. Why? Because the sun rose in the east. When we speak of the sun we speak of understanding. The sun rises in the east and sheds its light over the world. Facing the east on either side of the steps on the outside of the building, were two pillars I wish to call attention to, but before we consider the pillars themselves, allow me to remind you of a lecture I delivered here on "Phallic Worship." You remember, the majority of you, my telling you how the pillars originated. How in the olden times, according to the records we have, which date back five thousand years (you see that was about four thousand years prior to Solomon's temple, or time), Ancient Phallic Worship was observed through a desire to acknowledge the divine or spiritual presence. It was noticed, like could produce like, and in those days man, or the masculine, was considered the highest product of creation. It was also noticed that the woman, or the feminine, was created as well, so both man and wo-man were linked together in thought and worshipped as being divine, for out of both came the highest type of creative thought. To show their appreciation, they desired to perpetuate the idea by symbols, so they worshipped the Phallic and the Yoni, they seeing in them the cause or creation of a divine or God-like being. *To bring out the idea better, pillars were erected, added to, modified, until the cross was accepted as representing both man and woman. All these symbols were considered sacred—symbolizing the divine in man, the God or Spirit.* You will remember I gave you different symbols to show you how these ideas or thoughts were carried out. It is not stated in Bible histories, as near as I can find, why these pillars were placed in front of the temple. They simply say the pillars were put there, without saying why or where they came from. It was simply to carry out an old idea, as the astrologers and the old masters knew, the idea of the masculine and feminine, and to show the divine, the entrance to the temple. Read between the lines, gentlemen, and you can see where this all comes in. The entrance to the temple, the holy of holies within. One pillar was on the right side, and one pillar on the left. The pillar on the right side was named Jachin, the other one was called Boaz, and they both represented the masculine and feminine. The pillar of Jachin was divided into two parts signifying

the body and soul. In the center of the pillar was a wreath finely wrought so you could not tell where the upper blended into the lower. Surmounting that pillar of Jachin, which was hollow, symbolizing that the immortal part was within. Surmounting that pillar was a wreath, several wreaths in fact, of pomegranates. The pomegranate is a fruit. The pomegranate, as you know, if you know anything about it, is plentifully supplied with seeds. It was placed there to show that the children of Israel were like the seed of the pomegranate; could not be counted for numbers. Surmounting that pillar again was a globe, showing the earth and typifying the earth as they knew it in those days. They lived on the earth and they wanted to symbolize it so they put a globe on top of the pillar. The pillar of Boaz, which stood on the other side of the entrance, we find was divided into three parts (representing the body, soul and spirit), and so arranged you could not tell where one blended with the other. Surmounting that were wreaths of lilies, signifying purity, and surmounting that again we find another globe, which depicted the heavens, showing that as it was above so it is below and vice versa. As it is within so it is without. These two pillars signify also strength and beauty, the strength of Judea. The pillar of Jachin representing strength, the pillar of Boaz beauty. Before we go into the temple we find we have three steps. We go up these steps and find that we have to go one at a time. We have to go by degrees to get where we want to be. We stop again, and we find we have still seven more steps. We go on a little bit further, finally we get inside the temple; we find we have rooms there. We also find there is an upper story with rooms in it and leading up into these rooms was a ladder with many rounds. We have to travel still further and finally get to where we want to be. These rooms were used for a storehouse of the sacred vessels and also for use of the priests, and for various other purposes. We find as we get into the holy of holies that that room was divided from another room with a veil, supposed to be white. An emblem of purity, the room was lined with gold signifying that all was pure within. It all had to be eighteen carat gold, or probably they did not know anything about eighteen carat gold in those times, but in other words it had to be pure gold. It signified that the holy of holies was absolutely pure. (Some will say eighteen carat is not *pure* gold—but so-called commercial gold, twenty-four carat being absolutely pure, and so fine cannot be

used; to be of use it is mixed with another metal, but still remains pure.) To be perfectly developed we must maintain an equilibrium on all three planes, spirit, soul and body. We must not go to extremes. We find in coming down the times that there were other temples built, Ezekiel's temple being one, and so on until we come down to Herod's time, or the time of the Christian era.

We leave Solomon's temple for a few moments and will take up the "grand man." You remember I said this temple of Solomon was built without the sound of noise, without the sound of a hammer; it was made the proper dimensions. I think there must have been unions at that time for the simple reason that they divided the twenty-four hours into three parts of eight hours each, and I think they must have used the two-foot rule there also for that was divided into twenty-four parts, signifying an hour for each part, or twenty-four hours in the day, and, divided into three, showing that the day was to be divided into three parts, eight hours to worship God, eight hours to work and eight hours for sleep and recreation. Taking ourselves we find that we are divided into three parts as well as Solomon's temple, these temples of ours. We had nothing to say about our building, about our creation; it was simply thought, and in a great many cases there is no thought attached to it; we are the result of thought it is true, but very little thought was given to us at the time we were created. This temple was built without sound or noise; we were put together, we were drawn from the forces of the earth, from the four corners. We were born some of us in one month, some in another. We were divided, we are divided according to the twelve months of the year; each section of our body affected according to the month in which we were born, each month affected according to the planet controlling at the time of birth. Man, study and know thyself. We were drawn from the four corners of the earth, or the four seasons of the year. We are divided into temperaments. There are twelve pairs of nerves in the body which control the rooms of this temple, the workings of it; how everything shall go, how everything shall be placed just so, no noise about it. Everything is put into its proper place. We have the outside shell, or wall, we have the inside; the mind and the spiritual, the holy of holies, the body, soul and spirit. We have the external pillar or pillars the same as Solomon's temple did. We have strength and beauty. We have the three steps the same as the temple, the three

virtues that go with that. We have to have faith, that is supplemented by hope and finally surmounted by love; we have to climb up as it were degree by degree until we finally get to where we want to be, until we get up to the five steps, that is the five senses. We go up still a little higher and we find that we have seven steps also. Two steps added to the five that are already there; they are reason and intuition, making seven. We find this temple is like Solomon's temple in a great many respects. We find in Solomon's temple the floor was paved with blocks. It looked like a checker board. Is not our life, the temple, the same, just like a checker board, varied? We finally come to the inside of the temple, the brain. In the rooms that surround the temple we find there are a great many rooms that correspond to the different characteristics, the different temperaments of the body and some of them are musty like some of these rooms; they are musty with impure thoughts, malice, selfishness, hatred—injustice toward our brothers. (Who is our brother?) Some are clean. They can all be clean, pure in thought. These twelve nerves that supply the twelve sections of our body can be so controlled that each section of the body, each room in the body, can be just what we wish it to be, what we will it to be, or what we *think* it to be. We are the result of thought; this temple is the result of thought. If we allow unclean things to enter our body (*i.e.*, impure food—food? tainted animal, that has unhealthy vibrations—we take its life—its blood is on our hands, and we put it in the temple), the temple is defiled; it is impure and I am afraid that instead of having pure gold in the holy of holies there will be something like brass or lead. We must learn how to transmute (using the material—or body-mixing as it were the two) these baser metals into the *pure gold* and finally reach what we want. We have to climb the ladder round by round; we must have faith; we must have hope; we must have charity or love for our fellow man. We must be pure in thought; we must have friendship; we must have love and truth. These links in the chain bind us together; one cannot exist without the other; each is dependent upon the other for strength. We find as we go along still further that these twelve nerves or disciples work and supply these bodies of ours. Solomon had the twelve tribes in the olden times. Jesus had the twelve disciples, who were masters of themselves; every one was a master, and the head, Jesus. Jesus selected twelve masters. Jesus means the flesh (that is the interpretation),

and until we can overcome this flesh by aiding the twelve disciples by thought we cannot become masters. If there is one section that is impure the balance had as well be impure, because you cannot be master until you have mastered all of the body, the twelve different sections of the body. I have given samples to-night of the effect of paying attention to the appetite, allowing the appetites to control this body or temple (*i.e.*, eating food that controls our bodies to such an extent that our brains or will-power is impaired, allowing the body [or appetite] to control the brain [or will-power] instead of vice versa). The disciples were masters also and finally they overcame, and became true masters in every sense of the word. We have to go step by step, we have to use our senses in every particular and develop ourselves degree by degree and finally we reach the pinnacle or the apex of the pyramid. A great many do not understand what the pyramid represents. There are many rooms in that pyramid that we can dispose of. (How like ourselves.) It seems hard at times to climb along life's journey, but day after day we build, add to our characters—every stone perfect, until finally, like Hiram, we look around and find the temple almost completed, we reach the apex, and as we pass over into the higher life, the temple is finished. After we have crucified and buried self we *can* become masters, the Christ (or truth) shines forth. Then comes the resurrection of the new life, the spiritual life, and as we follow that line of thought out we become transfigured as it were, and find there all the glory there is and we become masters of ourselves. Masters of ourselves in every sense of the word. I have not gone as deeply as I might into the comparison of Solomon's temple and ourselves, the "grand man," which is symbolic of that temple and is symbolic of the heavens; you find the three, the heavens, the temple and ourselves, or the heavens, the earth and ourselves. We are the trinity, three in one and one in three. As it is above so it is below, and as it is within so it is without. You can't get away from it.

The purpose of these lectures has been to give you an idea of how to take care of your bodies on the inside so that the outside will be all right. You are not responsible, as I have told you, for your being here, but you are responsible for these temples at the present time as they are, as they will be in the future and also for the new creation or the new life that you bring into this world. We speak of creation. New worlds are being created every day, and we are

responsible for those we are bringing into this world. That is what these lectures are for, to show you and to teach you how to take care of yourselves and those born in the future; if they are born under new conditions, new life, new thought permeating their brain, they in turn will likewise bring into the world their kind and so on down through eternity, making the world better and better until finally creation will derive the benefit of our doing our duty.

While here, we must eat, eat to live, why not eat those foods which will produce the best results, those foods that have the purest vibrations? Our bodies—our brains or thoughts, will be pure also. If we (fathers and mothers) are pure in thought, pure in body, it stands to reason we will produce pure children—physically, mentally and consequently pure morally.

Every one wants the best, why then don't you think right? In living this perfect life we bring forth into the outer, the temple of the living God (Jehovah), and we will be guided as were the children of Israel, "The Cloud by day and the Pillar of Fire by night."

THE MYSTIC AND THE OCCULT.

In all my researches in Occultism and Mysticism in the past I have found but two authors who have given us a clear definition of the words "Occultism" and "Mysticism." Nearly all others use the two words as though they meant the same thing. While they are truly connected with each other and while Occultism should be the first to be studied, yet, there is a great difference between the two.

In the seething changes of our mixed conditions, terms and names very often bother us. We too often make a lump sum of things which cannot be contacted. As an illustration, we have the words "Occultism" and "Mysticism." Ask a student far on the path for a definition. The answer generally is: Oh, they mean about the same thing. An Occultist or Mystic has always strange powers and can perform supernatural things. (Dr. Phelon.)

In this answer are two misstatements; one that Occult and Mystic are similar in meaning; the other that there is anything perceived by physical sense, that is supernatural. The unmanifested is superior to the manifested and limiting or supernatural. No mortal or natural man can act in a supernatural manner. So long has he been born under the law, or nature, that he must act according to the law.

Dr. Phelon, of the Hermetic Brotherhood, says: "Occult is the doing of things by laws little known, in a secret, hidden manner. An Occult student strives constantly to learn concerning matters not generally understood. The discoverers and inventors of this and other ages are of this class. So long as these students can keep their studies and results to themselves, they are Occultists. As soon as they make the world their confidant, so far they cease to be Occultists. This is true of all who act in this manner, on either the spiritual or material plane."

Occultism does not stop here, however, but leads on to the realm of religion and the deeper spiritual things. Usually it deals with these deeper subjects in a material, scientific and investigating way, and always leads the world to a better understanding of the laws that give life. It is always, except in very rare cases, the forerunner of the true Mysticism.

Edward Maitland, in his grand work, "The Story of the

New Gospel of Interpretation," one of the greatest books ever written, says: "Occultism deals with transcendental physics, and is of the intellectual, belonging to science."

There is but a slight difference in the wording in the definition of Occultism by these two great men, but the meaning is the same in both cases and shows that the minds or intuitions of all those who have passed through the true initiation is the same, and must always be thus, as such knowledge is never of the brain or intellect, but ever of the soul-intuition.

Of Mysticism Dr. Maitland says: "Mysticism deals with transcendental metaphysics, and is of the spiritual, belonging to the religions. Occultism, therefore, has for its domain the region which, lying between the body and the soul, is interior to the body but exterior to the soul; while Mysticism has for its domain the region which, comprising the soul and the spirit, is interior to the soul, and belongs to the divine."

This definition is so plain that all can understand it, and in a few words we may say that Occultism is transcendental physics, while Mysticism is transcendental metaphysics. One the science of physics, which leads up to Mysticism, while the other is the science of metaphysics which leads up to God—all.

In defining Mysticism, Dr. Phelon says: "A Mystic is one who desires to know God and His truth. He seeks first to perceive the kingdom of heaven and its righteousness, (rightness,) striving with intense desire to enter closely into the relations of the seen and unseen."

The two words of themselves show their difference, if the light of the Caballa is thrown upon them. Occult commences with desire for all knowledge, and it is twice limited by the keeping secret or hiding quality of the word. As a repository of knowledge, it seeks to quicken wisdom with the innate force of understanding.

Mystic, at its opening, presents only the silence which is golden. "In the beginning God created the heaven and the earth." Out of the silence came the vibrating sound that created. Its circumstances claim for it facility of expression to attract outer support. Clearness of perception doubles the power of ready use as a whole. At the end is the limit or sign of enclosure preventing the holiest and most sacred things of the spirit from being made a mark for the worldly-wise to carp at. There may be many Occultists, but few Mystics."

Dr. Maitland, in speaking of that which he had intuitively received, says: "The science of the mysteries can be understood only by one who has studied the physical sciences, because it is the climax and crown of all things, and must be learned last and not first. Unless thou understand the physical sciences, thou canst not comprehend the doctrine of vehicles, which is the basic doctrine of Occult science. 'If thou understood not earthly things, how shall I make thee understand heavenly things?' Wherefore, get knowledge, and be greedy of knowledge, ever more and more. It is idle for thee to seek the inner chamber until thou hast passed through the outer. This, also, is another reason why occult science cannot be unveiled to the horde. To the unlearned no truth can be demonstrated. The science of the realization of man's potential divinity;—the process, that is, of the Christ,—is the royal science. If thou would reach the king's presence chamber, there is no way save through the outer rooms and galleries of the palace."

It is a fact that in my past writings, I have used the word "Occultism" to define that which is really Mysticism, but I have been forced to do this in order to be understood as but few of those who are far advanced in the deeper and higher science know the difference for the reason that the two have never been defined except by the authors quoted and therefore it really made but very little difference whether the word "Occultism" or "Mysticism" was used. Another thing, I never wrote on metaphysical or mystical subjects unless I clearly defined what I was trying to impress on the reader and never wrote on physical sciences under the guise of Occultism.

Occultism may be successfully studied and investigated by the materialist as it is in truth but intellectual science, but Mysticism can never be thus investigated, as it is purely spiritual but gives material results. Man, in order to become a true Mystic, must forget self and think only of the things that he may do for humanity. He does not think of saving his own soul, but thinks of the saving of others and by saving others he saves his own. "He that tries to gain life shall lose it," but "He that is willing to give his life shall gain it." It is ever thus, and the true Mystic knows this only too well and follows that which he knows is true and which the materialist very often scorns.

To be a Mystic one must live a moral life, not only in acting, but in thinking and living as well. The body must be kept clean by right eating and drinking. The drunkard

and glutton can never become a Mystic.

There are those to-day who claim to be teachers of Mysticism who believe in all the fads from the deadly vaccination and filling the blood with foul and filthy matter, to the eating of raw meat and the drinking of blood. Such are the ones who, under the guise of being teachers of the grandest system of life science, are really teaching and practicing black, deadly magic in its fullest sense, and the worst of it is that they are under the impression that they are doing good to humanity, while in reality they are supplying their scholars with charts that show the direct way to a plane that is for worse than the hell that used to be taught by the church in the past.

"Seek ye *first* the kingdom of God and God's righteousness; and all these things shall be added unto you." This means all that it says and to be a Mystic, it must be obeyed. Beware of those that would make you a Mystic by teaching you a broad and easy way for a given sum of money. Initiation is of the self, ceremony does not enter into it, but morality does.

THE SOUL OF MUSIC.

Vibration.

O soul of music, thou art blest!
Thine is the Spirit's deep unrest,
The heaven-quest,
And to the rhythm of thy wings
The pulse of all creation swings.

Outbreathing with the mighty Word
That o'er primeval chaos stirred,
Thy song was heard.
And to thy lyre the power was given
To guide the planet-souls to heaven.

Thou singest in the rippling rill,
And speakest in the quiet hill;
Or softer still,
In that sweet silence where the heart
Knows naught is from its God apart.

Where earth's translated mystic hears
Tuned to the music of the spheres,
Life's smiles and tears—
'Til in that melody of peace
All seeming discords hushed cease.

But, O sweet voice, not all have won,
Thy deathless, *inner* songs that run
From sun to sun;
And through the chambers of the soul
In echoes of lost Eden roll.

Or dream that in each bosom lies
The starry drama of the skies—
Man's fall and *rise*.
For lo! the soul from Eden riven,
Through hurts of earth doth enter heaven.

O thou who from supernal fire,
Didst form thy love-vibrating lyre,
That host inspire
That knoweth not the red rose lies
Across the path to Paradise.

Yea, soul of music, on thy breast,
The rose a crimson stain hath pressed—,
Thine alkahest;
Dissolving in its essence pure
All things, to build what shall endure.

'Til from that stain transmuted glows,
With heart of truth, a golden rose,
Whose radiance flows
Upon that soul who through all tears
Hath caught the concord of the spheres.

O thou whose music nothing mars
Sing still to list'ning suns and stars
Thy rhythmic bars—
'Til every planet-thing shall be
Attuned to Him Who guideth thee.

—*Mary Jessie Micklejohn*

TEMPLE TALKS.

Concerning Faith.

1. The rapid advance in scientific knowledge has been very largely accomplished by aid of the free use of the mental faculty that we call the imagination. Following the accumulation of a vast array of facts relative to any one given subject, the next step of the investigator is to call into use all his mental powers in order to discover the hidden, or underlying meaning or principle that correlates and explains these facts.

In doing so he projects his imaginative faculties into the unknown, searching in all directions conceivable for the truth or principle that shall make understandable, the known phenomena. Theory after theory is proposed, examined and rejected, until at last, the weary search is ended and the long sought for principle is discovered.

Regarding such a consumption the late Prof. John Tyndall says: "There is no more wonderful performance of the intellect than this, and we can render no account of it. Like the scriptural 'gift of the spirit,' no man can tell whence it cometh. The passage from fact to principle is sometimes slow, sometimes rapid, but at all times a source of intellectual joy."

On the same subject I quote Prof. Ray Lankester, who says: "We boldly admit the truth of the assertion, that 'we biologists are largely occupied with speculation and hypothesis,' and we acknowledge as its most valued servant, its indispensable ally and helpmate, that faculty that we call imagination."

2. Following the line of investigation indicated in previous papers, let us institute a correspondence between the known and that which we seek to know, bearing in mind the axiom: "law on one plane does not conflict with law on any other plane," and beginning at the base and working upward, following the factors necessary to growth, and

On the physical plane we find desire, which may be described as a physical inherency which prompts the individual to search for that which will minister to his physical comfort, sustenance and growth.

On the mental plane we shall find that the individual calls in the aid of the imagination assisted by that mental discriminative power which enables him to picture out the ideals and to accept those which he deems most desirable to aid him in his mental and moral sustenance and growth.

On the spiritual plane this office is largely functioned by the spiritual faculty that we call faith; for faith embodies both desire and imaginative ideals, and, similarly, as desire is projected into the environment in search for physical food; and, as imagination is projected into the environment in search for mental and ethical food, so the spiritualized soul of man, in search for that truth which shall be as food and sustenance and which shall minister to its upward growth and progress.

The projections from the higher plane may or may not be comprehended by the capacities of the lower plane, but it is certain that the higher will fully comprehend the lower because it had to come through all the lower planes in order to reach its advanced altitude. This is the reason the "voice of the spirit" coming through the spiritually individualized soul is referred to as the final court of arbitration in matters pertaining to all decisions affecting the formation of human character. The higher self must dominate the so-called lower self, for otherwise the upward progress of the ego is seemingly impossible.

3. Correspondingly, as desire, on the physical plane, may be educated, cultivated and transformed from an erratic incoherent condition into a refined, coherent and rational state, and, as imagination on the mental plane can be trained, educated and cultivated and thus be made both serviceable and reliable, so faith can be educated and trained and thereby be brought into a reasonable and substantial condition of service for the spiritual, mental and physical progress of the individual. The degree of correctness and reliability of this function is proportional to the correctness and scope of the individual conception of the divine modes of action in manifestation, and also to a degree to which the lower faculties on the physical and mental planes are spiritualized and transformed.

4. Faith has its seat in self-confidence, which is the realization of self-contained power and ability. This self-confidence exists on the physical, mental and spiritual planes and it is the primate of courage and valor; without which there is no advancement, and self-confidence can be developed from the lower to the higher planes in the same way in which all other powers can be made to "come up higher." Self-confidence has two factors, namely: Perception, which is the rudimentary apprehension or idea, that something desirable exists in the immediate environment; and confidence, which is the conviction of the indi-

vidual that he has the power and ability to grasp and retain the thing desired.

Self-confidence is progressive and the attainment of the object sought in progress, has the effect to exalt the potency of all its concomitant factors and thus each new plane of attainment reached requires the further development of both perception and confidence. Self-confidence is faith in one's self and God-confidence is faith in God, which is only a higher degree of development of the lower potentiality, and the attainment of this degree has the effect of spiritually transforming self-confidence and all its lower attending factors into a condition of God-likeness.

5. Wherever an individualized soul has come into a recognition of the divine and honestly and sincerely desires to cultivate the divine within himself, he can always positively reckon upon the divine assistance and protection. For this reason, the human soul is an individualized portion of the divine essence, and it partakes, according to its degree of development, of the divine nature and potencies, and therefore it must be always under the divine care and protection, otherwise God would be predicated as out of harmony with, and neglectful of, Himself, which is unthinkable.

6. Faith is essential to rapid spiritual progress; for, just as physical growth could be brought to a standstill without desire and its attending factors, and just as progress in knowledge, learning and scientific attainment would be hampered and hindered without the exercise of the mental faculties led by the imagination, so spiritual knowledge and progress would be crippled and retarded without faith.

The office of faith is to take the higher potentialities of the known lower display of forces, and carry them up into a higher field for use and development. It must, by the light of the past and the present, boldly and confidently walk into the future; for faith is the emotional equivalent of that inherent individualized power that enables us to advance.

Faith co-operates with the will and back of will stands desire. On the higher plane spiritualized desire partakes of that divine potency which gives correct intuitive guidance and the act of trusting to this guidance in a new and unknown field, is of itself an act of faith.

7. There is reasonable ground for the assumption that faith is a factor or potentiality of universal consciousness. Viewed in this light it may be compared to a "window" or

sense opening through which the soul can inductively cognize a truth which is hidden or veiled in the environment; that it can sense there is something desirable behind the veil, therefore, faith may be classed as one of the prehensory powers of the soul, whereby it detects the presence of truth before the more slow going intellect can apprehend and grasp it.

Faith precedes the understanding and gathers material for the understanding to digest and make ready for assimilation. As the physical hand gathers food for the body, so faith may be likened to the spiritual hand that gathers food for the soul.

8. Faith as a factor of spiritual growth must be distinguished from credulity. Faith is open eyed and active, a vital living factor of spiritual life. Faith searches out the ideals pertaining to the higher life, the understanding interprets the living truth veiled in these ideals and the soul assimilates into its active, progressive, practical life the living truth thus apprehended, and spiritual growth and spiritual progress of the individualized divine man is the result. Thus we are saved by faith.

The mere intellectual assent to a dogmatic statement, a creed or a formula, is not an act of saving faith; although it may be to some an aid to the conception of higher and better views of personal duty.

With fraternal greetings,

SOLARIUS.

THE FOUR MISFORTUNES.

JOHN G. SAXE.

A pious Rabbi, forced by heathen hate,
To quit the boundaries of his native land,
Wandered abroad, submissive to his fate,
Through pathless woods and wastes of burning sand.

A patient ass, to bear him in his flight,
A dog, to guard him from the robber's stealth,
A lamp, by which to read the law at night,—
Was all the pilgrim's store of worldly wealth.

At set of sun he reached a little town,
And asked for shelter and a crumb of food;
But every face repelled him with a frown,
And so he sought a lodging in the wood.

"'Tis very hard," the weary traveler said,
"And most inhospitable, I protest,
To send me fasting to this forest bed;
But God is good, and means it for the best!"

He lit his lamp to read the sacred law,
Before he spread his mantle for the night;
But the wind rising with a sudden flaw,
He read no more,—the gust put out the light.

"'Tis strange," he said, "'tis very strange, indeed,
That ere I lay me down to take my rest,
A chapter of the law I may not read,—
But God is good, and all is for the best."

With these consoling words the Rabbi tries
To sleep,—his head reposing on a log,—
But, ere he fairly shut his drowsy eyes,
A wolf came up and killed his faithful dog.

"What new calamity is this?" he cried;
"My honest dog—a friend who stood the test
When others failed—lies murdered at my side!
Well,—God is good, and means it for the best."

Scarce had the Rabbi spoken, when, alas!—
As if, at once, to crown his wretched lot,
A hungry lion pounced upon the ass,
And killed the faithful donkey on the spot.

"Alas!—alas!" the weeping Rabbi said,
"Misfortune haunts me like a hateful guest;
My dog is gone, and now my ass is dead,—
Well, God is good, and all is for the best."

At dawn of day, imploring heavenly grace,
Once more he sought the town, but all in vain;
A band of robbers had despoiled the place,
And all the churlish citizens were slain.

"Now God be praised!" the grateful Rabbi cried,
"If I had tarried in the town to rest,
I too, with these poor villagers had died,—
Sure, God is good, and all is for the best!"

"Had not the saucy wind put out my lamp,
By which the sacred law I would have read,
The light had shown the robbers to my camp,
And here the villains would have left me dead.

"Had not my faithful animals been slain,
Their noise, no doubt, had drawn the robbers near,
And so their master, it is very plain,
Instead of them, had fallen murdered here.

"Full well I see that this hath happened so
To put my faith and patience to the test;
Thanks to His name! for now I surely know
That God is good, and all is for the best!"

BOOK REVIEW.

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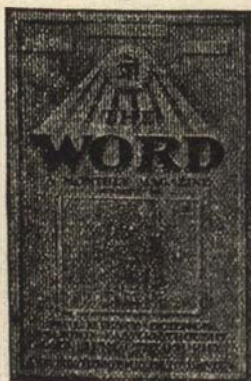
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