

"The Rosicrucian Brotherhood"

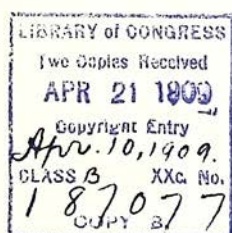
"THE INITIATES"

A Rosicrucian Magazine

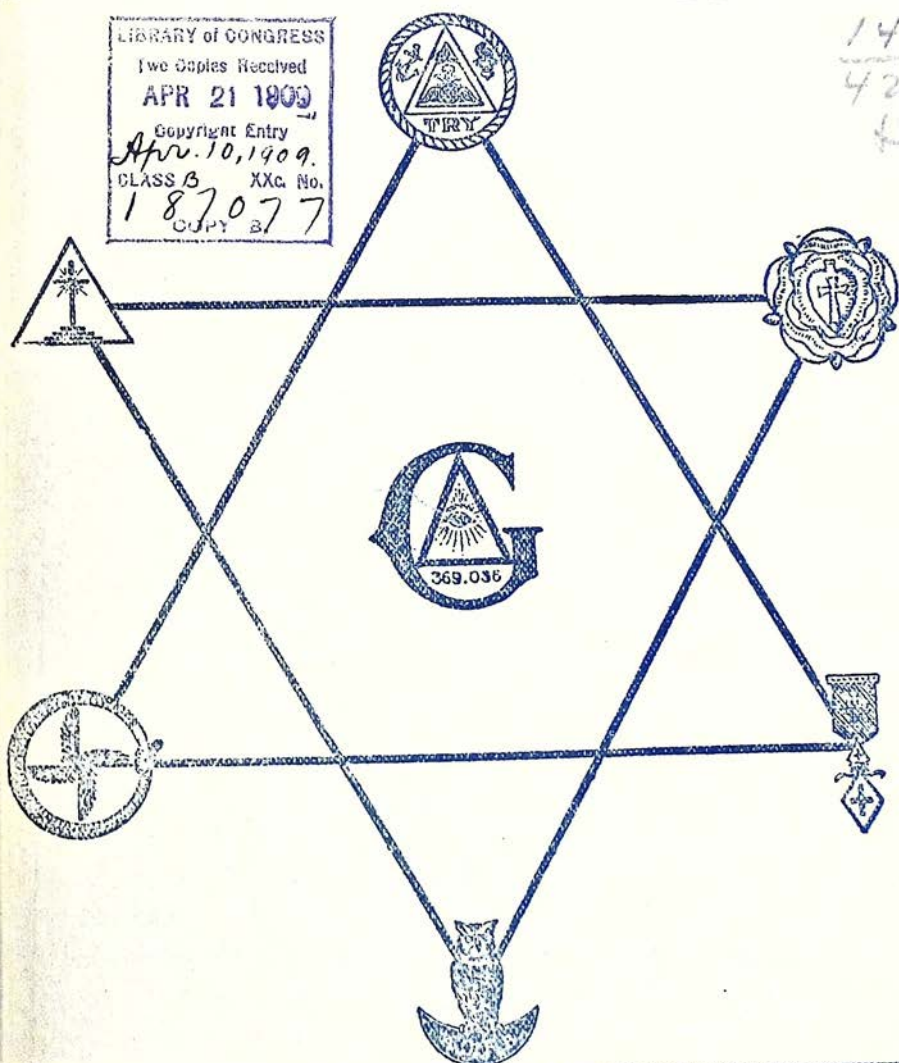
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"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

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THE FRATERNITY OF OSIRIS.

The Order Sons of Osiris was founded by the Ancient Egyptian Priesthood and all such as belonged to it were the real Initiates. The Order is Religious-Mystic and has nothing whatever to do with governments. It teaches the science and initiation of the ancients. It proceeded from nature, or rather had its nature perfected through art and founded upon experience. The Order possesses not only a Ritual, but it also gives a complete system of training which starts the neophyte at the beginning of *True* Mysticism and gradually takes him up to Sublime Initiation. The Order as it is to-day is a lineal descendant of the Ancient Osirian Priesthood and the commission held by the present Supreme Master was granted him by the Brotherhood in Mexico. For full information, address

"THE EGYPTIAN,"

RICHLAND CENTER, 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 price, \$3.00.

THE PHILOSOPHICAL PUBLISHING CO..



THE ROSE CROSS ORDER.¹

Its History, Teachings, Rules, and Regulations, and Concerning him who founded the Order in America.²

THE THINKER AND HIS THOUGHTS.³

“There is but little thought among the world of men. The great stream rushes on, in murmuring rivulets here, in roaring torrents there, or like ocean billows breaking upon the barren shores in deafening thunders, devoid of thought. The thunders, the roaring, the murmuring of men is not of thought, *but of money*. In every age of the world, the

¹That there may be no mistake, it is well to state that the *true* Rose Cross Order was founded in America by Dr. Paschal Beverly Randolph. It was founded by him as a triple Order, the Rose Cross Order, the Rose Cross Temple, and the Hierarch of Eulis. What will be given in this Prospectus of the Order is by permission of the one who holds all the Copyrights and who has given us supreme authority. We speak only for the Rose Cross Order and Eulis in this and not for the Rosicrucian Temple.

When Dr. Randolph founded the Rosicrucian propaganda in America there was a Rosicrucian Fraternity in England and All Europe, of this secret branch, and which is secret at the present day, Lord Bulwer Lytton and Hargrave Jennings were members and in harmonious correspondence

genuine thinker has stood *alone*, like a solitary tree in the vast desert. His thought has seemed to shroud him from other men, as with the pall of ages. There is another class, however, who are *called* thinkers, and are lauded to the skies as geniuses, who stand in a different relationship to the mass of men. These are poets and philosophers, who fashion and mould thought for their *own* time. Such cull the flowers of existence, and, having arrayed them in garbs angelically lovely, in their view, present them for the acceptance and adoration of the non-thinkers. But the real thinker exhumes the primitive rocks of man's existence and basic nature, and lays bare the native granite of his nature, wonderful and kaleidoscopic, which he exposes to the softening influences of storm and sunshine. It matters not to him, if the excavation be deep, or the rocks be rough and ill-shapen; it is his mission to bring them to the surface. He is not unlike the insect which, in the bottom of old ocean, rears its domes of rocks, whose only music is the roar of the rushing waves and the dashing of spray against its edifice; for he hath builded a temple of unhewn rocks, of *infinite thought*, wherein he dwells alone; and which, like the cities of pearl in the deeps of the sea, shall yet be the foundation of a new continent of thought; shall yet be engrafted in the temples wherein the teeming myriads of remote ages shall worship. His thought has not been of his own seeking. It comes upon him as comes the hurricane upon the landscape, or over the calm breast of the slumbering sea. It sometimes lays him low and desolate, in the filth and debris of isolation, misappre

with Dr. Randolph. The Order to-day is in close touch with the European Fraternity.

²This Prospectus is from the writings of Dr. Randolph permission and full authority was given to us in 1895 follow this work and use this matter and all rules and relations made by him.

³"The Thinker and His Thoughts" was written by F Dowd, and appeared in several of Dr. Randolph's copyrighted books.

hension, misery, and decay; and at other times it carries him upon the lightning's wing, beyond the topmost clouds of the thinker's world.

“Foremost among the *real* and *genuine* thinkers of the age, stands one, P. B. Randolph, the author of many astounding and magnificent volumes. *Among* them, but not *of* them. A Mystic in the true sense of the word, and a mystic of the very loftiest order. Alfred Tennyson, Britain's laurelled poet, in his beautiful description of the Wakeful Dreamer, had, most undoubtedly, this man before his mental vision when the musical lines flowed out from his soul. He says,—and, applied to the subject of this sketch, how truly:

“ ‘Angels have talked with him and showed him thrones;

Ye know him not; he was not one of ye;—

Ye scorned him with an undiscerning scorn;

Ye could not read the marvel in his eye,

The still, serene abstraction: he hath felt

The vanities of after and before;

Albeit, his spirit and his secret heart

The stern experiences of converse lives,

The linked woes of many a fiery charge

Hath purified, and chastened and made free.

Always there stood before him night and day.

Of wayward, vari-colored circumstances,

The imperishable presences serene,

Colossal, without form, or sense, or sound,

Dim shadows, but unwaning presences,

Four faced to four corners of the sky;

And yet again, three shadows, fronting one,

One forward, one respectant, three but one;

And yet again, again and evermore,

For the two first were not, but only seemed

One shadow in the midst of a great light,

One reflex from eternity or time,

One mighty countenance of perfect calm,

Awful with most invariable eyes.

For him the silent congregated hours,

Severe and youthful brows, with shining eyes

Daughters of time, divinely tall, beneath

Smiling a godlike smile (the innocent light

Of earliest youth, pierced through and through with all
 Keen knowledges of low-embowed eld),
 Upheld, and ever hold aloft the cloud
 Which drops, low-hung, on either gate of life,
 Both birth and death: he in the centre fixed,
 Saw far on each side through the grated gates
 Most pale and clear and lovely distances
 He often lying broad awake, and yet
 Remaining from the body, and apart
 In intellect, and power, and will, hath heard
 Time flowing in the middle of the night,
 And all things creeping to a day of doom.
 How could ye know him? Ye were yet within
 The narrower circle; he had well-nigh reached
 The last, which, with a region of white flame,
 Pure without heat, into a larger air
 Upburning, and another of black blue,
 Investeth and ingirds all other lives.' ”

“To him, the great surging waves of this civilization hath brought only woe. But they have not destroyed him, nor his work. From the depths of his great heart, from the garrets of poverty, hath he sent his riches of thought,—which the world in its barrenness could not understand, or appreciate,—broadcast upon the ice-locked wastes. To him, the spacious sophistries of the day have been only the pulings of infancy. Forgetful of the little present; in view of the dead past, with its myriad eyes all faded and lustreless, gazing out of the thickening night of decay at him; forgetful of the shining orbs of the o’erarching skies of to-day; in view of the darkened stars and dead worlds of the foretime, which once blazed with pristine splendor,—he hath walked alone among the catacombs of Egypt, and questioned her ruins, her pyramids, her temples, and her drifting sands, and brought back her answer, which he has given to the world, a priceless legacy, under the title of “Preadamite Man,”—beyond all question, the most exhaustive, profound, convincing and satisfactory work upon human antiquity the world ever saw, or will again for many and many a long decade. Rested he then, after completing

his great work on the Human Origines? Nay; but casting it at the feet of the world,—dedicating it, by *direct request*, to his *personal* friend, and the friend of mankind, the lamented Abraham Lincoln,—he, discouraged on all hands by ungenerous rivalry and envy, forthwith applied the whole power of his exhaustless mind to the solution of a still mightier problem: and with fearless tread, lighted only by the lamp of God, he entered the gloomiest crypts of being, and dragged from the portals of the tomb its reluctant answer to the great question, which hath burst the hearts of men from earliest time: ‘If a man die, shall he live again?’ In doing which he died to the present, as much so as they whom he questioned. This man hath not sought in college halls for the thoughts of the mighty dead, but with his unaided hand he held aside the curtain that hides the past,—walked through the shadow, and talked face to face with the glorious founders of earth’s religions,—stood dazed and appalled before the effulgent glories of Rosierucia’s blazing temples in the hierarchies of the skies; and bowed low in the

“Freighted with gems from the golden shores of eternity, and jewels from the crowns of the upper hosts in the farther heavens—returning, he hath cast them also at our feet in his two works: ‘Dealings with the Dead,’ and ‘Disembodied Man,’ either of which works are sufficient to rest the fame of any man upon,—no matter how profound a thinker, or expert a fashioner of thought,—and I here assert without fear of contradiction, that these two works of rare and impassioned genius, in their scope and profound simplicity, yet majestic and surpassing range or sweep of thought, are not equalled by any other similar works in existence!—and they have made, and are still making, their mark, and influencing the thought and literature of the age, in spite of prolonged and envious efforts to hurl them down to death. They still live, thank God! to bless the world and instruct mankind.

“Not satisfied with this, and hearing much talk of a hell,

he sought and found its adamant walls, all charred and blackened with the smoke of eternal torment, and, bursting through them, stood undismayed amid the howling of demons and the shrieks and groans of the lost,—walked unscratched amid its fiercest flames, and dragged from its darkened caverns the *idea* itself, and showed it to the gaping herd,—the uncharitable, ungrateful, unthinking, forgetful world—which starved him for his pains—to be only in the miseducated *human heart*. This he has demonstrated in answer to the groans of the civilized world under the curse of ‘the social evil’ in his two masterpieces, called ‘Love and its Hidden History,’ and ‘The Master Passion; or, The Curtain Raised.’ Here he has lifted the sacred veil before which the civilized world bows down and worships, and calls the hand profane and unclean which dares disturb. Here he has told us the hidden meaning of ‘the sin against the Holy Ghost,’ which, according to one of the earth’s greatest thinkers is unpardonable.

“By a mistaken policy Dr. Randolph was induced to issue his second volume on Human Affection (his first was ‘The Grand Secret,’ now out of print)—under a *nom de plume*. He subsequently saw his error in that respect, made several alterations, and enlarged it somewhat, and was preparing to issue another edition when a seeming accident, but in reality a providence, gave birth to another masterly volume on the same theme: ‘The Master Passion; or, the Curtain Raised,’ and also determined him to publish both works, thereafter, under his own name, and with his own imprint thereon.

“The circumstances here alluded to, it is not necessary to mention further than to say that the *Preface* of ‘Love and its Hidden History,’ was taken from the volume after it was printed; but, as was said before, that rejected stone—that unfortunate preface—grew into the most perfect and comprehensive volume on human love that ever saw the light on this green earth of ours. Now both volumes are published within one cover, and no work of the century is creating a

greater interest, being more widely circulated, or doing half the good that it is, and it should be in the hands of every man, woman, and child in the land; for if it were, 'twere well for the world.

"These volumes comprise but a few of those written by Dr. Randolph; but owing to their trenchant power and reformatory character, I regard them as the most important of those now in print.

"Says John B. Pilkington, of San Francisco, California, in a communication to a Boston paper, under date of November 21, 1861:

" 'One after another has visited our shores, of the army of Humanity's teachers, and last, but far from least, came P. B. Randolph, and of him—as an acknowledgment of his service, gratifying to his many friends, but more because knowledge of the noble self-sacrifice of any person should be the world's property, as an example—I wish here to speak. We may praise, for he has gone again, sailing this morning via New York,—where he will make but a very short stay,—for Egypt, Persia, and the Orient,—has written two small, but important works, delivered something like twenty lectures, or orations rather, and the universal testimony of friends and foes of Liberalism is, that no speeches ever given on this coast have equalled them for scope, power, and eloquence.

"Pouring forth the tale of his own trials, temptations, falls, and efforts to rise again, he has carried conviction to many an obdurate heart and there cometh much good out of every Nazareth, but especially out of Imperial Rosicrucia! Many a narrow-minded bigot who listened to him, at first under protest, has had his soul expanded, and openly declares, 'Where I was blind before, now I see!' He was some little time in gaining a foothold; but did it. Large-hearted, condemning none, speaking well of all, and speaking just the needed words to all, his rooms and places of resort became daily a crowded levee, where, as he felt their

needs, he dispensed intellectual, moral, and material healing to those who asked it. Pecuniary success rained in upon him. Friendships clustered warm around him, yet, strange to say, when everything that makes life pleasant was being lavishly offered him, he electrified us by telling us that he had received commands to depart! Refusing money (the writer is cognizant of sums having been offered him varying from twenty to two hundred dollars, and in one case thousands of dollars) with the words, 'I am a Rosicrucian, and cannot accept money; keep it. All I want will come as I need it;' untwining the daily deepening associations forming to keep him here; putting back fraternal love strong as that of woman's heart—with tears in his eyes, sorrow in his heart, he has gone on a journey of over thirty thousand miles, for two years in strange lands among inhospitable solitudes. *And all for an idea.* He went to seek more light, who was already universal in knowledge, and beyond all rivalry the first, best, and most clear-viewing seer and clairvoyant on the globe.

"Let no one hereafter condemn P. B. Randolph. He is a self-sacrificing, grand, moral hero! God bless you, Paschal! And hundreds, no, and thousands hereafter, will echo the benediction. You have commenced a work here that is already assured of immortality, and let it comfort you in your wanderings that through you, 'Try,' the motto of every Rosicrucian, will have a power, a moral and mental influence never before possessed by word of angel or mortal utterance."

"He has not yet finished his literary labors, but is already engaged upon a massive work called 'The Book of Rosicrucia,' written at the instance of the Supreme Grand Lodge of the Order in America, Europe, and Asia.

"Toil on, O genius rare! Toil on, brave thinker! Bow low thy head before the mighty thoughts which crowd upon thee—great rocks, though they be—from out the Temple of Infinite Thought. Toil on! thou knowest not why! Yet thou rearest here, and now, the Dome of thought of the

great hereafter of the world! What matter the mad ravings of the multitude to thee? They yet—those others who come after—shall build monuments on thy footprints, and use as text-books thy works in Rosierucia's glorious temples of the YET TO BE."

Two weeks after leaving California he left for the Orient for the purpose of gathering information respecting human antipathy and ethnology, and treading spots sacred from associations connected with Christ, Plato, Mahomet and other great characters. This was carried out completely, and in 1861-2 successively visited England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey, and Greece,—the result being his celebrated work, "Pre-Adamite Man," whereof three editions were exhausted in a little over eight months. *This volume was dedicated to Abraham Lincoln, then President—at the expressed desire of that great martyr.*

"At the President's suggestion, Dr. Randolph, in 1864, went to New Orleans, and entered on the great work of educating the children of the freed people, with what success, let the hundreds of grateful people speak. The life motto of this man was:

"Pledged to no sect; to no creed confined;

The world my home, my brethren ALL mankind." and he lived up to it.

His work was indorsed and he was the close friend, associate and even advisor of such men as B. F. Wade, United States Senator; J. P. Sullivan, of New Orleans; and many of the leading lawmakers and rulers of the time. Abraham Lincoln was possibly one of the truest and best friends he ever had and it was through the Great Fraternity that Lincoln received his first instructions concerning the freeing of the slaves. Who assassinated him we know.

Even one who persecuted Randolph and tried, but failed, to prosecute him, said:

"To see this man, philosophers cross the sea from India's

hills; sages from France; mandarins from China; noblemen from England; thinkers from Germany; and even crowned kings invite him to their courts (Randolph was invited by Napoleon to his court and was the master of the Rosicrucian Lodge to which Napoleon belonged), where he passes in and out the proudest king among them all! How does he do it? In 1858, he broke from the ranks of the party he belonged to; and the whole creed united almost to a man to crush him out. (See 'Soul, the Soul World.') How did it result? He stood firmer and rose higher than ever! Whence his power? At this very moment he stands literally stripped of all he owns in the world. How long will he stay so? Wait and see!

"Over twenty years ago, Dr. Randolph was known as a Rosicrucian, and in that period he ascended the steps of the Mystical Brotherhood, outstripped thousands and rushing past hundreds of gray-beards in the mental race, until he attained the Chieftainship of the *true* Rosicrucians of America and the isles of the Seas. and finally to the Supreme High Priesthood of the Order and Grand-Mastership of the combined Lodges of the earth likewise reaching the double office through his absolute defiance of poverty and wealth, and persistent pursuit of *ideas* alone!

"Twenty years ago, Randolph began his part of the work. Fifteen years ago he suddenly disappeared from the American continent. When next heard from he had not only made a tour of Europe, circulating in the highest literary, philosophical, scientific, even Royal circles, but among the most secret, mystical societies of England and France, and had penetrated Greece, Syria, Arabia, Turkey, Egypt, until at length the *London Times* and *New York Herald* correspondents announced him as the favored guest of the Abyssinian King, Theodore, and his black Majesty of Don-gola; and he passed everywhere unquestioned, unscratched by serpent, climate, beast or man."

Rather a testimonial for a prosecutor to give to the prosecuted, but volumes could be filled of such testimonies and

as I write this I have before me the testimonials of Presidents, Kings, Emperors, Senators, Judges, and others. Men who were ruling the entire nations and republics of that time, but there was none that he thought as much of as Abraham Lincoln. The *Chicago Tribune* once said of him: "The Doctor believes in three things: God, Abraham Lincoln, and Ben Butler."

Of the Rosicrucians, Dr. Randolph, the founder of the System in America, and the Grand Master of the system throughout the entire world at the time he wrote it, he said: "Many, but not all, the Alchemists and Hermetic Philosophers were acolytes of that vast secret Brotherhood, which has thrived from the earliest ages, and, under different names in different lands, has performed, is still performing its mission. The members of the mystic union were the Magi of old, who flourished in Chaldea (Mesopotamia) ages before one of their number (Heber) left his native plains, and on foreign soil founded the Hebraic confederation. They were the original Sabi and Sabeans, who for long ages preceded the Sages of Chaldea. They were the men who founded that Semitic civilization, the faint shade of which we find, having leaped long avenues of centuries, in the mouldy records of early China, itself numbering its years by the thousand. Of this great Brotherhood sprang Brahma, Buddha, Laotze, Zoroaster, Plato, the Gnostics, the Essenes, and therefore Christ himself—who was an Essene,* and who preached the Sacred Doctrines of the Mountain of Light. They were the dreamers of the ages—the sun of the epochs—eclipsed occasionally, but anon bursting forth in glory again. They were the men who first discovered the significance of Fire; and that there was something deeper than life in man; profounder than intellect in the universe. Whatever of transcendent light now illumines the world, comes from the torches which they lit at the fountain whence all light streameth upon

*See "The Philosophy of Fire."

that mystic mountain which they alone had courage and endurance to climb, and climbed, too, over a ladder whose rungs were centuries apart. Hermes Trismegistus, Egypt's mighty King, and that other Hermes (Asclepius IX), was an adept, a brother, and a Priest—as was Malki Zadek before him—that famous Pre-Adamite monarch, that Melchisedek, who was reputed to have been born of a thought, and to have lived for countless ages. And so with the Greek Mercurius. Theirs, too, was that wondrous learning wherein Moses was skilled; and at their fountain the Hebrew Joseph drank. Nothing original in Thaumaturgy, Theology, Philosophy, Psychology, Entology, and Ontology, but they gave it to the world; and when Philosophers thought they had gained new thoughts and truths, the records of the Order prove them to have been old ages before the Adamic era of Chronology, and to have been the common property of the adepts.

I have been led to these remarks and explanations, first, for the purpose of finally and authoritatively settling the vexed question concerning the Rosicrucians, and to throw light on the work.

* * *

THE SUPREME GRAND MASTERS OF THE ORDER.

FOUNDERS.

Isis—Osiris; Hermes Mercurius Trismegistus; Thoth, B. C. 5000. Budha; Asclepius; Pthah; Meneptha; Rhamesis; Rhampsus; Rhampsinitus; Rhamus; Azoth I; Menes; Malkizadek; Rhasoph; Tubal-Zoth; Azith; Zerdusht; Laotze; Prester Jan; Seleucas Nicator; Zamith; Bodoor Rebee Nebul; Sultoon Ahmed Shemsen; Aliuh Ben Koodi; Mahommed Talha; Zeobeir; Othman; Abu Suphian; Beni Rahar; Abu Beer; Hosein Ali; Il-Kazim; Nowairi Husheen; Baber-il Mokanna; Zaid Hamden-Azhoth; Hosein Sawud; Ahwazisirak. Fall of First Temple—Irak Eulis—at Mohamet's death, A.D. 632.

SECOND TEMPLE, ORIENTAL BRANCH.

Death of Mohamet, 632. Succeeded by Omar King, Hierarch and Supreme Grand Master, A.D. 634, 644, Osman; 656, Ali. Suspension of the Temple and Propaganda for 313 years. Then came Hierarch and Grand Master, Caliph of Egypt Morzz, A.D. 969. Azz Billah, 975; Hakem, 996, until succeeded by Dahee, 1021; Moustam Billah, 1026; Birkiack, 1029; Mostali, 1094; Mousor, 1101; Haphed, 1130; Sooltans, Grand Master and H.'s of Egypt—Nourrheddin, 1145; Dhafer, 1149; Fayez, 1155; Adhed Sedinillah, 1160; Saladin, 1171; Aziz, 1193; Mansour, 1198; Saphadin I, 1200; Kamelhah Effendi, 1218; Saphadin II, 1238; Saleh, 1240; Nourdan, 1249; Aschraaf, 1250; Nourhedin, 1257; Koulazoul, 1259; Bibais, 1260; Bereki Khan, 1277; Kalaoon, 1279.

OTTOMAN EMPIRE:—Osman, 1288; Orkan, 1325; Amurath and Moorad, 1359; Bajazet I., 1389; Conquest by Tamerlane and death of Bajazet, 1402; Solyman I., 1402; Musa, 1410; Mohamet I., 1413; Amurath II., 1421; Mohomet II., 1452; First Siege of Rhodes, 1480; Bajazet II., 1481; Zisim's flight to Rhodes; Selim I., 1512; Solyman II. (the Magnificent), 1520; Loss of Rhodes by the Order, 1522; they besiege Malta, 1565; Selim II., 1566; Amurath III., 1576; Mohomet III., 1595; Ochmet I., 1603; Mustapha I., 1617; Osman II., 1618; Mustapha restored to Hierarchy, 1622; Amurath IV., 1623; Ibrahim, 1640; Mohomet IV., 1649; Solyman III., 1687; Achmet II., 1692; Mustapha II., 1693; Achmet III., 1709; Mahommed, 1730; Osman III., 1754; Mustapha III., 1757; Achmet IV., 1774; Selim III., 1789; End of Oriental rule, decay of 2nd Temple, establishment of European and Occidental Branches. Initiation of twelve adepts; founding of third Temple (in America) by Paschal B. Randolph. Propaganda begun 1855; first Grand Lodge founded August, 1857; 1860, dissolution of Grand Lodge and founding of Supreme Grand Lodge at San Francisco, Cal., November 5, 1861—John Temple, Supreme

Grand Master; 1863, death of Supreme Grand Master. The temple slept from 1861 till 1874; P. B. Randolph, Supreme Grand Master and Hierarch, Grand Templar, Knight, Prior, and Hierarch of the Triple Order. Rebuilt, from the corner-stone laia in Boston, August 7, 1871. All Lodges dissolved by reason of Treason, and Supreme Grand Lodge established in San Francisco, Cal., December, 1874, with the above-named officers. Founded for a thousand years. April 25, 1895, the new Grand Master takes seat as Supreme Grand Master, Grand Templar, Knight, Prior, and Hierarch of the Order of the Rose Cross Order, Supreme Grand Lodge of the Rose Cross re-instituted in Pennsylvania same year. *Long live the Order.* January 24, 1905, death of S. P. Colonus, the Deputy, and the election of new Deputy.

This will necessarily call attention to the Order "Ancient and Mystical Oriental Masonry." This Order is a child of the Rose Cross. The last known Initiates of the "African Brothers" practically a Rosicrucian Order,* were Comte M. de St. Vincent, a priest of the Secret Schools, his Brother, C. S. Vincence, not a priest of these schools, but an Initiate, and S. P. Colonus

As the charter was in the hands of M. de St. Vincence, it was decided in 1896, at the regular Convocation, to change the name of the Order to "Ancient Mystic Oriental Masonry," which was accordingly done on June 7, in Secret Council in the City of Philadelphia. The degree work was changed from the fourth to the eleventh degrees inclusive, but first three degrees remained, and still remain unchanged.

It was further decided that applications should only be accepted from acolytes in the Secret School, and that the Order should remain secret until the ban of secrecy should be removed from the Rose Cross Order, which took place March 28, 1907. The Grand Body is still in the State of

*See book, "Ancient Mystic Oriental Masonry," Philosophical Publishing Company, Allentown, Pa.

Pennsylvania.

On the death of S. P. Colonus, the Secretary of Mystic Masonry, Dr. Ira L. Keperling, who had become an Initiate of the Order in 1897, was elected to the position as Secretary, and in the death of C. S. Vincence, July 23, 1906, Dr. Henry J. Barton was elected to the position of Deputy.

All officers were elected for life, unless removed for just cause by the Supreme Grand Master and Hierarch. All authority being vested in the Supreme and Imperial Grand Masters.

With these statements the work of the Order will be open as in the foretime, as the time of probation is once more passed.

Long live the Order!

* * *

THE ROSICRUCIANS.

(THE OUTER COURT.)

WHO AND WHAT WE ARE.

HONOR, MANHOOD, GOODNESS.

TRY.

I. The Rosicrucians are a body of good men, and true, working under a Grand Lodge Charter, deriving its power and authority from the Imperial Dome of the Third Supreme Temple of the Order, and the last (claiming justly to be the oldest association of men on earth, dating from the sinking of the New Atlantis Isle, nearly ten thousand years anterior to the days of Plato), and as a Grand Lodge, having jurisdiction over the entire continent of North America, and the Islands of the Sea. The Grand Lodge, and Temple, grant Charters and Dispensations to found or organize subsidiary lodges and temples, anywhere within the limits of its jurisdiction.

II. All Rosicrucians are practical men, who believe in progress, law and order, and in self-development. They believe firmly that God helps those who help themselves; and they consequently adopt the motto of the Rosicrucian Fraternity, the word *try*; and they believe that this little word of three letters may become a magnificent bridge over which a man may travel from bad to better, and from better to best—from ignorance to knowledge, and from poverty to wealth, and from weakness to power.

III. We constitute a large society in the world, and our ranks bid fair to largely swell in this land of practical men. There are hundreds of men of large culture, deep intuitions and liberal minds, who actually languish because they do not know each other—there being no organized body, save now our own, which invites such men to join its ranks and find the fellowship which such men of such minds need. In our Lodges such men find all they seek, and more; in our reunions the rarest and best intellects are brought in contact, the best thoughts are elicited, and the truest human pleasure experienced; for as much as nothing impure, ignoble, mean or unmanly is for an instant tolerated under any circumstance whatever; while, on the contrary, every inducement is held out to encourage all that is noble, good, true, beautiful, charitable and manly—and that, too, in a way totally unknown and unpractical in any other order, or association of men.

IV. Every Rosicrucian is known, and is the sworn brother of every other member the wide world over, and as such is bound to render all possible aid and comfort (except when such aid would sanction crime or wrong doing, or interfere with the demands of true public justice, social order, decency, sound morals or national prosperity and unity). In all things else, every member is bound to help another, so long as he can do it with a clear conscience, and not violate his honor, derogate from his personal dignity, or sully his own manhood. In all things worthy, one assists the other; in sickness, in sorrow, life, death, and the

troubles and trials of the world and society. Each man is eligible to one or all of the degrees; and after once becoming a full member, it is next to impossible that he can ever afterwards come to real want, either for protection in all that is just, counsel in difficulty, food, raiment, shelter, and all true human sympathy; all of which is freely rendered as long as the man remains a worthy *dweller of our Temple!*

Thus the Temple helps to ensure its acolytes against want, mitigates their sorrow, enhances their usefulness to themselves and the world, braces and sharpens their intellects, fires their emulation, encourages all manly efforts, assuages their grief, cultivates their hope, strengthens their self-reliance, self-respect, self-effort; it frowns on all wrong doing, seeks to elevate man in his own esteem, teaches due and royal respect to woman, the laws, society and the world; it promotes stability of character, makes its votaries strive for *manhood* in the full, true sense, adopts "*try*" as a living, practical motto; and thus, both directly and indirectly, does Rosicrucis seek to increase the sum total of human happiness in the world, within and without its walls.

V. This Order is a school of the highest and best knowledge the earth affords. It is unlike any and all others, for, in addition to being a mutual Fraternity, it reaches out in far higher and nobler aims—only a few, a very few, of which are alluded to in this hand-book, which is merely to save explanatory communications and to set a standard.

One of its main objects is to be a School of Men; to make men more useful by rendering them stronger, more knowing, therefore wiser—therefore happier. As Rosicrucians we recognize the immense value of sympathy, encouragement, emulation and persistency.

Nil mortalibus, arduum est.

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"There is no difficulty to him who truly wills."

Whatever of good or great man has ever done, may still be accomplished by you and I, my brother, if we only think so,

and set about in right good earnest, and no mistake. *Try:* We proclaim the *omnipotence of will*; and we declare practically, and by our own achievements demonstrate, the *will of man to be a supreme and all-conquering force when once fairly brought into play*, but this power is only negatively strong when exerted for merely selfish or personal ends; when or whatever it is called into action for good ends, *nothing can withstand its force. Goodness is power*; wherefore we take the best of care to cultivate it.

The normal will is rendered a mighty and powerful engine for positive good. You cannot deceive a *true Rosicrucian*, for he soon learns to read you through and through, as if you were a man of glass; and he attains this power by becoming a Rosicrucian only; nor can it be had through any other means. The Temple teaches its acolytes how to rebuild this regal faculty of the human soul—the *will*; how to strengthen, purify, expand, and intensify it; and one of the first results observable after a man has become a *true Rosicrucian*, is that his vanity grows smaller by degrees, and beautifully less, for the first thing he fully realizes is that all he knows would probably make quite a large book, but that all he does not know would make a book considerably larger, and therefore sets himself to learn. Where there is a will there is a way; and after getting rid of *self-conceit*, the man *finds himself increasing in mental stature by imperceptible gradations, and finds himself a learned man by a process which he cannot fairly comprehend, and one which is neither appreciated or known outside of the fraternity.*

As a consequence of travelling on this *royal road to knowledge*, the Rosicrucian soon learns to despise the weakness of wickedness, not by reason of any long-faced cant being poured into his ears, but because he finds out practically that manhood and virtue are safe investments, while badness or meanness won't pay. It is the universal testimony of all who have become *true Rosicrucians*, that within its symbolic walls there is a deeply mysterious influence for

good pervading its atmosphere, under which every man of the Order becomes rapidly but normally *individualized* and intensified in character, manhood, and influence.

VII. The doors of the lodges are never closed against the honest, honorable or aspiring man; nor can any earthly potentate, no wielder of an empire's sceptre, no wearer of a kingly crown, gain admission by reason of his eminence; for though he be a king, he may not be a *man*, a title far above all others on the earth—a title nobler than any other ever earned by mortals. We Rosicrucians are proud of our eminence—and justly so—for we are a *brotherhood of men*; and recognize *manhood* as the true kinship; hence we honor that man highest who knows the most, and puts his knowledge to the highest and noblest uses, not only towards his brothers, but in any field in the world's great garden, for are not we all brethren? Does not the great God rule over and love us? Even so. No man can enter our doors by reason of his wealth, for riches, unless put to manly use, are detrimental, bad, positively injurious. No man can enter our doors by reason of his fame, politics, or religion. The Order has nothing to do with a man's politics or religion, and it matters not what a man's creed is, so long as he is a *man*. The Baptist is welcome, but not as a Baptist; and so on with men of all other faiths. No religion, no faith, no politics can be discussed from our platform, nor will their introduction be tolerated one moment. We accept men of all creeds, except such as outrage decency, manhood, sound morals, and public order. No man is barred out of our Temple by reason of his poverty, for physical beggars are often kings in mind. All we ask or seek for in a man is *honor, honesty, and ambition to know more and be better*.

Usually the lodges of the Order meet twice a month to hear lectures, exchange courtesies, thoughts, news; to listen to invited guests, debate questions of art, science, and philosophy; to mutually inform and strengthen each other; to investigate any and all subjects of a proper nature, and to cultivate that manly spirit and chivalric bearing which so

well entitles their possessor to be called a *man*. These are a few of the good things of the Rose Cross. We seek no man—men seek us. Our facilities for obtaining knowledge and information on all subjects are, as may well be conceived, unsurpassed—unequaled.

* * *

RULES AND REGULATIONS OF AN OUTER CIRCLE.*

Adopted in the Supreme Grand Lodge, held at San Francisco, Cal., February 13, 1875, and readopted at the Supreme Grand Lodge, held at Philadelphia, Pa., April 29, 1895.

ORDER OF BUSINESS IN A LODGE.

- 1st. Greeting of each other and respects to officers
- 2nd. Reports of last meetings and of work done.
- 3rd. Suggestions, nominations and actions thereon
- 4th. Balloting for proposed members.
- 5th. Initiations.
- 6th. Lectures, debates, *music*, or remarks.
- 7th. Lodge business, conversation, adjournment.

2. All Temples or Lodges shall meet at least once in each month. Music, if at all possible, shall be a special feature of all meetings. Lectures should also be encouraged. No religious discussions dare take place. That is, no arguments in regard to which religion is best. All religions may be taught, but no discussions may ever take place as to which is best. To hold such discussions is sure to mar the harmony of the Temple, which no true brother will ever do. The breaking of the law will result in forfeiture of charter.

3. No Temple shall assemble and conduct labor unless it is properly guarded both inside and outside of Temple. Any Temple which shall fail to do so shall, upon sufficient evidence being produced to the Supreme Grand Master, have its charter revoked indefinitely. No Temple shall hold a

*All those wishing to form a Lodge or Temple in the Outer, must first be members of the Imperial Order. First the *Inner* and then the Outer.

regular meeting unless there be present at least four (4) brothers.

4. No labor or worship of the Temple shall be conducted in the absence of the Master of the Lodge. The work or worship may proceed in the absence of any other officer so long as the required number are present.

5. The decision of the Master of the Lodge in any matter whatsoever regarding the ruling of the Lodge or Temple (aside of such matters as are voted for) shall be final, and no appeal can be made except to the Supreme Grand Master. No Master of a Temple can be tried by his Lodge and all complaints shall be drawn up in writing and presented to the _____, who acts as Secretary of the Lodge, who shall (if properly signed by brothers bringing the charges) attach the seal of the Lodge after which it must be forwarded to the Supreme Grand Master. This will then be acted upon after investigation, by the Supreme Grand Temple at its next Convocation.

6. All applicants for admission into the Lodge shall be no less than 21 years of age, of good moral character, and must first be a member of the Rosicrucian Fraternity. Nor shall any man of immoral character, a drunkard, a libertine, nor a person who may be a member of anything in which a confession is demanded and which would require an exposure. No application shall be accepted from such person and all members shall be exceptionally careful in accepting applications for membership.

7. No person of unsound mind, or one who has at any time been confined to any institution for the care of the insane, or has at any time been treated or believed to suffer from periodical attacks of any mania whatever, be admitted a member of any Lodge or Temple.

8. *Especially* shall no man who has seduced woman, caused her to bring forth child and forsook her, failing to provide for it, ever be made a member. He who brings in such application, knowing it, shall himself be expelled. No application shall be accepted from any one who does not

believe in a Supreme Force, the immortality of the soul and the brotherhood of man. These are most absolute laws and must not be broken in any manner, shape or form.

9. All balloting for admission of a candidate shall be done secretly by the use of the ballot box in order that no brother may know how another brother may have voted. In the use of a ballot box a sufficient number of black and white balls shall be on hand in a secret place. Each brother, one at a time, secures the ball to be used and placed in the box. Black reject, white elect. One black ball shall be sufficient to reject any applicant. When one or two black balls shall be cast and the Master of the Lodge having counted and informed the Lodge of the same, a reballot may be taken. If they again turn up for rejection of the candidate, he shall be declared rejected, and shall so be notified secretly by the brother who secured the application or such other person as may be named by the Master of the Lodge. This shall be done secretly and no brother shall make mention of it to any person who is not a member of the Lodge. Any brother who shall make it public may be tried by his Lodge for a breach of the Secret Code.

10. It shall be the duty of each acting Secretary to make out a report of each candidate accepted, including age, residence, occupation or profession, date of acceptance, etc., and forward the same to the Supreme Grand Master. Failure to do this means forfeiture of the charter. A full record of each candidate rejected shall be forwarded to the Supreme Grand Master, which will be kept in a separate book provided for this purpose.

11. The fee for membership, etc., is a private matter and will only be discussed between the Supreme Grand Master and the Master of the Lodge or Temple. *No fee can be returned to an applicant after he has been accepted.*

12. No applicant shall be made a member who has not been thoroughly investigated as to his fitness, by a committee appointed for the purpose by the Master of the Lodge or Temple, and who has been balloted for in proper

form. All investigations shall be as thorough as is possible. *A man who is known to break any promises that he makes shall not be accepted under any circumstances.*

13. No brother shall bring undue influence to bear upon any person in order to bring such person into the Order. Nor shall any brother pay the application fee for another.

14. A member of the Temple may be suspended for any violation of the laws by the Master of such Lodge or Temple, or by a vote of the Temple assembled, or by the Supreme Grand Master from whose decision there is no appeal.

However, no brother so suspended, unless he has divulged the secrets of the Order, even if expelled, shall be wholly deprived of temporary assistance, in the hour of grave want.

No member who has been suspended for any cause whatever, shall be permitted to visit a Temple or Lodge or be entitled to the full charity of the Order while thus suspended.

15. A brother may be suspended for coming into the Lodge in a drunken condition. He may be suspended for cursing; for abusing wife or family; for cheating any known person, and for many other such things unbecoming to a gentleman, and if he repeats the offense he shall be expelled without any opportunity of being reinstated.

16. Any member who shall refuse to pay the stated assessments laid by the Temple or Lodge for a period of time as provided in the By-Laws of each Lodge, may be suspended, after said member has officially been notified of said indebtedness and fails to contribute to said support of Temple or Lodge. Any brother who has become indebted to the Order and who has for this reason become suspended, may be reinstated at any regular meeting of the Temple by making application one month previous and paying indebtedness to the acting Secretary of said Temple and declaring his desire to again become a member of the Temple. After said suspended brother has made the neces-

sary preparation as provided, it shall be announced by the acting Secretary at a regular meeting and upon a clear ballot he shall be considered elected and so informed.

17. All members shall, as near as possible, conform to the rules regarding what to wear in the Lodge or Temple. This rule is, that all brothers shall, if at all possible, wear the Prince Albert coat, in black, and white tie. They shall discuss nothing of a business nature in the Temple except that which belongs to the Lodge and shall behave towards each other as men should in any religious institution and especially in a Temple of the Rose Cross.

18. The guide as to their moral behavior is found in "The Rosicrucians; their Teachings," a copy of which will be found in all Lodges or Temples.

19. All officers shall be elected yearly except the Master, who retains his office so long as he is considered proficient by the Supreme Grand Master.

20. Notice of said election shall be given at least one month previous to the date of election and shall be announced in the Temple meeting one month before such election.

21. These are the *written* rules. All other rules concerning the officers, work, charter, etc., are only given by the Supreme Grand Master to the Master of the Lodge or Temple when such Lodge or Temple is formed. Any additional instructions given to the Lodge or Temple *must* be obeyed under penalty of forfeiture of charter and all rights.

THE END.

HERMETIC BROTHERHOOD.

SPIRITUAL EVOLUTION.

AXIOM.—“For any one to be right, he must be in harmony with the Divine Mode of Action, on his plane of consciousness.”

If it be conceded that this statement is true; it then follows:

First. That absolute and ultimate right, in all its Divine fullness, consists in absolute, complete and entire conformity and co-operation with the Divine Mode of Action, and,

Second. That individual rightness is complete or incomplete, in degree, as it approaches to, or recedes from such 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, must be classed as “wrong” and “error,” and this being a universe where cause and effect strictly pertains, it therefore follows that all right actions must cause compensation and that all wrong actions must 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 wilfulness, and the penalty to be paid by the individual 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 wilfulness 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 nature and have exalted the dominance of the higher.

That which lasts, that which "passes through" and endures forever is Divine Character and it is formed by the voluntary correction of error. Every act that corrects an error is an act of redemption. There are three aspects of redemption. That of the redemption of the Individual entity; that of the race, and in the larger aspect that of 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 the end of the world, typified by fire, be at hand; but the fire is the fervent heat of the Divine Love which shall be recognized everywhere and shall permeate everything.

God—by direct act—does not correct error. That which produced error must become enlightened by "the light that shineth in darkness" and the darkness must slowly learn to comprehend the light and make its own corrections. Every right choice contributes to this consummation.

Eighth. The adjustment or correction of error by the individual while it aids the growth of the individual in knowledge and character, contributes to still further progress by bringing about a higher condition of knowledge which is called Understanding.

Ninth. Understanding is the open door through which the individual gets his perception and comprehension of Divine Wisdom. This satisfies and develops his mental nature and brings peace to the emotional. Righteousness and Peace are united in loving embrace and 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 things else are left behind, there *remaineth* God and God-like individualized characters.

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 is one.

Observe the fact that the individual entity makes his own character by his own acts and choice; 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 choice 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 remain in his environment for his personal aid and succor. The sheltering arms of Divine omnipresence are always extended to him for comfort and sympathy. If he will have aid, sympathy or comfort, all is subject to his request, but he must make 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 individualized 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."

In Mystic language this is called, the "Divine Marriage," and its final consummation is called "The Marriage Supper of the Lamb."

With fraternal greetings,

SOLARIUS.

MAGNETO-ALCHEMIC HEALING.

"From the most remote antiquity history has recorded the healing of the sick."

MAGNETO-ALCHEMIC HEALING.

From the most remote antiquity history has recorded the healing of the sick through Occult and Metaphysical forces directed and transmitted by one person to another.

We learn that the transmission of these forces and influences takes place more or less under the objective conscious supervision of the operator according to plane of his Occult development, and cause corresponding changes to occur in the mind or body of the person acted upon; the results obtained depending upon several factors resident in both patient and healer. These factors involve to a large degree the patient's susceptibility to the influences of the special operator who may be treating him, as well as to his mental attitude toward the effects of such curative agency. His relative receptivity plays an important part in the results produced upon his organism. The character of the agency involved must also convey to that organism such specific, subtle vibrations and co-ordinating influences as will establish a normal equalization and distribution of the vital forces; and restore perverted structures and functions to health. Disease in its manifestations is but disturbed co-ordination in the balance of activity between related structures. Restoration to health (cure) is but the re-establishment of proportional distribution of vibrational, vital (which is Magnetic) balance; to perverted structures and functions to which, according to their relative requirements, through perversion, an excess or deficiency of vital energy (Magnetism) is being supplied as the case may be. Equalized and accurately adjusted circulation of the blood to all parts of the body, according to the needs of each tissue, is one of the greatest factors conducive to a moral, healthy state of each individual part. Too much blood supplied to any area is followed by inflammation, stasis, congestion, and degeneration of that part, according to the degree the circu-

lation has been distributed. A deficiency of blood to a tissue or structure causes anaemia, local starvation, and degeneration also. How is the vital mechanism which regulates the amount of blood supplied to each separate area constructed? One of the greatest factors conducive to a high state of health and tissue nutrition is an accurately adjusted equalization and distribution of the blood circulation to all parts of the body. This is normally maintained as follows: The walls of all the arteries contain muscles, of the smooth or involuntary variety, which are not directly under the control of the will. Following each artery and distributed upon its walls, and within its coats, is a network of sympathetic nerves; from this network a nerve fibre is sent to each muscle cell in the arterial walls. These networks of nerves are connected with centers of control, located in the chain of ganglia strung all along, in front and on each side of the spine and extending above within the skull as far forward as the junction of the two anterior cerebral arteries, and below along the spine, as far as the last vertebrae. There are located also, in the substance of the spinal cord itself, centers which are higher in their offices than those in the ganglia; and these again through ascending and descending nerve fibres in the gray matter of the cord communicate with the highest general center, which is seated in the fourth part of the brain or the top structure of the spinal cord, called the medulla oblongata, which is really the switch-board for everything passing between the brain above and the body below. Every nerve fibre and every arterial muscle cell in the body is indirectly connected with this principle vaso-motor nerve center. The arterial walls are also in sympathetic communication through nerves with the tissues surrounding them, and through these nerves there is a continuous, reciprocal exchange of communication between the tissue cells of each area and the walls of the blood vessels supplying them with nutrition, which regulates the supply of the blood to them. The tissue cells and the muscular walls of all the arteries are moreover in close communication with all of the ganglionic, spinal and chief centers, so that the center in the medulla really controls the whole circulation. To understand this complex mechanism and its physiology we must first recognize consciousness in every cell of the human body; after this we must recognize the transference of this consciousness to and from each cell, to every other cell;

through the intelligent offices of conscious nerves; thus we can realize how the needs of more or less blood in any given area is communicated to the higher vaso-motor nerve centers; and how they in turn communicate the intelligence to the local blood vessels, causing their muscular walls to either contract or relax, and so apply more or less blood as may be required. Now all this works ideally so long as everything is normal; but let something happen to any part of these tissues or their nervous or circulatory mechanism and there is always a disturbance. How many healers who offer their services are able to interpret just where and how much "the balance is broken?" Again, if a certain portion of one of the patient's lungs was insufficiently supplied with blood, perhaps through defective balance of the vaso-motor mechanism to that specific part, and through the consequent weakening of the tissue resulting from the anæmia its resistance became sufficiently lowered to allow of the development of a tuberculosis disease therein; of what avail would blind general application of healing prove, unless the operator recognized the specific derangement and applied his treatment to adjust that? The nerves and centers of this entire mechanism represent collectively, the vaso-motor nervous system, and all of these functions depend upon the harmonious and co-ordinated co-operation, and relative vibrational transmission and adjustment of nerve wave. In disease, however, through injury to special parts of the body, or irritations of many forms; from mental disturbances, overwork, dissipation, injurious habits of eating, exposure and many other causes, this mechanism becomes disturbed, and its vital adjustment and equilibrium are lost. Whenever this occurs disturbances in the circulation are sure to develop. In injuries the disturbances in the local circulation are often of a curative nature; the increased supply of blood to the parts, and the consequent inflammation take place for purposes of repair. But the majority of diseases represent disturbances in nerve-wave and circulation of blood. Consider for instance a chronic disease, in which some organ is insufficiently supplied with blood, which has come about through the loss of balance in that part of the vaso-motor nervous system. The distressed organ is continually sending messages to the higher centers for more blood; but it may be that the intelligence of the organ itself has become deranged, causing it to transmit confused messages; or that the transmitting nerves

passing either to or from it are at fault, and do no longer vibrate to the same key as the organ or their higher centers. Again the higher, relative nerve centers may have become changed in "pitch" or vital consciousness, and fail to vibrate or respond harmoniously with its other connected structures. Any or all of these complications may be present in each or all of the parts. Then either the organ will send messages of such character that the transmitting nerves cannot carry them, or that the nerve centers cannot interpret; or such messages may be of the right nature and the nerves affected and unable to carry them; or perverted consciousness of the vaso-motor centers, (there are many causes which may produce such conditions,) may prevent them from recognizing the character of the call from the organ for more blood, or perhaps from not recognizing it at all; or again, recognizing it, be unable to direct the needed message back to the suffering organ. Now these and similar states are practically always due to inharmonious vital (magnetic) perversions; they may be either of a local or of a more general character in the patient's body. The question which appeals to me seems to be: Is the healer who is treating the case able to recognize the specific nature of the perverted vital phenomena before him; produced by the deranged living mechanism which he is undertaking to restore to health and harmony? And again the question arises: Is he attempting to employ *powerful* Occult forces, the nature of which are unknown to him and which are as liable to finally destroy him as they are to heal the patients treated by him unless he has been taught to use them safely? A case similar to the above would go unrecognized in the hands of such a healer, and the anaemic organ would continue to waste and starve in spite of his energetic efforts and generalized treatments. For indeed how shall he know in what key to pitch his vibrations corresponding with his patient's needs, being without guidance of "compass or star," and his indefinite course directed for nowhere in particular in "the twilight of ignorance?" Surely, his "excursions," professionally, into the sphere of his patient's ill health are as liable to end disastrously for his patient, and even for himself, as they are to end on the shores of success. I have often heard a healer remark (who was incidentally reaping a goodly mercenary reward perhaps, and that is often all there seems to be at stake when you come to really understand these people), who has had practically no

training in the true Occult phases of diagnosis; who could not describe a single structure of the body, and much less point out to where and how the transmission of his treatment and forces should be specially applied; for often the symptoms appear in an entirely different part of the body from where the disease and cause is really seated, and it is not a question of locality altogether, for locality being found, it is absolutely necessary for real healing, and for safety of both, and for both the present and the future health of both, that the pitch of the vibrations shall be exactly adjusted; for the healer is starting and establishing new conditions in his patient, which may either restore him or destroy him after a few or even many days. As I started to say, I have heard many of these pseudo healers remark: "Oh, I don't need to know anything about what the trouble is with the people; all I ever have to do is to put my hands on them and that does the work; there is something *in me* that cures them." It may be that such men and women are justified in holding themselves out to the world (on account of the good they *seem* to do some of their patients), keeping the sick and dying from employing others who might really be of far greater service to them. Personally I cannot see why a person will enter a calling so sacred as that which ministers to the sick and the suffering, and where human life is in the balance often; and so much depends upon the knowledge and skill of the physician in charge, be he Medic, Christian Scientist, Metaphysical Physician, Osteopath, or best of all a true Alchemic and *trained* Healer. (For the last means more than you know.) Without first gaining a thorough knowledge of the profession he is about to enter. I say, if one cannot pass through such a training and receive thorough teaching, then keep out and let some one else who is willing and who will, do so.

For the healer to attempt to restore disturbed adjustments, vital and physiological, in a diseased human body, without a clear knowledge of each and every departure from the normal in that body, and the exact means required to restore such disturbed adjustment to its harmonious rhythm, resembles to me the process of "turning a portion of the contents of a kerosene can into the works of the clock" when it further refuses to go, with the general vague idea of "loosening up *something*," and with the *hope* that it will "go again." Simply placing the hands on the patient, and projecting a general flow of magnetism into him, with-

out regard to key, color, or locality of cause, with the *hope* or *belief* that the patient will "go" and "come out all right," is pretty much, apparently, the same thing as the general "kerosene treatment" of the clock, when some one or more of its parts really need adjustment and repairs. It seems to me that what the world really needs in this field is men and women of sufficient nobility of character, high moral integrity, and unselfish motives, who will prove faithful to their own *higher* selves, thoroughly preparing themselves in all phases of diagnosis, and in development and training in knowledge and power to use the healing forces intelligently and safely; which teaching and development is to be had from those who *know*. So that they may convey to the "chamber of sorrow, and the bed-side of suffering, not a tissue of sophistry and a therapy of guesswork," attempting vigorously to banish the malady as by "striking it blindly with a club in the dark." But rather should the case be handled delicately and with mathematical precision, as it were, raising lowered tone in one part perhaps, and in another part lowering the chord where the tension has become too high and vibrating above the harmonious key, until the instrument has been perfectly tuned.

All this the *true* Alchemic System teaches, and concerning a scientific instrument or apparatus to accomplish this we refer to the following article which appeared as a news item (not a paid advertisement) in the "Allentown Leader" of February 11th, in the "Chronicle and News" and "The Morning Democrat" of the 12th of February:

TO TREAT DISEASES BY MAGNETISM.

DR. R. S. CLYMER GETS PATENT FOR VALUABLE INVENTION.

FIRST OF KIND IN AMERICA.

BENIGN REMEDIAL AGENTS GENTLY DRIVEN INTO TISSUES OR
EVEN INTO THE CIRCULATION—COMPANY BEING FORMED

TO MAKE THE APPARATUS.

A patent, the first of its kind in America, has been granted by the Patent Office in Washington to Dr. R. S. Clymer, of 410 North Sixth Street, Allentown, for an apparatus for the magnetic treatment of diseases.

It was so unusual as to be almost incredible to the officials of the patent office, but a complete and satisfactory model

thoroughly convinced them.

The object of the apparatus is to provide means whereby the diseased tissue may be located within a magnetic field, which may be made intense or weak as desired, and may be made to include a greater or less area of the diseased portion of the body, and further may be so arranged that remedial agents may be applied to the magnetodes for transfusion by the magnetic force into the diseased tissues or into the circulation, as the case may be.

By long exeperiment Dr. Clymer has found that the detrimental effects of electric current are not present when magnetic forces are used. He has found, however, that different diseased conditions require stronger or weaker magnetic fields for the production of the beneficial effects.

In order that the remedial agents, usually in liquid form, may be driven into the tissues they are applied directly to the magnetodes and these are placed in contact with the skin in the neighborhood of the diseased tissue when it is subcutaneous.

For this reason the magnetodes must often be placed at different distances apart and it is therefore necessary to regulate the magnetizing forces in order that the magnetic field may be strong or weak as required. In many cases the patient will barely feel the action of the apparatus, so gently is it applied.

A company is being formed by Dr. Clymer and some others interested in treatment of disease by this method for the making of the apparatus whose value is of the highest order.

What is claimed is:

1. A magnetic apparatus for the treatment of disease comprising a number of electro-magnets having their like polar extensions connected in multiple, flexible magnetic strands leading from the connecting ends of the magnets, and magnetodes carried by the free ends of the flexible sthands, the strands and magnetodes being made of magnetic material.

2. An instrument for the magnetic treatment of diseases comprising a number of electro-magnets having their like polar extremities connected in multiple strands of magnetic material leading from the connected ends of the magnets magnetodes of magnetic material carried by the free ends

of the strands, a source of electric current, and means for coupling the coils of the electro-magnets individually into multiple are relation with the source of the current.

3. An instrument for the magnetic treatment of diseases, comprising a series of bar electro-magnets having their polar ends tapering and connected together in multiple are, flexible strands of magnetic material extending from the connected ends of the bar magnets, magnetodes of magnetic material connected to the free ends of the flexible strands, a battery, and a switch for connecting the battery to the coils of electro-magnets comprising a switch arm carrying a series of brushes, and contacts in the path of the brushes, said contacts being of different lengths and connected respectively to the magnet coils, another brush on the switch arm, and battery terminals in the path of the last-named brush for coupling up the battery to the respective magnet coil in regular order.

4. An instrument for the magnetic treatment of diseases, comprising a series of bar electro-magnets having their polar ends tapering and connected together in multiple are, flexible strands of magnetic material extending from the connected ends of the bar magnets, magnetodes of magnetic material connected to the free ends of the flexible strands, a battery, and a switch for connecting the battery to the coils of electro-magnets comprising a switch arm carrying a series of brushes, and contacts in the path of the brushes, said contacts being of different lengths and connected respectively to the magnet coils, another brush on the switch arm, battery terminals in the path of the last named brush for coupling up the battery to the respective magnet coils in regular order, and a magnometer associated with the electro-magnets and source of power therefor for determining the strength of the magnets irrespective of the number of batteries connected therewith.

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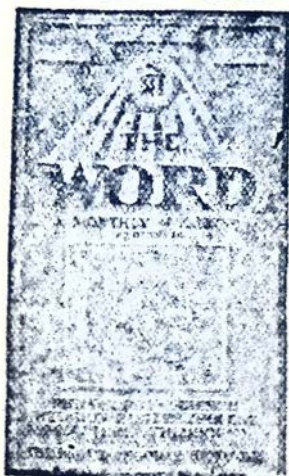
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