

"The Rosicrucian Brotherhood"

"THE INITIATES"

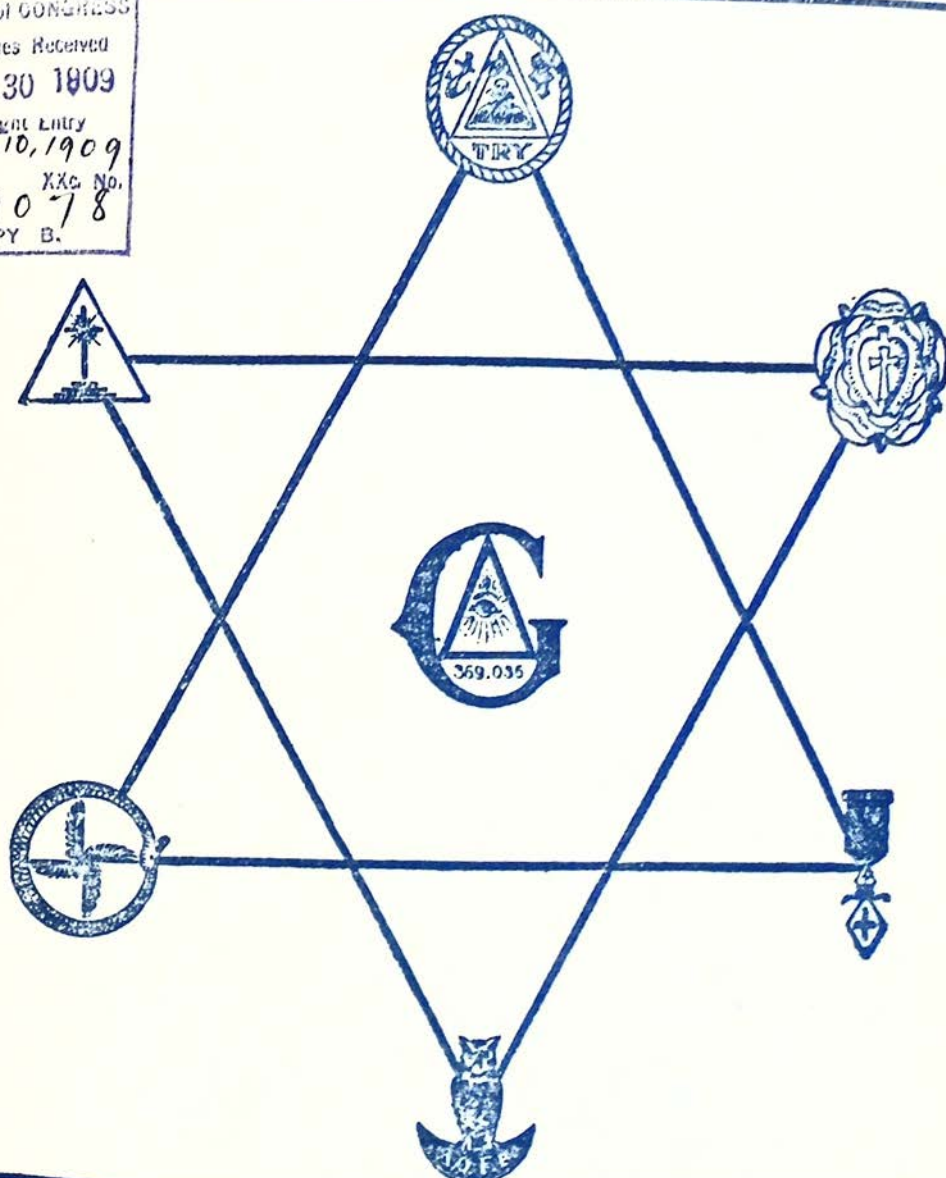
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"THE INITIATES"

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THE TWELVE SONS OF JACOB.

MRS. M. M. SISCO.

We will now compound the twelve sons of Jacob with the twelve constellations of the zodiac and prove them one (according to Jacob's own language) when we weave them in with the starry myths.

It seems very strange that any one can (if they read the Bible with an eye to its spiritual significance) make a man out of one single Bible character, for the Bible is all mythical from the beginning of Genesis to the end of Revelation.

We read in Numbers 23:19:

"God is not a man that he should lie, nor the son of man that he should repent."

In I Samuel 15:29, we read: "And also the strength (of eternity, margin) of Israel will not lie nor repent for he is not a man that he should repent." Now if it read "Jacob is not a man that he should repent" we might infer that he was a perfect man but that one word *he* gives the text a very different sound, and then, too, the very same thing being said of God shows Jacob to be one with God.

We read of the God of Jacob and of Israel all through the Old Testament. What was Jacob more than other men that God should be his God. One thousand one hundred and forty years after Jacob's death we find him breaking clods for Judah while Judah plowed. Hosea 10:11. In this verse the Lord says "Ephraim is an heifer that is taught and loveth to tread out the corn but I passed over upon her fair neck. I will make Ephraim to ride (the plow I suppose), Judah shall plow and Jacob shall break the clods." We would like to explain this jumbled up mess, but time and space forbid. But Ephraim, the heifer, was the younger of the three for he was at that time only nine hundred and seventy-five years old, while Judah was one thousand eight hundred and eighty years old, and Jacob was one thousand eight hundred and thirty-seven years old. A little rough on those old men that they must plow and break clods at their age while Ephraim, the heifer, was permitted to ride. Now where is Jacob as a man, and, if he was not a man, what were his sons?

When Jacob prophecied for his sons he began with the eldest but did not follow down in a direct line with their births, as we shall, in arranging them as the twelve sons with the months (constellations) in the platonic year.

We call Reuben, the eldest, Scorpio, because of the ruby glow of the red Antares in the heart of Scorpio.

Of this son Jacob said: "Reuben, thou art my first-born, my night and the beginning of my strength, my dignity, and excellency of my power. Unstable as water thou shalt not excel (shalt thou not excel, margin) because thou wentest up to thy father's bed, defilest thou it; he went up to my couch (rendered at margin my couch is gone up)." Here Jacob says to Reuben, "You shall not excel," and the couch being gone up shows that a spiritual day has come, and no more need of a couch, and, as already shown, Scorpio (Reuben) belongs to the earth's day, or psychic age, and no more need of a couch, therefore night has evolved into day.

Of Simeon and Levi Jacob says, "Simeon and Levi are

brethren. Instruments of cruelty are in their habitation.

“O my soul, come not into their secret unto their assembly, mine honor be thou not united for in their anger they slew a man and in their self-will they digged down a wall.” (The last sentence is rendered “houghed oxen” at margin.)

“Cursed be their anger for it was fierce and their wrath for it was cruel. I will divide them in Jacob and scatter them in Israel.”

Why did Jacob need to tell us that Simeon and Levi were brethren since they were both children of one father and one mother? And why did not Jacob say that Reuben and Judah were also brothers for all four were the children of the same father and the same mother? Well we will tell you why by showing the mythical history of Astra (Libra) and Virgo (Simeon) which story we think we have already told but it seems necessary to repeat it here, for such a book cannot be written without many repetitions.

Mythology says that there was a time in the earth's history when the gods abode on the earth and walked and talked with men. But in time humanity became so wicked that the gods became disgusted and one after another began to leave for their heavenly home from whence they came until not one was left save the goddess Themis (Virgo), the goddess of Justice, Love and Purity, who still lingered in hope to redeem the world, but, at last, the corruption of the iron age became so disgusting to her that she, too, took her flight heavenward, grasping in her hand, as she went, the scales of Justice called in the Bible, the equal balance of the Lord which the Oriental has named Themis or Astra. Thus we see that Virgo and Astrea are indissolubly bound together and ever will be because Justice, Love and Purity are the Trinity of the Godhead.

We believe Simeon and Levi to be Virgo and Astrea and we see now why Jacob called them brethren. It is because

of the tinsilled chord of heavenly music that holds the three as one principle. But Jacob says of these brothers, "Instruments of cruelty are in their habitation."

Now while our earth was still in the habitation of these brothers about midway of Simeon (Virgo) she was brought under the vibration of Hydra, the serpent that tempted Eve, and, therefore, under the curse or cruelty of animalism; thus we have tried to prove why the instruments of cruelty were connected with these brethren. Father Jacob says of that age:

"In their anger they slew a man and in their self-will they houghed oxen" (margin). Now let us ask, was not the spiritual man slain? But as the story of Cupid and Psyche proves the man was not slain past resurrection when the time is ripe for us to know ourselves and claim our own. Now it was the spiritual age or the spirit of universal man that was slain. The wall that they digged down broke the chain or the beauties of the psychic age and led our earth in the dark age of animalism where we are still houghing our oxen, *i.e.*, guiding our animal instincts. Thus we see that the man they slew was the universal spiritual man; in other words, the spiritual or psychic age which our earth is about to enter again as everything goes to show.

Now as the earth was driven from Eden while passing under Virgo (Simeon), of course she got vibrations from the old serpent and imparted them to Astrea (Levi) so that both were affected as if blended into one. In the Bible Simeon (Virgo) is defined "that obeys or is heard" and Astrea (Levi) "that is held or associated." Here we have proof that Virgo and her scales of Justice, which she took in her hand, and which we still see at her side as if held or associated according to mythology, are one with Simeon and Levi. Jacob was made to say, "I will divide them in Jacob and scatter them in Israel." Let us remember that Jacob was only a servant of God before he wrestled with God, after which he was called Israel (Prince *with* God), therefore Jacob is the dark animal age, and Israel is the spiritual,

psychic, or God age, and Libra and Virgo, though associated together, are the dividing line between those ages and, therefore, represent both ages; thus we find them divided in Jacob and scattered in Israel.

Of Judah (Leo) Jacob says, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee

"Judah is a lion's whelp; from the prey, my son hath gone up: he couched as a lion and as an old lion; who shall rouse him up? The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come, and unto him (Shiloh) shall the gathering of the people be. Binding his foal to the vine and his ass to the choice vine, he washed his garments in wine and his clothing in the blood of grapes. His eyes shall be red with wine and his teeth white with milk."

In the face of all those symbols of animalism, darkness and drunkenness, Judah is defined the praise of the Lord, and, in the ages yet to come and not very far distant, Judah will do a work worthy of praise, in fact, he has already been doing his work in sealing up the heavens, and he must break the seals, and when the seventh seal is broken it is finished, and then comes the *praise of the Lord*. Read Revelation 5:5.

Now for a pen picture of all those symbols that speak so plainly from the starry myths, and speak so *very* plainly that we must knit them in with Jacob's prophecies. Just beside Judah (Leo) we find Hydra, the old serpent, upon whose back is perched, first, an owl, symbol of night (called a night-monster in the Bible, according to margin), and, farther along, we find a crow, symbol of perfidy, perched upon the serpent, and, near the crow is Crater, the wine-cup, all of which are symbols of drunkenness. It is from this wine-cup that Judah (earth's children) drank until his eyes were red with wine (the wine of fornication) and here it was that he washed his (spiritual) garments in the blood of grapes, and, as all the mythical animals in this part of

the heavens give milk, his teeth were white with milk (kindness). The sceptre that Jacob said should not depart from Judah is a little city of stars in Leo (Judah) shaped like a sickle which is symbolized as a sceptre. And Hydra is the old Athenian law-giver right at Leo's feet who, mythology tells us, was so severe as to punish every crime with death, spiritual death, of course. Of this law-giver Jacob says, "The law-giver shall not depart from between his feet until Shiloh come." Who or what is Shiloh?

Now Shiloh is defined "peace, or abundance," which means the satisfaction gleaned from the spiritual age, so we are still under the reign of Judah's sceptre as our wars clearly prove.

The next son is Dan (Judgment), or Judge, or law-giver. Of this son Jacob says: "Dan shall judge his people *as one* of the twelve tribes of Israel." We must infer from the foregoing sentence that Dan was not one of the twelve tribes, after all, for Jacob said of him, "Dan is a serpent by the way, an adder in the path that biteth the horse's heels so that the rider shall fall backwards." Now in pictured astronomy Hydra is illustrated as having three heads, and one head is pictured so near as to almost touch the heels of that constellation called the Unicorn which is pictured as belonging to the horse family.

At this point in Jacob's prophecy he gives a doleful moan like a father pleading for an unruly son, thus, "I have waited for thy salvation, O Lord." Here the old serpent bobs up and swallows down the Cancer influence that should have been Dan, and Dan becomes a "serpent in the way, an adder in the path," and, as Dan is defined "judgment" we find him to be the old Athenian law-giver who judged his people according to their iniquity that was the result of spiritual darkness.

Naphtali is Gemini and is defined "likeness," comparison or that struggles or fights. "Likeness or comparison" means the fact of their being twins, and mythology tells us that they were great wrestlers, also great warriors, so here

we find all the symbols associated with Naphtali of whom Jacob says:

Naphtali is a hind let loose; he giveth goodly words." If Jacob had said two hinds let loose he would have spoken more correctly for the twins were once pictured as two goats, but, even then, the comparison or likeness was the same and also the fighting, no doubt. The goodly word spoken by Naphtali means "land is in sight," for after leaving Naphtali (Gemini) our earth strikes mythical land.

Gad means Taurus. Of this son Jacob says, "A troop shall overcome but he shall overcome at the last." Let us here repeat that in every Bible symbol we can compound with Taurus shows a wall, or ditch, or chains, or something hard to overcome, therefore Jacob says, "He shall overcome **AT LAST**," i.e., after conquering the troop. This is all that Jacob could well say in his prophecy for Gad without locating him with his troop in the starry heavens, and now for the proof that Gad is the brazen age of Taurus. We read Psalm 18:29, "For by thee I have run through a troop and by my God I have leaped over a wall." Again in II Sam. 22:30, we read, "For by thee I have run through a troop and by my God I have leaped over a wall." We find two cities of stars in Taurus and a whole troop of lesser stars. In both places this utterance was in the prophetic song of David who saw our earth *at the last* was soon coming into the tabernacle of the Lord, i.e., Aries, the Christ age. Please read Ex. 33:8.

The next son is Ashur (Aries). Of this son Jacob says, "Out of Ashur his bread shall be fat and shall yield royal dainties."

Again let us repeat that bread or bread-stuff is a symbol of the spiritual light that came to the earth from Ashur (Aries), the Lamb of God, who was made to say, "I am the bread of life," spirit life, of course, for spirit is the only *true* life there is.

The next son, Issachar, is Pisces and is defined "an hire, a recompense." We find in this definition monarchy and

subjection, and, as we are still influenced by Pisces, we see that the brotherly love which Christ tried to establish among men has been crucified upon the altar of mammon, and we have lost the "royal dainties" of Ashur through the strong ass, Issachar. Of this son Jacob says:

"Issachar is a strong ass couching down between two burdens.

"He saw rest that it was good and the land that it was pleasant and bowed his shoulders to bear and become a servant to tribute."

Now we see two classes upon this earth to-day that are controlled by an astral influx from Issachar, as Jacob has clearly shown them, viz: the Shylock and the menial laborer. The Shylock sees rest that it is good, and the laborer bows his shoulder to bear burdens and thus becomes the subject to tribute.

Zebulun is Aquarius and is defined "dwelling," for here our earth has passed all of the large bodies of mythical waters in the starry vault, therefore Zebulun is a haven of the sea. Of this son Jacob says:

"Zebulun shall dwell at the haven of the sea and his borders shall reach unto Zidon and he shall be a haven for ships."

Zidon is defined "hunting, fishing, venison," so we see that the border reaches along the typical waters where the little fishes and Cetus, the whale, are seen swimming to the typical neck of land that reaches out from Taurus, upon which land we find Orion, the giant hunter of the celestial realms, and here we find the symbol of hunting.

Joseph is the next, of whom Jacob says, "Joseph is a fruitful bough whose branches run over the wall by a well." (Branches here are rendered "daughters" at margin.)

"But his bow abode in strength and the arms of his hands were made strong by the hand of the mighty God of Jacob, from thence is the shepherd, the stone of Israel." (Stone age.) Here we see Joseph (Capricorn) near the well, pictured as the water-vase of Acquarius, and the wall which the

branches run over is the dividing line between the animal and the psychic age, and, even now, we are struggling to plume our spiritual wings that we may rise above the worldly chaos of this age and leap the wall before us. The bow that abode in strength belongs to Sagittarius, the next room beyond Capricorn.

You will remember that the ancient sages pictured Capricorn as a cornucopia turned down and the silver pieces are rolling out, and silver, as well as bread, means spiritual life or food. You will also remember that when Joseph sold corn to his brothers, the silver which they took with them to pay for the corn they always found in their sacks' mouths on arriving at home, where Joseph had put it, for this is the same Joseph that sold corn. (Aries, the silver age in Egypt.)

We read in the old translation of the Bible that Joseph had a coat of many colors, but, in Bagster's translation, colors is rendered pieces at margin, so here we find the symbol of the horn of plenty, and here we find the fruitful vine, Joseph, whose daughters run over the wall between the animal and psychic ages, and then earth's daughters will reign as *Queens* in the domain of sex and will be one with Jacob's Dina, the mythical Diana for whom the silver shrine was moulded. Acts 19:24. This shrine was made by Demetrius, rendered "divinely touched," meaning spiritual wisdom, of course.

Benjamin, the last son, is defined "son of the right hand," which, of course, means goodness, love, power and wisdom. Of this son Jacob says:

"Benjamin shall raven like a wolf; in the morning he shall devour the prey and at night he shall divide the spoil."

Benjamin is Sagittarius, the zenith of the psychic age. And now the question arises, What is this RAVEN and what is it all about? Sagittarius is pictured as part man and part horse with a drawn bow in his hand, and the Scorpion's tail he has chosen for a mark, for his arrow is pointed directly that way, and mythology tells us that he shot away.

the string of the scorpion, and as he neared the earth's night with his booty, he divided the spoil and gave the sting over into the earth's night, but the strength of Scorpio (Benjamin) was retained in the psychic age, for Scorpio is one of the strongest constellations of the zodiac, therefore, as the son of the right hand, his spiritual power is wonderful, for mythology tells that he taught Hercules, his near neighbor, astronomy, and Esculapius, another near neighbor, medicine, so here we find the Bible Raphu who comes to earth with balm of healing on his wings. Here we find Benjamin surrounded by a high order of constellations, such as birds soaring through lofty altitudes, with wings wide-spread, and Esculapius and Hercules both hold in their hand the bound serpent of Bible note. Just above Benjamin's head, so near as to almost touch, we find a cross (trouble) shielded by a mitre (wisdom). This city of stars is called Sabieski's Shield or Latum. And not so far away we find Vega, the heavenly lyre.

Farther, or near Libra and Virgo, we see Corona, the Crown. So here we find in the psychic age all the symbols of elevation and harmony as pictured in the human imagination of the orthodox heaven. We say the human imagination because they could not make a practical thing of those vibrations by associating them with the starry myths, *so called*. All of those beatific constellations in the coming ages proclaim spiritual elevation, joy, harmony, and wisdom, through the son of the right hand, Benjamin.

We have shown in this chapter that the twelve signs of the zodiac are the twelve sons of Jacob and proven them one by Jacob's prophecy, and in his own language, and explained the symbols as well as we could, without a chart of the heavens, and if the language should seem somewhat awkward, our readers must have charity, for it is no small thing to follow out those twelve constellations, and the neighboring constellations with their vibration, as proven by those heavenly myths.—*The Philomathian*, 1902.

"2,000 YEARS IN CELESTIAL LIFE."

CLYTINA.

Born in Athens, 147 B.C.

Passed to Celestial Life at 131 B.C.

BY ANNIE BRIGHT.

Following are extracts from an extended review of the above work, given by Mrs. Bright, Editress of the Harbinger of Light, Melbourne, Australia. She says in part:

"By the last American mail there came from the Astro Publishing Company, of Detroit, Michigan, a book, '2,000 Years in Celestial Life,' which in the manner of its reception through spirit agencies, is so remarkable that it may well follow the description of how 'Oahspe' was given to the world. It seems, moreover, from mystic messages received just before its arrival, as if this book had been placed in my hands for some special purpose. It was published some time ago and is the first of a series containing a vast amount of data of a substantial scientific nature, concerning the influences of the planets upon human life. * * *

"Throughout the volume lofty spiritual teachings abound. It reads like a romance, but the character of the sitters and the mode of transmitting the messages lifts it above ordinary communications. * * * It will not be possible to give much of the teaching contained in the book, and it is my aim chiefly in this brief article to draw attention to the marvelous happenings taking place all over the world in the way of automatic writing. There is always the element of personal influence in greater or less degree in the automatic writing of individuals. In this case, however, this was eliminated, as the messages were not written by the hand of the medium. The editor says in his preface: 'These extraordinary messages were transmitted by unseen intelli-

gences, and were elicited out through a telegraph instrument of common use, arranged as minutely described in the book.'

"As in the case of 'Oahspe,' the sittings between Mr. Hodges and the psychic took place in the morning. 'For nearly four years the two sat semi- and tri-weekly in the same manner, closing the doors, giving the light full entrance, keeping out all intruders, and taking seats near, but opposite each other at the table about nine o'clock in the morning, the messages occupying from one-half to three-quarters of an hour in each delivery.' * * *

"In the preliminary chapters Clytina gave Mr. Hodges a brief outline of her life and experience. She said her father was a Carthaginian, came to Athens in 152 B.C., and was a student under Carneades, who was chief representative of the new Academy. Haedrupal, the name of her father, adopted the views of his master, many of them originating from Socrates and Plato, who were confident in their knowledge of the immortality of the soul, though they had a hard task to bring the masses to understand it. Clytina says she was born at Athens in 147 B.C., and was, as a child, quite sensitive, or a good medium, being controlled at the age of five, so that Plato and Socrates would both control her hand to write their views upon subjects unknown to her. At nine years of age this mediumship, as her studies advanced in other directions, left her, and at the age of sixteen she passed to spirit life, her knowledge of the spirit philosophy assisting her to manifest to her dear ones. In her first communication to Mr. Hodges she said she was one of a band working for the one purpose of uplifting humanity to a higher plane of unfoldment. '....It is our intention,' she said, 'to form, as it were, a chain connecting the conditions existing over 2,000 years with those up to the present time. The seed sown by Plato, Confucius, Socrates, and hosts of others is now bearing fruit, and we have taken advantage of the first opportunity to come in touch with the advanced spirits now in the body.' A great desire was expressed by the sitters to have a portrait of Clytina, and about a year

after the sittings began, the portrait, which forms the frontispiece to the volume, 'Two Thousand Years in Celestial Life,' was received as described in the work. * * * An eminent portrait painter was asked to see the portrait and judge it on its artistic merits. After a critical examination he said in substance: 'In taste and style, in proportion and posture, in beauty of form and features, in the thorough "working in" of its blended colors, it is simply perfect. While not competent to judge of its origin, to its rare merits I gladly testify.'"—*Harbinger of Light, Melbourne, Australia, November 1, 1908.*

* * *

SONGS IN EXILE.*

BY ARTHUR STRINGER.

MAN TO MAN.

Ye'll find two kinds av wimmen, lad,
Whin ye have aged a bit;
And faix, they're all not good nor bad—
And that's the worst av it!

Ye'll find some wimmen longin' so
For love, lad, if ye would!
Ye know it well, and whilst ye know
Ye can't and niver could!

And some ye'll kiss who sthill stay cold;
Aye, thim who might and won't—
And thim ye'd walk through Hell to hold,
And love, because they don't!

*Published in the "Initiates" by special permission of the "Saturday Evening Post," Philadelphia.

THE INITIATES.
THE PHILANDER.

I

Och, take a shmile and give wan, and meet a mouth and kiss
wan,
And whin ye'r off to furrin parts ye'll niver mourn or miss
wan!
But the Divil take those gray eyes I left beyont the sea!
Sthill, if kissin' wanst was killin'
We'd be dyin' less unwillin'—
But I wonder if that wistful gurl is waitin' there for me!

II

'Aye, take your kiss and keep it and draw your latch and
leave it,
But niver say the last word or all your life ye'll grieve it—
The gurl beyont the wather is the gurl beyont your care!
Sure, some other mouth she'll find her,
Wid as soothin' ways to blind her—
Yet I'm thinkin' av those ould eyes, those gray eyes watchin'
there;
And I'm dreamin' av a waitin' gurl wid sea-mist on her
hair!

III

If ye are cold wid wimmen, 'tis thrue in law and letther
They'll lave ye wid their moitherin', and learn to love ye
better!
So niver go the whole lingth . . . but keep your fancy
free!
Och, if she'd only been afraid;
If only she'd not clung and sthayed,
That gurl and all her gray eyes would not be pesterin' me!

IV

Few wimmen love a monthlong, and most, in faith, a minute!

But whin she gave her mouth up her pleadin' waul was in it!
A heap av tears and throuble; sure, this kissin' brings to
some!

But niver such a shlip again . . .

And niver such a lip again,

Wid all these calm-eyed wimmen that'll kiss and go and
come,

Wid all these laughin' furrin mouths I'm takin' nothin'
from!

THE MEETING.

I'd niver seen the face av her;

And she knew naught av me.

She fared that day from Shela Hills,

And I'd come in from sea.

It may have been the warm, soft night.

The soft and mootherin' moon!

It may have been the lonely streets

And the ould sea's lonely chune!

It may have all been doomed, in faith,

For many a thousand year,

That soft and mad and wistful night

Without a laugh or tear!

For she fared back to Shela Hills,

And I swung out to sea:

But och, the ache and loneliness

That wan night left wid me!

HERMETIC BROTHERHOOD.

TEMPLE TALKS.

THE NEW THEOLOGY.

CONCERNING THE TRINITY.

Preliminary to the contemplation of this subject it is well for us to realize our relative condition to infinity and to understand the limitation of our own mental powers. This attitude is necessary, not for the purpose of self-humiliation, but rather that we may get a faint idea of the immensity, the boundless scope of the object and therefore an enlarged conception of *the one*. The great *Father-Mother-God* whose "sheltering arms" are about us and in whose protection and guidance we may safely trust.

When we stop to consider that the only expression of the character and attributes of *the one* is through manifest creation, and that this creation is only a manifestation of *His wish*, and that beyond and behind this manifest universe there still remains *the one* undiminished, perfect and complete omnipotence, omniscience and omnipresence. The human mind stands appalled and utterly powerless to grasp only the faintest outline of what the divine character must be in its entirety.

Man can weigh the sun and the planets, can tell their component elements, can calculate their distances and formulate the laws that govern their motions; yet, when we attempt to realize the fact that the star that we call "Canopus" is a blazing sun having a radiant power of ten thousand times that of the sun that warms and lights us, our finite mind utterly fails to grasp the possibility of what we know to be a material fact. From this comparison let us try and realize how much more it requires to grasp the facts of infinity—thus realizing our limitations.

Let us therefore approach our subject in a spirit of humility not with a belief that we can master its details, but glad to be able to form a conception about it that shall be, to us, true and reasonable, recognizing that the subject is in the domain of infinity, and that the more closely we draw our definition the more we condition and limit our conception. Here it is well to note that the difference of opinion that has been expressed by theologians and churchmen have largely been the result of their limitations of the subject under discussion.

The human mind insists upon close distinctions and fine drawn definitions and this insistence has done much to confuse the subject in the minds of students, for it is evident that further we are from a full conception.

Let us endeavor to consider our subject in its larger aspect and as far as possible broaden the scope of our perceptions and thereby try to get the larger and more comprehensive view.

Let us start with the best statement that we know, "God is Love." Limitless and unbounded love.

Contemplate this statement as you would contemplate the idea of space. Consider yourself as in a boundless ocean of love. No height, no depth, no boundary where love is not.

God is Love. Consider love in the abstract, in its static condition. Love as being absolute and unconditioned; here you cannot escape from the idea of unity; you are forced by the reasonableness of your own mind to say there is One God.

God is Love. Again consider love as in the dynamic condition. Active love—living love—love with the power and the volition to make love lovable.

Let it come into your mind that, love in the abstract, in the unitary condition, is endowed—has life—has power—has volition—can act.

Still holding the greater conception of the oneness of life,

you will be forced to grasp the idea that love with the power to make love lovable has a dual appearance to our finite conception, because in our limited condition, one cannot conceive of action without two factors.

That which acts (power) and that which is acted upon (substance), you will see that we are obliged to form our conception of God as one with the dual aspect.

God is Love. Now, carrying this conception still further, and still holding the largest possible idea of oneness with dual appearance, let us take another step.

By the condition of our mental organization we are obliged to recognize that whenever there exists power that acts and substance that is acted upon, there must be a result of that action. The effect must follow the cause. Here you perceive the triune aspect.

Living love that has power to make itself lovable must have an object that can relate itself to that love and that object must be the third factor of the equation.

Contemplate, meditate upon this very carefully, very devoutly and with the broadest mental conception possible.

You may know God by the practical admission of His omnipresent spirit in your heart and life, but to understand what you know is the hermetic privilege and that comes through and by means of the divine reason individualized in you as a child of the Father. Take off the limitations, *open* wide the eyes of your faith.

The Father desires that you know and understand Him and you do honor to Him by making the attempt.

Wherever we deal with manifestation we find the triune appearance, for the reason that all manifestation is the result of the interaction of the divine duality.

In the sense of visible and cognizable manifestation the cosmic universe is the third (persona) of the creative trinity. But creation itself has the dual aspect, for it contains the material and the immaterial, the manifest and the

unmanifest, the physical and the psychic. It is the accomplisher and the means of accomplishment and by the interaction and co-ordination of these two, all the objects are accomplished for which creation was instituted. These results must carry the triune appearance

The universe is the vehicle for the manifestation of that which the universe contains, *i.e.*, the Logos, the Divine Word, or in other words, the immanence of the divine wish, or desire, resident in creation.

The divine omnipresence and the divine omnipotence resident in creation (unity with dual aspect), are the cause, of which the individualization of beings in the "likeness" of their creator is the third "persona;" so that in one sense, we are all "children of the Father," evolved into individualization in the "likeness" of the divine, and the closeness of our practical relationship is determined by the extent to which we have developed this "likeness."

Thus all teachers, prophets and messengers for good have been and are related to the Father, each one according to his degree of likeness and each delivering his special message to his special people, according to their needs and capacities of apprehension.

All spiritually endowed men are representatives of the Christos and are endowed with sonship to the extent to which they have assimilated and transformed their individual characters into harmony with the divine mode of action and being.

In order that we may better understand and receive a key to the comprehension of this subject, let it be understood that the divine unity in creation is figured to us in a septenary maner. The Seven Lamps, the Seven Flames: these are particularly designated as follows: The Spirit of Wisdom, the Spirit of Understanding, the Suirot of Counsel, the Spirit of Power, the Spirit of Knowledge, the Spirit of Righteousness and the Spirit of Divine Awe or Reverence.

These are the potentialities of sonship and all these must

be "put on" before our sonship is complete.

We must assimilate and incorporate these factors and make them into a condition of at-one-ment with our own individual character. God made man potentially "like" himself, but man has to "put on" this "likeness" by his own act, otherwise man would be an automaton, a creature without independent individual character.

Man must recognize the value of these Godlike qualities and he must, of his own free choice, voluntarily make them a part of himself.

Now consider the value of this revelation of the septenary character of the undifferentiated Christos, for this is one of the keys to spiritual knowledge and understanding. Just as the seven rays of the color spectrum when united give perfect light, so the seven rays of the divine, the seven lamps to light our way to the throne of Adonai giving a perfect light on the character of the Christos, and they shine out as a perpetual beacon for the enlightenment of the world.

This is the greater Christos who came to the world and the world knew him not, who came to his own and his own received him not, but to whosoever did receive him and whosoever believed on him, to them gave he power to become the sons of God.

The prophecy is still true. The world has not as yet "put on" the attributes of the Christos, and practically knows him not.

The redemption of the world is still by individuals and not "en masse" and we still look forward to the millenium of peace when all shall practically know the Lord Christos, even from the least to the greatest.

The reason why the Christos is represented to us in this sevenfold aspect is to enable us to grasp the idea that it is necessary for us to assimilate all these attributes and their potentialities before we can be considered as *unitary* in our characters.

Perfection in all these attributes is required to constitute perfect sonship, yet in proportion as any one has apprehended and assimilated *any* of these divine attributes into his individual character and made it part of himself, just in so far, and in proportion is the entity in a condition of sonship.

As far as this relates to the relative standing or position in divine sonship, between different teachers, priests and prophets, God's messengers to His children, is not a question necessary for discussion.

The real vital question is one of an individual nature. What is my degree of relationship and how can I make it more perfect and complete?

During the latter days of the Master's earth manifestation, the Apostle Peter asked Him: "Lord, what shall this man do?" The reply came at once. "What is that to thee? Follow thou me."

The Church has been obliged to make specific definitions on this subject and while its wisdom in so doing is not questioned, it still seems evident that in the light of the new knowledge that the last fifty years have furnished, a broadening out of the scope of this inquiry is necessary.

Use then the new light to elucidate the old problem. Acquire a greater and more comprehensive view of God's omnipotent omnipresence, of the residence of the Christos in creation. Strip off the limitations and seek that interpretation which will give the best comprehension of the tender, loving, all-wise care of the *one*.

With fraternal greetings,

SOLARIUS.

Given at Headquarters, 892 Fulton St., San Francisco, California.

A MESSAGE FROM THE SEA.

I sat by the sea and watched
 The waves as they rose and fell,
 And as I waited and listened
 Each seemed a tale to tell.

One rolled and tossed and roared,
 As it dashed upon the shore,
 As a mighty force behind it,
 Sent it nearer than the one before

And in the calm amid the roar,
 It whispered the great Almighty's plan,
 How in our eternal sea of life,
 Each successive deed develops man.

A loving glance, a happy smile,
 An act which seems so slight,
 But each one's grander than the one before,
 Thus man reveals his soul's great inner light.
 —Maude Stringham.

* * *

WHERE IS THE MANHOOD IN MAN?

There is no question that the following news item will interest many of our readers. All of them should read it with care.

HUMMING BIRDS ON TOAST.

From the Boston Post.

"A man in San Antonio has just ordered five hundred humming birds from a game dealer in Mexico. They are to be served as a course in a banquet.

"There has never been found in the crop of a humming bird any food but what when alive injured the farmer. Every bird of beautiful plumage that is destroyed means one less mouthful that the farmer can produce. This winter

a million robins have been shot in the South for plumage and food. This spells agricultural murder for the North.

"The birds of Massachusetts are fast dying out. Like our forests, they must be conserved. Foreigners who have recently come to our shores are especially unscrupulous in slaughtering our bird life. The time must soon come when more drastic laws will be enacted in this State forbidding the wearing of feathers. Our birds alive are far more valuable to us than their plumage when dead. Agriculture is of more account than ornament.

"We are coming to find out that birds are our best citizens, They pipe for our joy and destroy our insect enemies. They stimulate our fancy and eat our slugs."

Is it a fact that in this great world of ours, with its mighty achievements, that manhood is fast dying out? Is it true that nothing counts but money and pleasure, the two handmaids of all that leads to destruction? When one reads such news items as the foregoing there is really but one conclusion—that nothing counts but a man's appetite and his desires for pleasure.

It seems impossible that a set of men, most of them business men at that, could be so devilishly cruel as to sit down to a banquet of the beautiful little humming birds. Whoever has seen these little creatures knows how beautiful they are. Watching them hunt the honey in the flower, one is led to think of the greatness of a Creator who can create such beauty. But here we find a set of men who care for nothing. They think neither of the Creator nor of the created. All they want is their banquet of good things. What is paid to a man or woman without a heart? We call animals "beasts," but there is no word to properly stamp such men.

One would think that in a country like ours, one called "Christian," that such a howl of protest would go up when something like this is published, that no set of men would dare to attempt such a thing. But no, hardly a word is said, for humanity is asleep to all that is good and noble.

Were I to live in a place where such a thing took place I would make it my especial business to see to it that not one of such a crowd should receive any business from me, for I would think it my duty to shun such as I would a moral leper.



LIFE REVEALED.

The following was prepared by Frank Kerschner, at the request of the Editor of "Initiates," and is supposed to reveal the life of the Editor according to the meaning of the Kaballa.

"FOR LOVE AND LIFE."

The lad who bore the banner high
On steep and shaking mountain side,
Sending back the victorious cry
To those behind who must abide,
"For Love and Life!"

And many the hurts, many the falls,
The lad received in his steep climb;
His heart was pierced by many calls
From loved ones left behind,
"For Love and Life!"

Nor was there time to look or stay;
He hears the call: "Come on, come on!"
Time to love, but not to play;
And the battle cry as he went along,
"For Love and Life!"

"Stay with us, come back!" they cried,
"The mountain is so steep and high!"
He heard the voice of love, and sighed,
But still there came the victor's cry,
"For Love and Life!"

Weary climb and never ending;
 So it seems to this brave lad,
 But the way of life's ascending,
 And the way is sad then glad
 "For Love and Life!"

For Love and Life the lad is climbing,
 With painful step and slow;
 And when the glory of the sun's declining
 Ended in the after glow,
 "For Love and Life!"

The cry comes ringing—
 Ringing on the evening air—
 And there comes a voice of singing,
 The voice of one without a care,
 "For Love and Life!"

* * *

THE AQUARIAN AGE.

What is Meant by the Aquarian Age?

This question is asked by many people who are not conversant with "The Dial Plate of Heaven." An explanation is certainly in order.

The movement of all growing, developing bodies is spiral. The movement of all finished, or perfected bodies is cyclic. The same is true of systems of things whether they be atoms or worlds.

Our solar system came from the great Central Sun that dominates this part of the infinite domain, and as it unfolded its motion was spiral; but when its creative processes were finished it found its true orbit and began a cyclic motion.

This Central Sun is so far from our earth that it seems

to us as a star, and so we call it. It is one of the stars of the Pleiades or the so-called seven stars. The pathway of our solar system around this Central Sun is an immense circle, yet our sun and his family of planets move in it with such precision that astronomers are able to calculate to the fractional part of a second the time required to make the long journey. One revolution is completed in a little less than 26,000 years.

Now, this immense orbit is divided into twelve parts of thirty degrees each. These parts are called Signs of the Zodiac, and astronomers have given them the following names: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. It requires a little more than 2100 years for our solar system to pass through one of these signs. It moves through them in order inverse to that given above.

THE TAURIAN AGE.

In the days of our historic Adam our sun and his family entered the sign Taurus, called at that time the sign of the White Cow, and in Egypt, and other lands, the white cow was esteemed a most sacred animal, and in many places was worshipped.

THE ARIAN AGE.

In the days of Melchizedek and Abraham our solar system entered the sign Aries, or the Ram, and the ram was offered in sacrifice, the devotees believing that the wrath of God could be thus appeased. Abraham found a ram on Mount Moriah, which he offered as a sacrifice in the place of his son Isaac. The Abrahamic, or Arian Age, was distinctly the age of sacrifice.

THE PISCEAN AGE.

In the days of Jesus of Nazareth our solar system entered the sign Pisces, or the Fishes. Pisces is a water sign, and John the harbinger, and Jesus both introduced water baptism as a symbol of inner cleansing.

THE AQUARIAN AGE.

To-day our sun and his family are passing from the sign Pisces into the sign of the Water Bearer, which is called Aquarius.

Astronomers call Aquarius an air sign. It is, in fact, a spirit sign, and this new age is to be preëminently a spiritual age.

Aquarius has ever been known as "the sign of the Son of Man." Referring to this period of time, Jesus said:

"And then the man who bears the pitcher will walk forth across an arc of heaven; the sign and signet of the Son of Man will stand forth in the eastern sky. The wise will then lift up their heads and know that the redemption of the earth is near."—The Aquarian Gospel of Jesus the Christ, Chapter 157.

The Aquarian Age is, then, the age or dispensation of the world upon which we are now entering. It has been called the New Age, the New Time, the Divine Age, and prophets of old characterized the first half of it as the Millennium, or the thousand years of peace.

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PRIESTS TO GOD.

Priests to God! In distant ages
 Did we tend the altar fire,
 Where the pyramids of sages
 Rose to say—"Lo! we aspire"—?
 Were our hearts in consecration
 On those altars purified,
 That in future incarnation
 Ne'er the Faith should be denied?
 Priests to God! The vaulted arches
 Of the heaven's lofty dome
 Form the temple-close, where marches
 Man to his eternal home.
 Let us bear our tapers, lighted
 At the altars of the East;
 Keep the Faith that once we plighted,
 Clad in spotless robe of priest.
 Brothers, let us humbly labor
 As God's earthly temple throws
 Light divine on friend and neighbor,
 Till each looks aloft and knows;—
 Knows the sanctity of living,
 Knows the Holy Place within,
 Knows the incense born of giving
 Life itself, to save from sin.
 Priests and Brothers, death may sever
 Ties that bind us to this sod,
 But the Temple stands forever,
 And we serve, as Priests to God.

ARIEL.

January 11, 1909.

 Supplement to Bulletin of Oriental Esoteric Center, Vol.
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