

"The Rosicrucian Brotherhood"

"THE INITIATES"

A Rosicrucian Magazine

Vol. 2.

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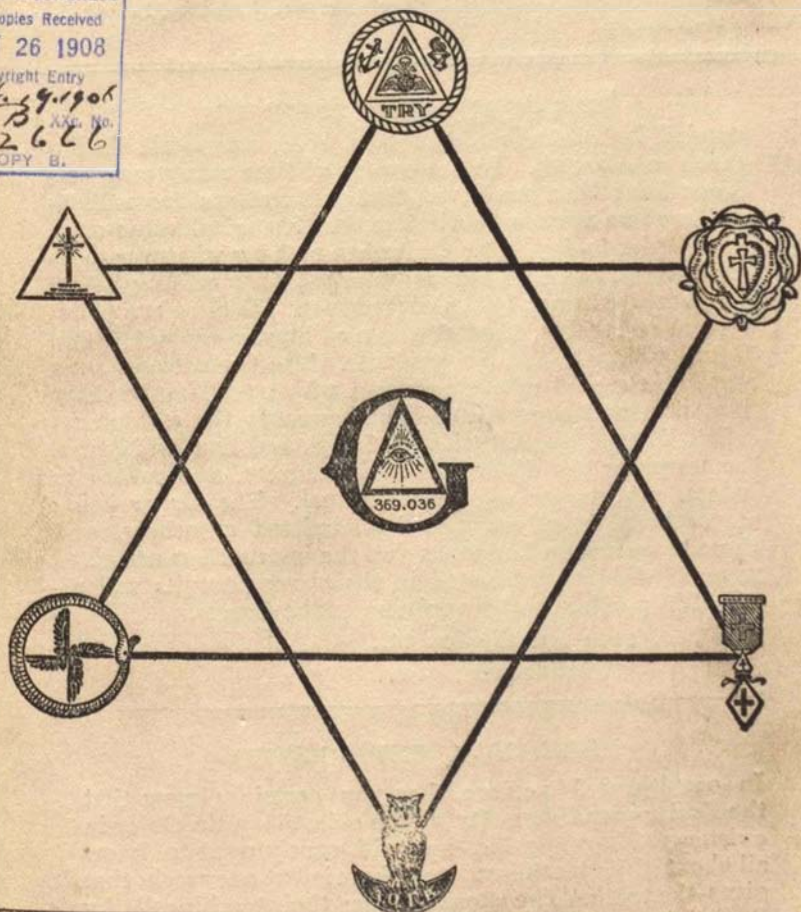
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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

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THE ORDER OF ILLUMINATI.

Founded by Adam Weishaupt in 1776, has established a branch in America. In the course of time many reorganizations have been made, so that publications from 1784-1786 have no more authoritative, but historical value only, to the Order to-day. The Order has nothing whatever to do with politics, and does not interfere with any existing forms of government or religious confessions. Its aims are philosophical researches, improvements of human character, and mutual assistance in ideal pursuits. The Order possesses a systematic course of instructions, which tends to destroy fanaticism and superstition, but warrants the attainment of Self-Knowledge, Knowledge of God, and Human Nature. The members are distinguished in degrees, and united in Lodges, etc., under established ritual. The Order being international, members may be admitted anywhere, and where there are no Lodges as yet, the instructions are given by mail. Parties interested in the above pursuits will receive full particulars by applying to the Custos.

1227 Huntingdon St.,
Philadelphia, Pa.

ARE YOU INTERESTED

In occultism? If you are, then you certainly know that the Rosicrucian Fraternity is the oldest Mystic Order in existence. Knowing this, you will surely want to know all about it, its teachings, etc. There is but one work that gives the truth, "The Rosicrucians; their teachings" by R. Swinburne Clymer. Regular Price \$5.00 Special \$3.00.

THE PHILOSOPHICAL PUBLISHING CO.,
Allentown, Pa.



TO MEMBERS OF
MILITIA CRUCIFERA EVANGELICA.

At the convocation of the Order held in August, it has been decided upon that:

The terms for joining the Order should be in the future as in the past. That is, that each one who obtains a copy of the book "Militia Crucifera Evangelica," and takes the necessary obligation, will be admitted into the Order without any extra charge.

It is also found necessary that the vaults where the secret records, manuscripts, etc., are kept should be completely overhauled. This has not been done for a long time, and they are no longer rain and fire-proof. It is absolutely necessary that they should be, for the letters, obligations, etc., that are kept in these vaults are too valuable to be lost or ruined.

Besides this, there are a large number of the most important manuscripts that have never been sent to this country, because it was considered unsafe to do so, not having the proper place. As soon as we have, the members who hold them will be only too pleased to forward them to us.

As headquarters have borne all the expense these several years, paid for all printing, typewriting, correspondence, in fact, kept up the whole expense, it is impossible that they should repair these vaults also, and it has therefore been

decided that while membership will still continue to be free, a fee of \$1.00 for dues should be charged each and every member.

We would, therefore, request that each member who has the good of the Order at heart, as each true Brother and Sister must naturally have, shall at once remit these dues to us. There will only be this \$1.00 dues per year, and in return for this each member can receive the absent treatment, etc., as in the past. Absolutely no fee is charged for all this; all that is requested is the \$1.00 per year dues, so as to keep up the work. Postage, these few years, alone has been an item of several hundred dollars.

Naturally there are those who will not wish to pay these small dues and we, therefore, request in all kindness, that such as can afford it shall forward such amounts extra to help the work as they can afford. It will be a great pleasure for us to keep up the great work, but it is impossible for headquarters to do all the work, all the correspondence, and then pay all expenses besides.

If you wish to be in good standing with the Order please forward your fees at an early date. Many of the manuscripts we hope to publish in the magazine in the near future, and it is therefore to your interest to be with us.

A copy of this magazine will be mailed to each and every member, so that all will see this notice.

Please make all dues payable to the Philosophical Publishing Co., who will at once turn same over to the proper parties.

THE SECRETARY.

FRATERNITY "SONS OF OSIRIS."

The Supreme Temple in convocation assembled, has re-adopted the name "Fraternity Sons of Osiris" as being more in harmony with the objects and teachings of the Order. The name A. O. F. B., while having served its purpose well, will be laid aside.

The Fraternity will again resume much of the complete secrecy as before, especially is this so with regard to the secret school of the Order which shall furnish the candidate the inner work of personal training.

The greatness of our Fraternity in the past wholly depended upon the greatness of its individual members, upon their powers as more than ordinary men and women, not as members of the Order, but as individuals. So must it again be in the future, as publicity exposes many of our grandest and noblest members to unnecessary risks, because of the malice and evil doings of evil destined organizations. Thus has decreed the first American convocation of the Fraternity. So must it be henceforth.

Those who have entered the outer work may now enter the inner by application and complying with the requirements of the same, though to these it is nowise compulsory, except that the desire to develop and understand should be their guiding star.

As to our origin, no exact history exists as to when the Order was founded. Some say by the priests of Heliopolis, others by the Aryan tribes. Again there are in the Fraternity (in the Outer Courts) those who claim that the Order has come from the greatest of Esoteric priests—Thoth (Hermes Trismegistus). Again others in the western world claim that it was founded by none other than Jesus, the Initiate (see the book "The Son of Man"). This, however, does not alter the truths, as truth, as such, is unalterable. Each prophet or messiah has uttered the same truths that we hold dear. Thus none of them can claim originality, even though different words were employed to express the same truths. We of the Supreme Temple say that the

Fraternity, like truth, has always been and will always be, though its members may add to its ritual or subtract from it, yet the truth of its inner work *must* ever remain the same.

This Fraternity appeals to those who have outgrown mere organizations and realize that their advancement depends upon their own efforts now as much as it did when they first learnt their alphabets in school, though the Fraternity teaches those who make effort to learn, yet each must himself bring out of himself the greater truths.

This Fraternity has no connections whatever with any other body, yet frequently joins hands and assists others to accomplish the good they have set out to accomplish, and therefore we are not at enmity with any other body that may be interested in the welfare of the human family. Those who desire the higher thought and vibration, will be attracted to us and will remain true to the higher self. Such as belong to the mere curiosity seekers will never care for more than the teachings of the lower degrees, others again will cling to us as particles of iron cling to the magnet. These are the souls that have made the Fraternity a name to sound with an echo down the corridors of time.

The Fraternity as a whole enables New Thought, Theosophy. Practical Christianity and Spiritualism to meet upon one common level where all "know as they are known," with both the benefit of Ancient Egyptian training in so far as it is consistent with this age, and the Outer Court which is a benevolent, charitable and protective body, and in this combining the whole in one great central shrine at whose altar all bow in reverence to the Highest.

Yours in Virtue, Piety and Immortality,

G. RICHARD HILLEGASS,
Richland Center, Pa.

THE AMERICAN MASONIC FEDERATION.

From "The Universal Free Mason."

The "*American Masonic Federation*" is a practical protest against the illiberal, intolerant and unmasonic spirit manifested by and characteristic of, that branch of Masonry erroneously called the York Rite. The name "*American Rite*" is a rechristening of what was formerly known in the United States as the "*York Rite*," and the new name is now almost universally adopted in the United States for the purpose, if possible, of making that Rite more exclusive and dominant, without regard to Masonic Light and History. This Rite had its inception in America, whether known as the York Rite, or the American Rite, and is practiced by Freemasons in sections of the United States, and nowhere else.

Protests have, at various times in the past, been made in several of the States by the more liberal and broad-minded brethren of this Rite, against the narrow, exclusive and bigoted conduct of their conferers, and receiving no assurance of consideration, of their complaints or desires, have seceded and established rival Grand Lodges. As these Grand Bodies were, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the alleged evil, against which they were warring. These schismatic "*York Rite*" Lodges have been unable to gain any foreign recognition, and thus became and still are, a law unto themselves, measurably, unknown, unhonored and unsung. They have failed to grow and increase, and while a number of them still exist, and appear to follow the even tenor of their way, as a protecting and fostering element, Masonically, they are a failure.

But very few of the founders of the American Masonic Federation ever owed allegiance to the York Rite. The majority of the officers received their Masonic Light under other auspices, and having once drank at the pure spring of *Universal* Masonry, the un-American, un-Masonic, and selfish doctrines of the sectional Masonry, known as the York, or American Rite, has never appealed to them. In this condition of mind, and realizing that a non-affiliating Mason was losing the very light that he had striven to obtain and to retain, which required that he mingle with his kind, and assume the responsibilities, and share the

pleasures of Masonic intercourse, they sought and found, a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with full protection of the law, both civil and Masonic, which said aggregation could, without let or hindrance, carry on their Masonic labors, in accordance with Ancient Landmarks, and the tenets of Universal Masonry. Masonry that is not universal, is useless and worthless, except in the narrow section, to which it is indigenous. Masonry throughout the world is united into one family, with the sole exception of the adherents of the State Grand Lodges in the United States of America. With this end in view, and to carry out its purposes, the founders of the American Masonic Federation applied to the Supreme Council of Louisiana, 33d degree Ancient and Accepted Scottish Rite, and by that body was given authority on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A.: A.: S.: R.: symbolic from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Jos. N. Cheri, 33d degree M.: P.: G.: C.:, who appointed Ill. Bro. Batthew McB. Thomson, representative of the said Supreme Council, he being the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies. The following is the charter:

T. T. G. O. T. G. A. O. T. U. Peace, Tolerance, Concord.
Liberty, Fraternity, Equality:

To All Masons of Whatever Grade or Rite, to Whose Knowledge These Presents May Come, Greeting, in the Name of God Everlasting:

Know, that as representative of the Supreme Council of Louisiana 33d degree, A.: A.: S.: R.: clothed with full power, I do hereby grant unto the Ill.:BB 33d degree of Universal Council and Consistory "A" in the valley of Idaho, and holding of the "Grand Council of Rites of Scotland," power and authority to form themselves into a Grand Lodge Symbolic, A.: A.: S.: R.: to be known as the Grand Lodge "Inter-Montana," with power to do all things lawful to be done by a Symbolic Grand Lodge of the Rite, and having jurisdiction over the Rocky Mountain and

Pacific States, with the Ill. BB. Matthew McB. Thomson, M.: W.: G.: F.:; C. P. Christiansen, R.: W.: G.: S.: W.:; W. Provol, R.: W.: J.: G.: W.: J. H. Provol, Grand Orator; J. W. Langford, R.: W.: G.: Sec.; Robert S. Spence, R.: W.: G.: Treasurer; A. Kohen, Tyler thereof, until their successors shall be elected and installed.

As witness my hand and seal this 21st day of the month, Tebet, answering to the 9th day of January, A. H. 5667, A. D. 1907.

(Seal)

M. McB. THOMSON.

Representative of the G. C. of Louisiana.

The Grand Lodge Inter-Montana, thus regularly formed, according to the laws of the A.: A.: S.: R.: resolved to take steps to enroll all Scottish Rite Masons in the United States, in one Federation, they themselves being the first member thereof, on the 30th day of March, 1907, the Grand Lodge of Illinois A. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath de fideli, to the A. A. S. R. on April 5th, 1907, five Lodges in the City of Boston, which had previously worked the Rite of Memphis, were healed, took the oath fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation, this was subsequently granted, and was installed on May 11, 1907, under the title of the Grand Lodge of New England, A. A. S. R., by the president of the Federation, Matthew McB. Thomson, assisted by the Ill. BB. Harry Good, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

On the 31st day of August, 1907, the American Masonic Federation was incorporated under the laws of the State of Idaho, the M. W. G. M., R. W. G. S. W., and R. W. G. Secretary of the Grand Lodge Inter-Montana, being the incorporators. The Grand Lodge Inter-Montana then gave the following charter to the American Federation:

T. T. G. O. T. G. A. O. T. U. Peace, Tolerance, Concord.
Liberty, Equality, Fraternity:

Unto All Regular Masons of Whatsoever Rite or Grade,
Greeting, in the Name of God Everlasting:

Know ye that the Grand Lodge "Inter-Montana" A.: A.: S.: R.: Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

As witness our hands, and the seal of our Grand Lodge, this 21st day of Elool, answering to the 31st day of August, A. H. 5667, A. D. 1907.

(Seal)

M. McB. THOMSON,
M.: W.: G.: M.:

I. W. LANGFORD,
M.: W.: G.: Sec.

Since then, in spite of all opposition, misrepresentation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Lodges in sixteen states, and on the Atlantic and Pacific Coasts. It is already recognized as a Regular Masonic Power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of the Universal Masonry it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles, and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother, and depend upon his Honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of BB, who sought and found the Great Master. So mote it be.

PROCLAMATION.

T.: T.: G.: O.: T.: G.: A.: O.: T.: U.:

To the Sovereign Powers Governing Universal Masonry
Throughout the World, Greeting

Worshipful, Venerable and Very Dear BB.:—In informing you, officially, of the organization of the *American Masonic Federation*, A.: A.: S.: R.: we are but performing an ordinary Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We, therefore, in a brief way, place you in possession of facts, which formed the foundation for our action.

As you are no doubt aware the "York Rite" has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become, that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the tyler, it has been through sufferance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried. In adversity he is refused Masonic aid, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain, is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European and South American Masonic powers, who practice the Scottish Rite, they are classed as irregular and their members generally denied admittance to the Lodges, while in some instances they are admitted in one State and denied in others. In every "York Rite" Lodge a race test is applied and in some States a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons, in the United States, at 300,000, a very great many of whom stand well in the countries where they were made, and in view of

the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania, and the Grand Orients of France and Spain, at different times, granted charters to work in the United States. The Lodges thus organized, were branded by the "York Rite" as clandestine and irregular, and refused to recognize their members as Masons, and BB. working under separate constitutions, though of the "York Rite" were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, they deemed it advisable to form a National organization, which, by the presentation of a united front, and a determined effort, they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry" *The American Masonic Federation*, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

And, now, BB., having explained to you our position, our aims and objects, and the difficulties and opposition with which we have to contend, we appeal to you for aid and assistance in our struggle for right and justice against tyranny and oppression, and in our efforts to spread the benign and elevating teachings of "Universal Masonry." This you can best do by granting us Fraternal recognition and exchanging representatives with us. This will strengthen us by encouragement to our friends and discouragement to the enemies of "Universal Masonry."

Trusting that due and careful consideration will be given us in this regard, and our desires granted, we salute you B.: T.: N.: K.: T.: T.: E.: O.: and extend to you the fraternal embrace, in behalf of the *American Masonic Federation*.

(Seal)

M. McB. THOMSON, 33d degree,
Montpelier, Idaho,
President-General.

(Seal)

ROBERT S. SPENCE, 33d degree,
Evanston, Wyoming,
Grand Secretary-General.

(Seal)

HERBERT P. JEFFERSON, 33d degree,
Boston, Massachusetts,
Grand Treasurer-General.

ARTICLES OF INCORPORATION.

Be It Known, That we, the undersigned corporators, do hereby associate ourselves together and form a corporation under Chapter I of Title IV, and Chapter VIII, Title IV, and the act known as House Bill No. 140, approved on the 6th day of March, 1905, and contained on pages 161 to 166, Sessions Laws of 1905, Revised Statutes of Idaho, and acts amendatory thereto, and adopt the following Articles of Incorporation:

PREAMBLE.

The association of the American Masonic Federation hereby affirms that there is not a legal body known as the American Masonic Federation in the United States of America. This association is composed of Grand Lodges and its constituent Lodges and members.

Therefore, this Association of the American Masonic Federation is organized for the express purpose of establishing Lodges of, and practicing the rites, ceremonies, usages and customs of "the Ancient and Accepted Scottish Rite of Free Masons," as generally practiced in Europe and America at the present time. The specific Masonic authority vested in the Association is derived from and founded upon "the Scottish Rite" of Freemasonry. Guided by these principles and governed by the following Articles of Incorporation, and By-Laws in support thereof, we hope to be worthy followers of "the Ancient and Accepted Scottish Rite of Freemasonry."

ARTICLE I.

The name of this corporation is the American Masonic Federation.

ARTICLE II.

The purpose for which this corporation is formed, and its chief objects and business, shall be to dispense charity to its members, to promote harmony, peace and brotherly love between Freemasons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the

same, to establish, govern and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. A. S. Rite exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons; and by its said incorporate name to have and use a common seal, which may be altered or amended at the pleasure of the corporation, and to make by-laws for the government of said corporation, and to elect and install officers, and to take, and receive, hold, convey, mortgage, or assign all such real estate and personal property as may be necessary for the purposes and conduct of said corporation; and to universalize Masonic Rites by affiliation.

ARTICLE III.

The place where its principal business is to be transacted is Montpelier, Idaho, and, outside of Idaho, such place as the Board of Directors or Trustee may designate, where meetings of Directors or Trustees, and of the Executive Committee may be held.

ARTICLE IV.

The term for which this Corporation is to exist is fifty years.

ARTICLE V.

The members of its Directors or Trustees shall be seven, and the manner and method of their election shall be by ballot, and the term of office shall be three years from the date of their election and qualification, and the following shall be elected at the first meeting of the Directors or Trustees, viz.: A President, four Vice-Presidents, a Secretary and a Treasurer, who shall hold their respective offices until their successors are duly elected and qualified.

In witness whereof we hereunto affix our signatures this 31st day of August, 1907.

C. P. CHRISTIANSEN, (Seal).

M. McB. THOMSON, (Seal).

J. W. LANGFORD, (Seal).

State of Idaho,

County of Oneida, ss.

Before me, D. C. McDougall, a Notary Public in and for the County and State aforesaid, on this day personally appeared C. P. Christiansen, known to me to be the same person who signed the foregoing instrument, and acknowledged to me that he executed the same for the uses and purposes therein mentioned.

Given under my hand and seal of office this 31st day of August, 1907.

My commission expires July, 1911.

(Seal)

D. C. McDOUGALL,
Notary Public.

State of Idaho,

County of Bear Lake, ss.

Before me, George E. Marks, a Notary Public in and for the County and State aforesaid, on this day personally appeared M. McB. Thomson and J. W. Langford, known to me to be the same persons who signed the foregoing instrument and acknowledged to me that they executed the same for the uses and purposes therein mentioned.

Given under my hand and seal of office this 9th day of September, 1907.

My commission expires October 30, 1909.

(Seal)

GEORGE E. MARKS,
Notary Public.

ENDORSED.

State of Idaho,

County of Bear Lake, ss.

I, W. R. Holmes, Clerk of the District Court of the Fifth Judicial District of Idaho, in and for Bear Lake County, do hereby certify that the within and foregoing is a full, true and correct copy of the Original Articles of Incorporation of the American Masonic Federation filed in my office this 9th day of September, 1907.

In Witness Whereof, I have hereunto set my hand and the official seal of said court at Paris, Idaho, this 9th day of September, 1907.

(Seal)

W. R. HOLMES, Clerk.
By.....Deputy.CERTIFIED COPY OF ARTICLES OF INCORPORATION, AMERICAN
MASONIC FEDERATION.Department of State,
Secretary's Office.Filed this 21st day of September, 1907, at 10 o'clock a.m.,
and recorded in Book "W" of Dom. Corpn's, at page 296,
Records of the State of Idaho.ROBERT LANSDON,
Secretary of State.

ANCIENT MYSTIC ORIENTAL MASONS.

The "Supreme Grand Lodge of the Universe, Ancient Mystic Oriental Masons," is now admitted as a member of the American Masonic Federation. Arrangements will be at once completed so that all Master Masons of the Order can secure certificates of membership from the Federation. All those of the higher degrees will be able to get the certificates from the Grand Lodge of Mystic Masons.

All arrangements will also be made so that all members of the above body can visit any of the lodges of the Federation and such other lodges with which they are in harmonious relations, which includes both the Grand Orient of Spain and France and most foreign bodies. All members holding certificates from the Federation will also be allowed to visit all Mystic Masonic Lodges.

Further information will be given in due time by the proper officers.

HERMETIC BROTHERHOOD.

CONCERNING A NEW STATEMENT OF THEOLOGY.

AXIOM.—For any one to be right, he must be in harmony with the divine mode of action, on his plane of consciousness.

1. The student should be very careful to search out the meaning of words as used in the discussion of any line of thought, and especially does this apply to studies connected with the exposition of science and philosophy, as distinctions are closely drawn and words are carefully selected to be used in their exact sense, so that they may clearly express definite ideas.

The word "axiom" means, "a self-evident and necessary truth," . . . "a proposition which, of necessity, must be taken for granted."

2. All systems of philosophy are predicted on certain fundamental statements of fact, or supposed fact. In the construction of the system these statements may be likened to the foundations on which a superstructure is to be erected.

The student should therefore thoroughly and exhaustively analyze these primary statements. He should subject them to all tests within his power and should apply to them all known methods of research in order to ascertain their reliability and correctness; for it is evident that any error in the basic condition will impair the system in direct proportion to its deviation from an absolute standard of correctness.

The question then at once presents itself. Is this statement axiomatic? Is it a self-evident truth? Does your mental and emotional consciousness harmoniously recognize and consent to this statement? Is it true to you now, without debate?

Your careful analysis of this question is vital to your progress in correct thinking, for there is probably nothing in all this conscious universe as important to a spiritually self-conscious entity as a correct statement of spiritual truth, for that which is true for to-day is of necessity true for all time and is therefore an unfailing guide to future progress.

The Master says, that "a house built on solid foundations shall stand." Look well, therefore, to this statement. Ask yourself the question: Is it true to you, to-day, that **any**,

one individual that is in harmony with the divine mode of action is, and must be, in a state of rightness?

3. Rightness must be considered in its dual aspect; that is, rightness as it "subsists" in its omniscient, infinite and divine aspect, and rightness as it "exists" in finite manifestation.

It is evident that absolute rightness must be complete and entire. There can, of necessity, be no failure—no weak condition—no flaw or blemish in its operation; otherwise there would be incompleteness and want of wisdom in the character of the *All-Wise*, which is unthinkable.

It follows, that as rightness is an attribute of the divine character, and therefore a factor in the divine mode of action, a principle and a part of the actuating power behind the action itself; the action must, of itself, be absolutely right and all co-relative finite action in harmony therewith, must be *relatively* right.

Furthermore, there cannot be two standards of rightness; one for God himself, and one for God's created and objective universe, and therefore rightness *as we understand it* must be in relative harmony with rightness *as God understands it*. The difference being in degree and not in kind. Infinite rightness "*subsists*" as a factor of Omniscience; it is an eternal principle, an attribute of the divine character.

In manifestation rightness "*exists*" in the nature of all things manifested. All modes of divine action bear fruit in rightness; otherwise this wonderful universe would be a chaos of mismanagement.

4. The divine mode of action being absolutely right, may we not be able to comprehend what rightness is, provided we can correctly comprehend and interpret, this mode of action? And that being granted, may we not be able to come into harmony with these modes of action and thus appropriately place ourselves in a condition of rightness? And, furthermore, does it not seem to be the rational and proper way to acquire a knowledge of God's rightness by undertaking an earnest and diligent investigation of his modes of action *as manifested in our environment*?

5. The acquisition and tabulation of the facts connected with the study of the phenomena of the divine mode of action as realized in the manifest universe is called "science," and the acquisition and tabulation of discoveries of the spiritual ethics contained as principles in

the same modes of action and the application of these principles to the spiritual evolution of the individual is called "religion," and the systematic tabulation of these spiritual principles into an orderly and rational statement is called "theology" or God-knowledge. Science, in the generally accepted understanding of the term, is "*exoteric*," and pertains to the knowledge and understanding of the phenomena of manifestation; while religion is "*essoteric*" and pertains to that knowledge and understanding that leads to an interior and spiritual unfoldment. *Both are phases of the unfoldment of man's knowledge of rightness.* Exoteric, for the satisfaction of the understanding *and as a foundation* for a knowledge of interior and hidden principles; and essoteric for the harmonizing of the individual soul with the divine.

In a universe of rightness, wherein harmony subsists, there can be no conflict between these two. The procession of truth is from one source and from one only. Religion and science are handmaidens and children of *the one*. This is no assumption. This is an inherent fact, "in the nature of things."

6. In the consideration of this topic as applied to the individual there are two things that must be carefully borne in mind, i. e., the mental as distinguished from the emotional condition of the individual.

The nature dominated by reason as distinguished from the nature dominated by feeling. Science makes its demands more particularly upon the mental consciousness. Religion appeals to both, but more particularly to the emotional. The harmony between religion and science depends upon a correct comprehension of the divine mode of action, both by the mental and the emotional consciousness; both by the head and the heart, and therefore the individual must come into a condition of harmony *with his own dual nature* before he can fully and correctly come into full harmony with the dual expression of the one reality.

7. There is an axiom handed down to us by the ancient mystics which reads as follows: "There is one law and He that worketh is *One*."

This is a universe of reason, of sanity, and of harmony; a moment's pause and reflection will force the conclusion that this statement is, and must be true. The law of gravitation that Newton discovered by observing the fall of an apple pertains throughout all space. Huxley says, that

"any law, or mode of action that is true to-day is true for all time."

The skilled astronomer can place his instrument to-day, and at a given time in the future he will tell you the hour, moment and second that a named star will cross its centre line. There is one law!

The divine mode of action as it pertains to physical growth, does not contradict the divine mode of action as it pertains to spiritual growth.

The narrative of physical growth is the allegory that contains the unfolding of the story of spiritual growth.

Material science is the "container" or matrix, out of which we get the understanding that enables us to state the science of theology.

The "temple not made with hands, eternal in the heavens," has for its foundation stones the hard and immutable facts of materiality.

The law that pertains to the physical plane is the same law, unfolded, developed and spiritualized, that pertains to the mental, moral and spiritual planes, or states of consciousness, and the mode, method and process of growth from the lower to the higher is *correspondingly the same*.

If the interpretation of the law of physical growth is correctly stated by what we call the "law of evolution," then in order to correctly understand the law of spiritual growth we *must observe the same law* unfolded, developed and spiritualized as it works upon the higher plane; for law on one plane of consciousness does not conflict with law on any other plane of consciousness.

No religion or theology can be correctly formulated that does not fully harmonize with the facts that interpret the divine modes of action on *all planes of existence*.

8. If it is true that rightness consists in being in a condition of harmony with the divine modes of action, it necessarily follows:

That anything that is not in such a condition of harmony is not in a condition of rightness; and it also follows, that this condition of unrightness is proportional to its degree of divergence from the divine mode of action.

If the first condition is one of truth the second condition is one of error and it is self-evident that this condition of error can be eliminated or corrected by any action that will restore the harmony. To illustrate: You can strike wrong notes upon a musical instrument and a discord

will be the result, but you can correct that discord by striking the right notes and thus effect a restoration of harmony. Your *mentality* informs you which notes are incorrect and your *emotions co-operating with your will* impel you to make the correction. Thus *by your own act* and choice you place yourself in a condition of harmony.

9. Two sets of factors may be considered in this connection:

Rightness as distinguished from wrongness.

Harmony as distinguished from discord.

Truth as distinguished from error.

The first set of factors, i. e., rightness, harmony and truth, derive their positive and fixed character by reason of their being in harmony with the divine mode of action.

The second set of factors, i. e., wrongness, discord and error, derive their descriptive condition by reason of their being divergent from such a condition of harmony and their comparative condition is to be measured by their degree of divergence.

This second set of factors also has the dual aspect. Error may occur through ignorance, or it may be instituted by willful intention.

Whenever a willful divergence from the divine mode of action is instituted by a spiritually self-conscious entity, such a divergence is called "sin" and deliberate repetition of such action tends to increase the degree of divergence, consequently an individual can "grow" less harmonious or more harmonious with the divine mode of action as he may choose; His condition of harmony or inharmony depends primarily upon himself. *He makes his own character by his own acts and choices.*

Spiritual individualization is only attained by the exercise of the conscious free will of the individual, and in order to succeed in its attainment each one must be free to direct, guide and control his own growth.

One cannot "grow" his neighbor, but one can help him to grow by extending the divine harmony into his neighbor's environment.

This is the reason why the Master inculcated the broadest charity of thought and action. *Charity has a reflex action.*

Similarly as the physical body grows strong and healthy by a proper choice of harmonious food, so the spiritual character grows strong, healthy and permanent by its choices of harmonious actions. Its permanence being as-

sured by the constantly added portions of the divine spirit which it receives and *individualizes* through and by means of these spiritual choices.

The mystery of life manifest is the allegory of the mystery of life unmanifest.

10. Proper food for moral and spiritual growth must have dual characteristics that will provide for the requirements of an entity having a dual nature. The individual having the aspect of both mentality and emotions, it follows, that food proper for uniform growth should be able to provide pabulum for growth in both directions. This is the reason why theology and religion should go hand in hand.

The emotional nature may be satisfied with the effect produced by the influx of spiritual food, but the mental nature constantly calls out, Why is this? Explain its reasons? Satisfy my understanding.

The mistakes and extravagancies of so-called religious fanatics are explained by this statement. The spiritual growth of the fanatic has not been uniform and possibly, not correct. The feelings, the emotional nature has been over-excited and reason and sanity has been neglected or suppressed.

11. If natural law and spiritual law are hand maidens, so, in like manner should reason and emotion walk lovingly side by side, for the preponderance of either factor *will cause a distortion* of the presentation of spiritual truth.

I would therefore ask you to consider these statements very carefully and deliberately. I would have you become real students by the careful examination of every statement and with profound deliberation, by yourself and for yourself, having the sole object in view of determining whether these preliminary postulates are really correct and true.

Avoid prejudice and endeavor to bring, for yourself, by yourself and with yourself, reason and emotion into harmony. Become a "*free thinker*" in the truest and most God-like sense of the word.

12. Reason has been described as cold and, to some natures, unattractive but always held firmly in mind that justice, rightness and wholeness *exist* in the universe because *the one* is pure reason and that reason (omniscience) is only an attribute of one "*subsistence*," whose very nature and expression is harmony and love.

When you come into the full understanding; when you come to know and feel that *wisdom and love are one*, then will many things be made plain that are now seemingly obscure; then may you say:

“My ways shall be thy ways and thy ways shall be my ways; peace cometh with understanding.”
With fraternal greetings,

SOLARIUS.

HERMETIC BROTHERHOOD.

CONCERNING A NEW STATEMENT OF THEOLOGY.

AXIOM.—*For any one to be right he must be in harmony with the divine mode of action, on his plane of consciousness.*

13. Let us next take into consideration the second, or modifying clause of this statement, viz, “on his plane of consciousness.”

Men are not equal in all their capacities and capabilities; some are highly developed along certain lines and at the same time are woefully lacking in other directions. It is a rare thing to find a person that possesses an even and well balanced development in all dimensions.

Different conditions of growth, development and environment account for many of these differences. *My* personal condition of consciousness embraces cognizance of a varied number of phenomenal contacts with *my* personal environment. *Your* personal condition of consciousness is the result of an indefinite number of contacts with *your* personal environment. Your environment and mine are different; our states of consciousness are therefore dif-

ferent.

In a general way, and to make a statement embracing the full scope of the subject, it may be said, that

The conscious position of any organism in the scale of existence depends upon the degree to which it has become master of the total environment with which it is possible for any organism to come into the life relation.

14. You see, therefore, that it is almost impossible and certainly highly improbable, for any two individuals to be found that are exactly alike in their position in the scale of conscious development. There may be many that are closely approximate in their degree of development, at the same time there are others, just as honest, just as sincere and just as truly on the road of upward progress, who are widely divergent.

This is the reason why there exists a necessity for sects and parties having partly diverse standards of religious belief.

Men are Catholics, Protestants, Mohamedans or Buddhists simply because they come together on planes of consciousness that give them a community of belief in certain formulas of doctrine.

Sects in religion and systems in theology are necessary because there are classes of individuals that need spiritual food of different attenuations and of varied quality and quantity.

Spiritual progress does not demand the destruction of these sects and systems, but it does demand such a liberalization of the standards of belief that the growing soul may not be bound and fettered by formulas that it has outgrown. The progressive soul must be permitted the utmost freedom to rise higher and higher in understanding and comprehension and it must be given the fullest opportunity to assimilate, in its growth, the greater and broader realization of the divine harmonies.

For the want of this liberality many devout souls have practically withdrawn from the visible church and have joined together in societies and assemblies of students that care less for assertive form than they do for the vital essoteric meaning that is veiled and concealed under and within the exoteric formulas and statements of all philosophy. Under such a view it appears to be evident that

all sects and societies whose object is looking towards the common good should exercise a kindly feeling towards one and another.

15. In the larger view these planes of consciousness take on a grander aspect; for nature works in spirals and the progressive souls that have made a "round" or completed a spiral, comes out on a higher and more comprehensive view-point, where the same truth that was recognized on a lower plane, or round, takes on a more magnificent aspect and with it comes a deeper insight into its mystic beauty. It is evident that individuals having such experiences cannot be fully comprehended by those of more limited realizations and therefore they are naturally obliged to seek a kindred companionship with others of their own class.

16. The interpretation of truth has to be made in such a manner that different persons on different planes, or conditions of consciousness, can comprehend it in quantity and quality sufficient for their specific needs of growth while they remain on that specific plane of consciousness.

When they advance to a higher condition carrying with such advance a greater capacity for comprehension and assimilation of truth, there will then arise the necessity for the unfoldment of a higher conception of the same truth; the correctness and reliability of these advances will be measured by the fact that the individual has become, mentally and emotionally, more harmonized, in thought and action with the divine mode of action in manifestation.

17. It is evident that any one, on any plane of consciousness, can, by his own act, place himself in a condition of more or less harmony with the divine mode of action, as completely and as thoroughly, as his own personal state of consciousness will permit him to understand the necessary conditions precedent to the attainment of such harmony.

Truth exists in the environment for those who have the capacity to see. Spiritual blindness is not a fault! It is a want of development of the capacity for spiritual sight. Non-cognition is due more to ignorance than to willfulness.

Because one's neighbor cannot see a presentation of spiritual truth in the same light that we do is no reason why he should be classed as beneath us in spiritual development, for, in point of fact, he may average in fullness and completeness of character far better than our-

selves.

Spiritual growth consists in advancement from a lower to a higher plane of spiritual consciousness, and those who are the most earnest, those who strive the hardest to become the best fitted, will advance the most rapidly.

18. If it be true that rightness consists in being in harmony with the divine mode of action, it follows, that individual or personal rightness consists in being in harmony with the divine mode of action as far and as completely as it lies within the power of the individual to comprehend and to place himself in such a condition of harmony, no matter what his state or condition of consciousness may be.

This gives us what we need: *An absolute standard of perfection in rightness. One that is beyond man's attainment in his present state of limitation and, at the same time, one that is comparatively and proportionately attainable by any man; no matter how limited his development or how meagre his moral ability.*

19. The adoption of this standard of measurement permits each one to measure his own moral and spiritual stature; but it gives him *no right whatever to measure that of his neighbor*; a very desirable condition, the adoption of which would greatly hasten the general condition of spiritual progress. In point of fact it would appear, that while his criticism of himself would be approximately correct, his criticism of his neighbor would be *certainly more or less wrong*, for the reason that he has no means of knowing the real state or condition of his neighbor's spiritual consciousness.

This standard may be used by any one, for himself and by himself, and to its requirements he may adjust each and every action of his life.

By its definition, *a righteous man is: One who in every thought, word and deed qualifies and adjusts his very action so as to live up to his highest conception of that which makes for the most perfect divine harmony in himself and in his environment.*

Progressively this is the ultimate standard of christian attainment and the nearer we reach the ultimate condition, the *more alike in character men will be*, but in the lower stages of progress a given number of men may be classed as "righteous," and still *they may vary exceedingly in their*

personal character and one merit of this proposition is, that it *discourages all comparisons between individuals* as to their various degrees of personal righteousness.

20. If the foregoing statements be conceded, it then follows, as applicable to finite spiritual progress:

First. That absolute and ultimate rightness, in all its divine fullness, consists in absolute, complete and entire conformity to, and co-operation with, the divine mode of action on all planes of consciousness.

Second. That individual rightness is complete or incomplete, in degree, as it approaches to, or recedes from, such a condition of harmony.

Third. That while there is a standard of ultimate rightness that all may strive to attain unto; each individual must, of necessity, have a separate and distinct standard of his own which, as compared with the ultimate standard, will be higher or lower and therefore more or less complete and perfect, according to the character, ability and personal idiosyncracies of the individual.

Fourth. It is, therefore, manifestly impossible for any two individuals to fully and exactly agree upon all the statements that are made regarding any one system of moral or spiritual philosophy, for while they may agree upon the ultimate statements and their leading deductions, as well as upon many minor details, the very fact that there are no two individuals exactly alike, produces as many standpoints of conception and experience as there are separate individuals and therefore as many individual planes, or separate states of consciousness.

Fifth. All divergence from the divine mode of action must occasion discord, and, as distinguished from truth and right, such must be classed as "error" and "wrong;" and this being a universe where cause and effect strictly pertain, it therefore follows that all right action must cause, and merit, compensation and that all wrong action must cause and incur penalty.

Sixth. Error, on the part of an individual, may be of two kinds, viz., that which occurs through ignorance and that which occurs through willfulness, and the penalty must be different in the different cases.

Seventh. The correction of errors arising through ignorance is the vehicle for the attainment of knowledge. When

you recognize an error, you learn something. This is the mystic sense of the statement made by Paul the Initiate, viz., the law (divine mode of action) is the schoolmaster that leads me to Christ. (Christos knowledge.)

The correction of errors arising through willfulness is the vehicle for the attainment of character. "Blessed are the poor in spirit," means: Sanctioned of God are those who have diminished the dominance of their lower natures and have exalted the dominance of their higher selves.

That which lasts, that which "passes through" and endures forever, is divine character and in human development, that is formed by the voluntary correction of error. Each act that knowingly corrects an error is an act of redemption.

There are three aspects of redemption, viz., that of the redemption of the individual entity, that of the race, and, in a larger and more comprehensive view, that of the so-called world; the redemption of creation." When creation shall have accomplished its purpose, when all things shall have been fulfilled; when all error shall have been transformed into the divine harmony; then shall be the end typified as by "fire," but the fire is the fervent heat of the divine love which shall be recognized everywhere and which shall permeate everything. This is the christian interpretation of the eastern doctrine called "Nirvana."

Eighth. God—by direct act or interference—does not correct error.

That which has produced error must become enlightened by "the light that shineth in darkness" and the darkness must learn to comprehend the light, and make its own corrections.

Every right choice contributes to this consumation.

Ninth. The adjustment, or correction of error by the individual, while it aids and assists the growth of the individual in knowledge and character, contributes to still farther progress by bringing about a still higher condition of knowledge which is called "understanding."

Tenth. Understanding is the open door through which the individual gets his perception and comprehension of the divine wisdom. *This understanding satisfies and develops his mental nature and brings peace and rest to the emotional.* Righteousness and peace are united in loving

embrace and consequently harmony exists in the individual; and, finally, the individual, after a long series of choices and adjustments, embracing many cycles of lives, by means of, and as a result of, his own efforts and struggles and by the development of his own potencies and potentialities becomes fitted to enter into, what is mystically called "the rest that remaineth for the people of God." Mark the word "remaineth." After all is done, after all is passed through, after all earthly things are left behind and the victory over their power is won, *there remaineth God and God-like individualized character.*

21. I have indicated to you, in brief, a line of study in spiritual evolution. Study and compare it with the evolution of the physical, and you will find no want of harmony of correspondence. For, "there is one law and He that worketh it is one."

Observe the fact that the individual entity makes his own character by his own acts and choices. He "grows" his own soul by the self development of his own potentialities, by the exercise of his own will and determination. He "overcomes" by his own efforts. He climbs the ladder of attainment by his own exertions. He makes himself. He is not created. He creates himself. *In his choices he must stand alone. In his acts he can have all the help that he desires and will accept.*

The boundless resources of divine omnipotence are always in his environment for his personal aid and succor. The sheltering arms of divine omnipresence are always extended to him for his comfort and sympathy. If he will have aid, counsel, comfort or sympathy, all is subject to his request, but on him alone devolves the choice. It lays with him to accept or to decline.

In the very "nature of things" there can be no interference with the free choice of the morally self-conscious individual for *in that way alone lies the road to perfect individualization.* The individual entity must be left to his own free choice so that when he does arrive at the apex he may be able to say, "I am that I am." He must become "Son of God," and he must also become, "Son of Man."

With fraternal greetings,

SOLARIUS.

Given at Headquarters, 270 Fair Oaks Street,
San Francisco, California.

EGYPT LETTER.

Editor of Initiates, Allentown, Pa.:

INITIATION.

Initiation, is there another word to be found in any tongue so full of meaning, so misconstrued? Each within him or herself has attempted to explain it and all have failed, for no man or woman has ever been found who could find words to fully express its mystic meaning, that change which takes place *within* one who has truly been initiated. Many there are who shall read these words who, while having had conferred upon them the benefits of many societies and fraternities, yet have not truly been initiated. Thousands there are who have traveled the path of *inner* mysteries only to emerge uninitiated. You would ask me to define "initiation," my answer would be, can the finite grasp the wonders of the infinite. No, emphatically no, in our present state of evolution we may attain the heights of initiation, we cannot find words to explain exactly what it means to *become* an initiate. Many believe that initiation can be no other than the reception into certain rites, ceremonies, etc., upon which ceremonies is placed special benedictions, earthly or otherwise, but I would have you know, you who have not experienced an entrance to the mysteries, that initiation is indeed a *great change* which takes place *within* the person initiated, and beyond words of expression. If this be the case the uninformed will ask why the need of so much secrecy in all ages by those societies, teaching the way of initiation? Truth has always had its enemies. No age, to our knowledge, has existed when evil forces have not been busily at work to undo the good of the children of truth. Nothing suffers from the hands of the profane so readily and surely as when thrown broadcast to an unappreciating and barbaric public. Did not the man of Nazareth say: "Cast not pearl before swine?" To those who look at secrecy in any form as the product of the evil one I would say, the doors to the mysteries are ever open to those who would travel the rugged and stony path to initiation. The door is open and the guards of the temple have bid all welcome who would come prepared. That preparation is a desire for wisdom, for *oneness* with the spirit, who alone can give true happiness, a happiness that words in no tongue can express. Would you enter the

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