

"The Rosicrucian Brotherhood"

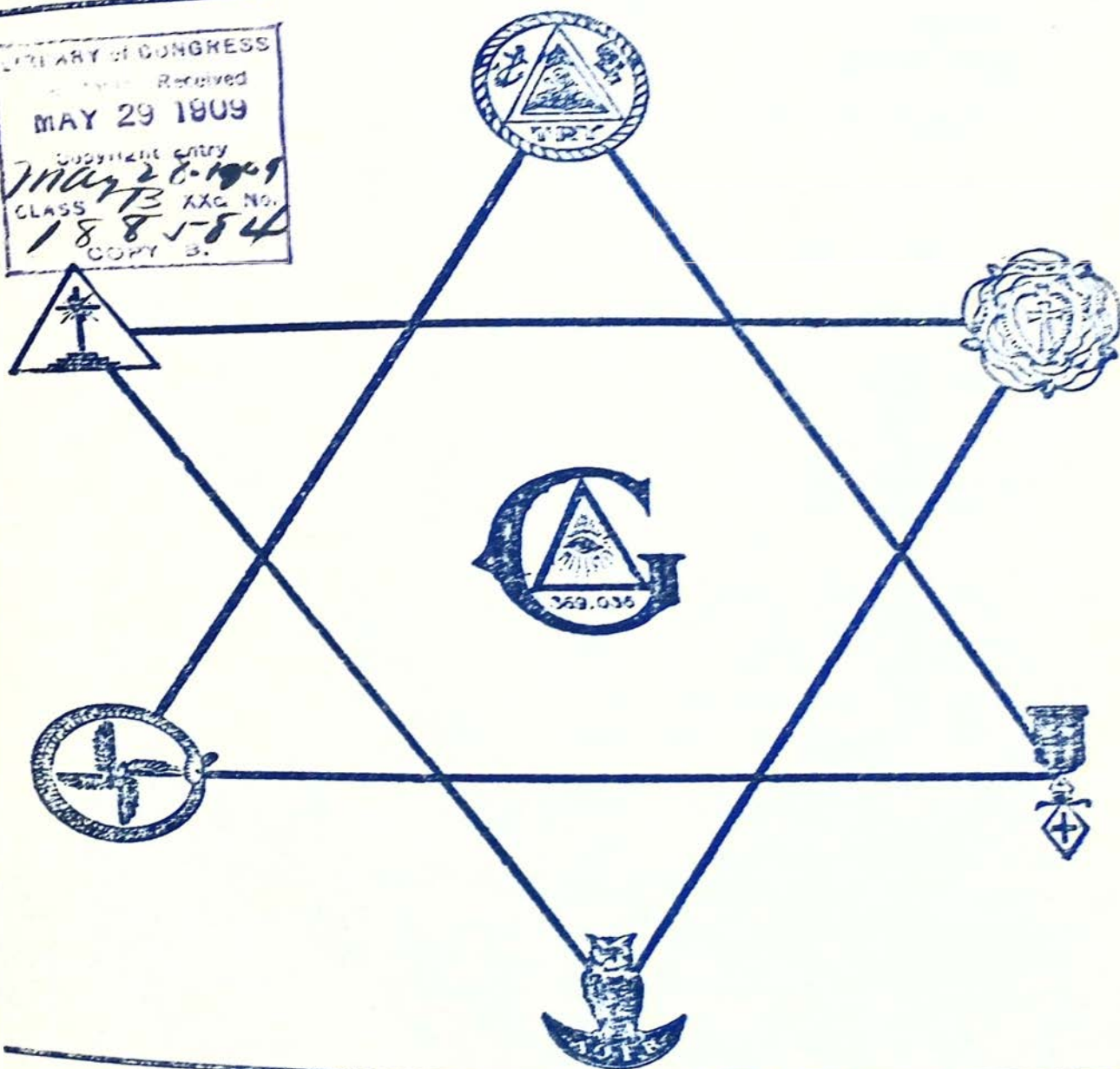
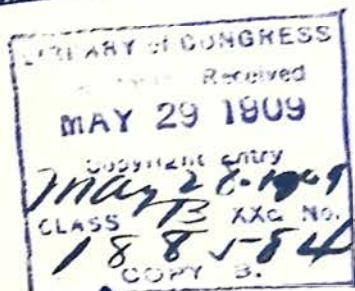
# "THE INITIATES"

A Rosicrucian Magazine

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# "THE INITIATES"

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DR. R. SWINBURNE CLYMER, Editor

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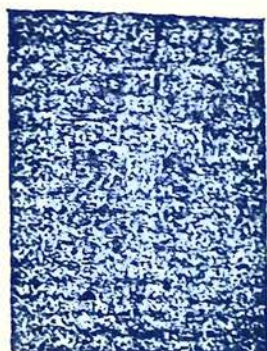
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## THE LEGEND OF THE RED MAN OF THE TUILLERIES

On July 13, 1793, a young girl, who had arrived in Paris only the evening before, came to consult the old astrologer. "Sir," said she, drooping her eyes for fear that they should tell her tale, "a lady of my acquaintance, who is my friend, is to-day going to ask a very great service of one of the most powerful members of the Convention. Interested as I am in the result of this affair, could I possibly obtain, by any means whatever, and without giving you many explanations, some knowledge of the fortunate or unfortunate chances that await us in the matter?"

At the sight of this beautiful young girl, whose perturbed manner betrayed some internal strife, the thought of Pierre le Clerc went no further than some love affair.

"Mademoiselle," said he, "no young lady ever went forth from my cabinet without carrying with her the smiles of Providence. I do not wish to know your secret, but I will, nevertheless, tell you the truth. Be seated at this little table, far enough from me to prevent me from seeing what you will please write.

"Take this packet of blank cards; place on each of them one of the letters which enter into the Christian name of the person for whom you wish to consult me in regard to the future.

"In the same manner add also the expressed desire of the person, and conclude with the full name of the great man of whom you have spoken, followed by his quality or title.

"If you have any need to state dates, or numbers, do not employ any figures, but write the numbers all in letters.

"You must then mix all the cards so as to destroy the sequence of letters forming the names, and to hide all sense of what is written.

"In this chaos of letters your secret will be hidden, and from this same chaos I shall give you the answer to your question, and you will take the cards away with you when all is finished."

The young consultant wrote in a rapid hand what follows, Pierre le Clerc meanwhile turning away his head so as not to interrupt his client:

"On the thirteenth of July, Seventeen hundred and ninety-three, at Paris, Charlotte de Corday d'Armont desires to attempt with a dagger the death of Jean Paul Marat, Deputy of the National Convention of the French Republic."

With these letters, amounting in the French to 164, she made what Pierre le Clerc called a chaos, by means of much mixing. Then she crossed her arms and waited in silence.

The old Benedictine took up this mass of cards and arranged them in several concentric circles, slowly running his eyes round the outermost of these.

Little by little his face began to show animation, and, breaking the circle, he gathered into his left hand certain of the letters that he chose here and there until not more than six remained, and these he found to be L, Z, C, R, A, A.

This proceeding occupied the space of ten minutes, the girl following his movements without understanding in the least what was being done. All at once, Pierre le Clerc, in



order to render unreadable the answer which was quite apparent to him, mixed up the cards again and threw them on the table before him with a gesture of discouragement.

"Mademoiselle," said he, "are you sure you have not made any mistake in the writing?"

"None," said the girl.

"Ah! well," replied the astrologer, "I am able to give you some prudent counsel. It is that your friend should abandon the idea of going to the man of power, for it is a useless task."

"Why so, Monsieur?"

"I give you an example of prudence in refusing to say why."

As a matter of fact, Pierre le Clerc could not confide to an unknown woman the sinister result that had been obtained from the divination.

Here is what the girl wrote:

*"Le treize Juillet, mil sept cent nonante-trois. Charlotte de Corday d'Armont, vent tenter de teur, a Paris, d'un coup de couteau, Jean Paul Marat, depute a la Convention Nationale de la Republique Francaise."*

And here is what the old man derived from the maize of letters:

"That killing blow, planted in thy breast, ought to despatch thee at the bath in Paris, livid Marat. The common scaffold is the pedestal whence this heroine martyr will soar above the world."

The six letters, though mute, yet spake in fateful significance—L, Z, C, R, A, A:

*Livid Zona Cruoris Rubefacit Amplexantam Aquam.*  
 "A circle of livid blood reddens the water that surrounds the corpse."

This fateful sentence refers to the bath in which Marat was struck. Pierre le Clerc was far from suspecting that he had before him the very martyr who was to elevate a murder to the level of a sanctified act of devotion.

He believed himself the victim of a caprice of the genius



that inspired the oracles, while Charlotte de Corday—for it was none other than the famous heroine herself—regretted upon leaving him that she had so far profaned her sacrifice as to indulge in the puerile attempt which had resulted from her visit to this dealer in prognostics.

But on the evening of that day, the first part of the oracle was fulfilled, and Pierre le Clerc, who had not forgotten the potent of the oracle, was able to reconstruct, letter by letter, the names of Mademoiselle de Corday, those of Marat, and the statement concerning the vengeful dagger.

Some time after the event just narrated, a young man of some twenty-five or twenty-six years, slight and pale, with long locks of black hair and of angular Roman features like those upon the medallions of Cæsar, hurried to the garret of the astrologer. He was clothed in sombre colors, the frock coat which he wore being closely buttoned up about the neck, so that he had the appearance of a soldier of the guards; soft shoes, buckskin gloves, the hat being thrown a little forward over the eyes, another seeming indication of military habits.

But lacking more certain indications of this identity, it might have been gathered from his attitude and deportment, the fixed and cold regard of the eyes, and a certain eager intentness evident to the least observing of persons, that the fires of thought had already bronzed all the fibres of his youth.

“Pardon—I am in error!” said he, having entered the doorway, whilst instinctively he carried two fingers to the corner of his hat.

“Whom do you seek?” asked the old man, a little disconcerted by this abrupt and curious utterance.

“Mons. Pierre le Clerc.”

“I am he,” replied the good man, while he thought to himself, “he does not call me citizen, perhaps he is a young emigrant.”

The stranger frowned upon this embodiment of indigence, who, without doubt, appeared distasteful to him.



"Enter, if you please, sir," said the astrologer; "I no doubt appear very poor to you, and that shocks you I perceive; but poverty is not vice, and my needs are few."

The visitor, being seated, said to the old man: "How long will it take you to mix and dispose your cards?"

"I do not employ cards," was the reply.

"Oh well, you consult some devil or other?"

"I do not believe in the devil."

"Then what do you believe in?"

"The Supreme Reason, eternal and absolute, that without ceasing creates and transforms all things by numbers, measures and weights."

"Come, that is not so bad; you interest me," said the young man. "How long does the operation take you?"

"That is a point in doubt. Two hours for some people, ten minutes for others."

"Why this difference?"

"Because there are some destinies as full of events as a quilt is full of feathers, and others as flat as an empty sack."

"That is so!—and you are sure of your prognostics?"

"You will reply to that question yourself a little later on if you have any memory at all."

"And can you tell me the past also?"

"I always begin with that. My instrument of divination is a compass, of which one point touches the cradle and the other the tomb."

"Go on, then."

After having lit a small copper lamp and having raised himself up by the help of the table, the old man placed his spectacles on his nose and asked his client to cast his eye upon the geometric maze that adorned the walls of the lantern.

"That which you see is my mnemonic aid," said he.

"And your compass, where is that?"

"In my mind's eye, sir. I look at you, and as you stand



there it would be difficult for you to hide anything from me that you wish to know."

The stranger made an instinctive movement.

"That astonishes you," continued the old man, "yet, look you, sir, there exists, above and beyond the absolute calculations of the divinatory science, a faculty under the name of 'Second Sight' which gives spontaneous perceptions, sudden and irresistible, and which communicates, to minds endowed like mine, the thoughts of certain natures. Well then, looking at you face to face for a moment, I feel myself moved by the electro-magnetic fluid, of which several ancient philosophers, such as Aristotle, Proclus, Plato, and Jamblichus have spoken, attesting the phenomena without understanding their source."

"What! you read Aristotle and——"

"I have read all, likewise the book of the heavens! Stay, look at this poor mural sketching, these gross but eloquent lines: there is an entire science wrapped up therein; a science *only one* has dared to use since it was exhumed from the ancient catacombs; a science which it is necessary to approach with trembling, for it is a light to the few and to others a blasting fire."

"Light up, then, quickly, or blast away, as you will. Be, if you please, thundering Jove: I will be Phaeton."

"Phaeton!——"

"Why not, if like him I am able for one day only to drive the chariot of the sun? The catastrophe would be enormous, but there would be glory in it! Proceed, worthy Kabbalist, and if you know all you say you do, I shall be your attentive audience."

"In what year were you born?"

"Has the consultation commenced?"

"Yes, sir."

"In seventeen hundred and sixty-nine."

"In what month?"

"In August."

"And what day of that month?"



"The fifteenth."

"Well, then, sir, on the astrological sphere constructed by Hermes, the great teacher of Egyptian Magic, many centuries before the time of Moses, and in accord with the astrological computation of the Julian period,—this date corresponds to the twenty-third degree of the constellation of the lion, the fifth sign of the zodiac. These numbers, twenty-three and five, each contain a mystery and these combinations at the same time go to produce other numbers and other mysteries. But before approaching this work, I perceive an objection on your part."

"Without doubt. If the numbers contain mysteries, why not study that which I have given you? Why transform it? Why twenty-three and five rather than fifteen? Have they some connection with my destiny? In a word, where do we start and where are we going to?"

"For that matter," replied Pierre le Clerc, "if I were to reply to all the 'buts' and 'whys' of my clients, I should have to engage in a very lengthy and highly complicated course of teachings upon the occult virtues of numbers; and you will understand it is at present neither the time nor the place for such a profound study."

"It will perhaps suffice you to know that numbers rule all created things. What would astronomy, physics, chemistry, music, in a word, all the exact science be, without numbers? How should be defined our scientific notions of light and sound, however vague they may be, without the use of numbers?"

"Without them, more mathematics."

"Yes," continued the old man, "number is of the Divine Essence; you know neither where it begins nor where it ends. Here you call it time; there you call it space. Nothing exists but from number, and without it all would be one single and self-same substance, from *number alone* differentiates and qualifies all things. Number is to our soul what the soul is to matter, an incomprehensible agent. Is it a being, is it a breath emanated from God to quicken the



material universe, where nothing has form save by the Divinity which is an effect of number. The mathematician will tell you that infinity in number exists but does not manifest itself. With regard to the method which I use, after the manner of the ancient Magis, it is absolute in its rule, and uniform in its applications. Let us confine ourselves, if you please, to the results that you await with so much curiosity."

"May I ask you, therefore, to admit, at least for this evening, a species of mathematical operation which gives the 'Point of Departure,' the use and logic of which will appear later on? If the methods I use work out accurately as to results, what need for you to trouble further about them? Is it needful, for instance, that the mysteries of generation should be unveiled in order that you may nourish yourself, walk, think, will, and act?"

"Be honest! If you have come without belief in these things and in order 'to kill time,' as the saying goes, acknowledge that a moment afterwards you would be very angry if one should disabuse you of certain vanities of belief which little by little have laid hold of you."

"When will this happen?" said the young stranger.

"Ah well, be assured on that point," said the astrologer, "as early as to-morrow you will of your own accord believe and be convinced; for I have an element of conviction, at once the most simple and the most incontrovertible, which will compel your belief and command your confidence."

"So much the better! I only wish for proofs," replied the young man.

"Proofs! If I should display before you the astrological history of a destiny perfectly well known to all the world; if I should make you acquainted with every sign of the heavens, all the Hieroglyphic Arcana by which this destiny was able to be clearly, definitely and completely perceived and predicted more than twenty years before its realization; if I should put you in the way of repeating this mysterious work and of following all the calculations; if, in



short, by methods precisely similar, that is to say, employing the same signs, the same interpretations, I should place before you a horoscope in which your own destiny could be traced with equal exactness—what reasonable objections could you oppose to such a demonstration?”

“Ah, truly, my doubts would be much affected, but so much ingrained are they, I ought to declare, that, for this evening, at all events—we shall meet again, of course—I should prefer that you would work for my own satisfaction; the revelation of my past, for instance, would be a guarantee of your predictions as to my future.”

“So be it! Let us commence then with your own presages. You have already made known to me the date of your birth; will you now please write on this card your name and your family name in the proper order?”

“The devil! are all these documents necessary to the erecting of a horoscope?”

“Absolutely,” said the Astrologer.

“Ah, well, sir, allow me to retire. It is at present impossible for me to satisfy the conditions. I desire that my visit here be kept a secret.”

“Never mind,” said the Astrologer quickly, “stay sir, we can get over that difficulty. In place of writing your name, give me only their numerical values, the results will be unaffected thereby. Here is a table of the letters of the alphabet with their several values in figures; put down the numbers corresponding to the letters of each name and then multiply these numbers by the number they occupy in the name, commencing from the right, after the Oriental method; this being done you have only to tell me the total, and that will suffice. In this you will only be saving me a little trouble for I myself should have had to make this calculation.”

Some minutes elapsed, during which the consultant made the required calculations.

“Here,” said he to Pierre le Clerc, holding out a sheet of paper, “here is my personality disguised under numbers;



if that suffices make haste, for I am anxious to know my destiny."

The numbers were 135 and 178. "You surprise me, sir," replied the old benedictine, "you will some day become a master of the occult sciences."

"You were born in 1769, a year governed by Venus, and you already know that the 15th of August corresponds to the twenty-third degree of the sign Leo on the Theban calendar. Let us form the scale of these numbers:

For the Lion, the fifth sign.....	5
For the twenty-third degree 2+3.....	5
For 135, one name, 1+3+5.....	9
For 178, the other name, 1+7+8.....	16

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The total of which is.....	35
Added to the year of birth.....	1769

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It gives the year.....1804

"Eighteen hundred and four!" cried the consultant, "but what is meant by the total?"

"This total, sir, is both a date and a symbol, it is the pole or meridian of the horoscope as opposed to the year 1769. It is the highest or lowest point of the scale of Fortune, upon the summit of which is enthroned the sphinx! In 1804, you will be elevated or cast down; preserve your patience a little!"

"Now, each of these numbers," continued the Astrologer, "that is to say, 1804—178—135—23—5—1769—when disposed according to the kabalistic method, and referred to the circle of Venus, which rules over your birth year, will indicate your future destiny and equally your past history.

"Before going further, let me say that the '*Heart of the Lion*,' a star of the first magnitude, rises with the sun on the day of your nativity. Now, dear sir, observe that this star in the twenty-third degree of Leo has the mysterious appellation of the '*Royal Star*,' which indicates a high degree of fortune. The Decan which presides from the twenty-



first to thirtieth of Leo is the fifteenth in the zodiac and denotes *an inflexible character, with a strong sense of right, willful in designs, even at the risk of self-destruction.*

"This Decanate is ruled by Mars, and with the fifteenth point of the Tarot, carries a menace of fatality. The spirit of the third hierarchy which presides over the degree of your nativity is figured in the hieroglyphs as a man with two heads looking in opposite directions; it is the prognostic of a powerful intellect which embraces history and futurity."

"You flatter me, sir," interrupted the mysterious young man.

"I only say that which I read in the language of the sacred signs. What interest have I in flattery? I do not know who you are!"

"Very well," continued the Astrologer, "seven days before you were born, on the night of the 8th or 9th of August, 1769, a great comet appeared in the skies, towards the end of the sign Aries, and on the day of your birth it entered into Taurus, which in your horoscope is found on the meridian, the place of honor, fortune,

(To be continued.)

\* \* \*

## IS MAN COMING TO HIS OWN?

It seems that at last Masons, at least some of them who have given the subject study, are coming to the conclusion that after all there may be *more* in Masonry than the mere Ritual. Robert C. Wright, a well-known Mason, in his work "Indian Masonry," under the chapter of "Brotherhood," says:

"Man loves man's company, and solitude is not natural, so he seeks a neighbor, a town, a teeming city, and it is this inborn drawing of man to man that fills him with the desire for secret societies whose object is to bring him nearer to the great Beyond, whose object is and should be for all



members to faithfully till the soil of the great Brotherhood, first among themselves, that they may thereafter be fit laborers in the greater field of the whole world. The ancient Egyptian priests had their secret societies which sought the way to the unknown country, and, in modern times, Masonry has striven to fulfill this ancient yearning of man for lodges or societies having their different cults.

"Speculative Masonry teaches that there is a Grand Architect of the Universe, and points out that there must be an inner life, which goes on after what we call death or the separation of the soul from the body; that Masonry seeks to bring together all its members in the great brotherhood of man; that it strives after eternal truths. These things are taught by symbols and story from time out of mind, and with them the Grand Orient of France lays stress upon the right of free thought.

"And of these, the great brotherhood of man,—what is it? Our Masonry says: 'By the exercise of brotherly love we are taught to regard the *whole* human species as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle Masonry *unites men of every country*, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

"A very nice abstract statement; but go further,—into the great world. An infant, a few weeks old, is left upon a doorstep by the mother, who for some reason, God only knows, puts it there. She sounds an alarm and is swiftly away, eagerly watching to see if it shall be taken in from the cold blasts of winter. The door opens, the light streams forth and a man with stern, forbidding face, looks upon the bundle curiously, takes it up, hears the little cry! Will he or his wife put that little unknown stranger helpless and alone, out into the street and the cold, dark night again? Never. Why? Because the brotherhood of man *within*



him rises to the surface, commanding him to keep a human being safely until it can be cared for by others if he will no longer do so.

"A great crowd of pleasure seekers are hurrying homeward, jostling, laughing, tired, cross or good-natured, as it may be. Suddenly, above all the tumult is heard the voice of a little child, crying bitterly in that great crowd, swirling and rushing in the city's street. He is lost, lost,—and as his cry goes up in pitiful tones of agonized fear and sadness, many spring to the child's side to find out his grief and help him. In all those thousands, there is not one in his right mind, no matter how low or vicious he might be, who would deny that child the aid it needs until better cared for. Many would spring to the spot with open arms. Why? 'Tis the power of that great something we call brotherly love which moves foot to foot and with hand to back.

"George Catlin, the painter and writer, once wrote: 'Unaided and unadvised, I resolved to use my art and so much of the labors of my future life as might be required, in rescuing from oblivion the books and customs of the vanishing races of native men in America, to which end I plainly saw they were hastening before the approach and certain progress of civilization.' More than six hundred pictures and valuable writings are now safely placed in the Smithsonian Institution as his monument. It was he who wanted 'A Nation's Park,' containing man and beast in all the wildness and freshness of their Nature's beauty. He wanted the Redman to have one spot he might call his own. Thus in another way George Catlin felt the thrill of true brotherhood in common with an unfortunate race.

"A Roosevelt and other right minded men of our country are patiently and courageously fighting for ways and means to stop the secret, as well as the open, taking away and hoarding up of this earth and the fullness thereof, by those to whom it belongeth not.

"Men and women with bright, intelligent minds, in



Russia, bare their breasts and risk their lives before bayonets and bullets, or risk their liberty for Siberian prisons, in order that an autocracy, sitting on its throne for three hundred years, shall be forced to listen to a demand for a rightful government. Why? Because all these heard the mighty cry of the common people, their brothers, and answered it.

"Lewis and Clark never could have reached the Oregon country with their small company, if all the Indians on the way had been savage and hostile. Why? Because they were spurred to their task by a sincere intent to treat the Indians as men and brothers, not to rob and deceive them. So they had no trouble in finding the friendly Indians, whose help gave us the splendid Northwest Territory, which shall be greater than even any kingdom Solomon ever dreamed of, in all his glory, as told in the traditions of history.

"Man is but a grown-up child, and while he still hears the piercing cry of a child, or the forced shriek of an injured grownup, his brotherhood sense has passed from that beautiful keenness of his own childhood into a blunted, dull and selfish nature, and because of this he is no longer quick to hear the far sadder, still and inmost cry from the sorely tried and distressed souls of the grown-up children about him, seeking help just as wistfully and needing it quite as much as the little child: To be able to give help in such cases, is to have within us the true brotherhood of man. We are told the number five alludes to the five senses, and of these hearing, seeing, and feeling are Masonically considered most important. For many years philosophers have said there is a sixth sense, and so there is—greater than *all* the others. When rightly tuned, it *hears* heart cries which fall unheeded on ears of clay that hear not; it *sees* the storms of life and signs of distress in a troubled heart, where dull eye of flesh is blind; it *feels* the thrill of desire to battle for justice to the oppressed; and it feels a boundless sympathy stretching forth to encourage the struggling



fighter in life's stream, and sheds rays of light on the sorrowing; while mortal body is unmoved by any touch which will recognize a brother in the dark as well as in the light. O, greater than them all, and all in one! Can we, with the grips we now have, raise the deadened master sense to a bright and living perpendicular, or must we look for some other grip we know not and for light we have not received? O, Masonry, let thy actions, not thy words, tell the world that thou hast light abundantly!

"Brotherhood is a mysterious inner being which moves freely as water; is man's every day need and without which he cannot live or be happy. Like water, always water, whether it be found in fairest flower or fruit, or in terrible poison, in foul or in rotten mass; it spreads in great or little streams throughout *all* mankind as one. Now sluggishly, ebbing away to lowest depths, where are the swamps or stupidity or slimy baseness with the minds of those unlearned or of gross and beastly nature. Yet ceaselessly at work, changing those to whom it comes, purifying and lifting them up, until at last it rises in kindly splendor, like soft and beautiful clouds in the blue sky, from whence again it gently cometh in all its purity to where mean, rank or coarse growths are found, again to where the waving grains of industry and kindly fruits of charity and truth in valley and plain are seen. Yet again to where rare and beautiful flowers of learned and wise minds may be found, high on the mountain side of a good life, to be seen and known in all their worth,—only by the few. Whether we find brotherhood in minds like lofty mountains, joyous, rippling streams, or in ocean's vast depths of wisdom,—'tis ever the same mighty life stream of brotherhood or man, which seeks its way on the level of time and flows thus unto itself again and again, it matters not where or how widely apart man from man may be on this earth, for one touch of it proves all the word is kin."

What a world this would be if all the Masons throughout this wide Universe were to follow this same grand doctrine



of Universal Brotherhood. And yet, why should they not? The book of the mysteries is open to them all. Why then should they not all gradually imbibe the grand truths of their outer philosophy? Theirs is the opportunity, but will they accept it?

This work by Bro. Wright is one of the best that it has been our opportunity to read and we would urge all those interested to secure a copy of it. It can be had from the Tyler Publishing Co., Ann Arbor, Mich. It is seldom that we thus recommend a book, but it is worth it.

\* \* \*

## HERMETIC BROTHERHOOD.

TEMPLE TALKS.

### THE NEW THEOLOGY

Concerning the Soul.

This is one of those subjects that we can think about. One that we can approach and endeavor to partly comprehend. One that is always interesting because it is the only reality of ultimate being that is a part of ourselves and at the same time it is not fully comprehensible to us in its entirety and in its detail on account of our own limitations.

Like all psychic problems we shall be sure to lose the larger comprehension if we insist upon fine definitions and close drawn determinations, so I therefore bid you look upon it with as extended mental scope as possible, knowing that the broadening out of your conceptions will bring you an increase of understanding.

In order to avoid confusion in the use of terms I shall use the words "individual" and "individuality" as associated with the idea of "Being" and I shall use the words "person" and "personality" as associated with the idea of Existence. Anterior to all life attributes, back of Intellect,



Emotion, Will, back of all manifest action in the Unity of Duality, there subsists Being, Eternal Living Love, from which all manifestation proceeds and as it proceeds it *takes on limitation, hence quality becomes qualities*. I shall therefore consider that Being is Eternal and Existence is the vehicle or means, whereby Individual Being is evolved and made manifest.

I shall associate the idea of individual Soul with the idea of Being and shall consider the personality as the immediate environment and vehicle for the soul's manifest functions, and in the entire discussion I would have you keep in mind that we are trying to measure and define a "somewhat" that is immaterial, imponderable and infinite in material terms having a limitation measured by our physical nerve capacity.

When you consider this carefully you will see why there must be a difference of comprehension among students and you will also see why the subject cannot be discussed exhaustively.

In the first place: The soul cannot be described as a "something" for our idea of a "thing" is inseparably connected with the idea of length, breadth and thickness and these attributes the soul does not possess.

In the second place: The soul being immaterial and imponderable and we being obliged to formulate ideas and conceptions through and by means of a material body or vehicle, it becomes evident at once that the best and most correct conception of our subject will be gained by a consideration of the attributes and manifest qualities of the soul rather than by a discussion of its essential nature.

This is illustrated by a study of other imponderables. We recognize a "somewhat" that we call electricity but we cognize it only through its manifest quality as exhibited in phenomena. We know that it possesses ability to accomplish certain results under known conditions but there remains very much that we do not know, owing to our limitations.



We are able to learn much by analogy and comparison with other forms of energy, for we have arrived at the point of energy in the universe, which is constant although it may be transformed into many special manifestations, all of which are correlated and therefore in harmony.

We feel fully warranted in using analogy and correspondence in our research after truth because we are satisfied that "*there is one law and he that worketh is one,*" and consequently we feel that manifestation will be filled with analogies and correspondencies which we may study with great benefit.

The ancient dictum says: "If thou wouldst know, thou must interrogate that which contains the answer." Let us therefore look into ourselves and see if we can find anything to aid us in our research.

Beginning at the lower, we first interrogate physical man. In this we want facts and science furnishes them. The late Professor Huxley states the position with great clearness and is therefore quoted.

In speaking of animal life in general, he says: "The physiological activities manifest by the complex whole, represent the sum, or rather the resultant, of the separate and independent physiological activities resident in each of the simple constituents." In other words, the personality of man with all his potencies and potentialities represents the resultant, or the sum of all the activities, potencies and potentialities of the units of his physical system.

The United States is a nation because each and every individual citizen has delegated certain activities, potencies and potentialities to a certain aggregation called Congress.

If it be true that the physical man with all his activities is a composite resultant of individual cell potencies, and if it be true that the mental and psychic phenomena exhibited by physical man are part of these activities, it then follows:

That the individual soul *must* have its seat in this center of activity.

Probably the best and most comprehensive definition of



the human soul will be found in "The Perfect Way," by Anna Bonus Kingsford, as follows:

"The immanent consciousness of all the cells of a man's entity, cause, by their polarization, a central unity of consciousness, which is more than the sum total of all their consciousness, because it is on a higher plane."

I am aware that this view is not accepted by the Orthodox Church and for that reason I would bid you to examine it very carefully.

The united opinion of a large body of learned men is entitled to your respectful consideration and if you are to take a radical departure therefrom you should do so only after profound consideration. I therefore request you to make a careful study of the line of thought that I have indicated before you go further.

With fraternal greetings,

SOLARIUS.

892 Fulton Street,  
San Francisco, California

\* \* \*

## THE NILE.

BY LEIGH HUNT.

It flows through old hushed Egypt and its sands,  
Like some grave mighty thought threading a dream,  
And times and things, as in that vision, seem  
Keeping along it their eternal stands,—  
Caves, pillars, pyramids, the shepherd bands,  
That roamed through the young world, the glory extreme  
Of high Sesostris, and that southern beam,  
The laughing queen that caught the world's great hands  
Then comes a mightier silence, stern and strong,  
As of a world left empty of its throng,  
And the void weighs on us; and then we wake,  
And hear the fruitful stream lapsing along  
"Twixt villages, and think how we shall take  
Our own calm journey on for human sake.



THE INITIATES.  
HERMETIC BROTHERHOOD.

TEMPLE TALKS.

THE NEW THEOLOGY. DUALISM.

(Concluded.)

In order that we may make a practical study of the subject of duality, let me sketch an outline for your careful study. In it please trace the progress of development and see the working of that great mode of Divine action that we call evolution. Observe that through all changes and transformation the one principle under consideration remains constant.

We will consider the transformation of that faculty or function of the emotional nature that we call "Desire."

We will assume that "want" springs from the requirement of the exoteric condition of our dual nature and that "desire" springs from the esoteric or interior conditions.

Referring to any text book you will find that the lowest forms of life exhibit rudimentary phases of two primary faculties of consciousness. These are Memory and Desire. Here is a duality that is absolutely necessary to enable the organism to enter into a life of relation with its environment; memory to enable it to discriminate and profit by its experience in making choices necessary for the sustenance of life and desire to give it the motive for the attempt to continue its existence.

Desire, being of the emotional nature, its effect is to impel the organism in the effort to continue its existence. It is from the universal consciousness that the organism has differentiated and, as a unit of consciousness, it has begun its independent line of individual effort on the road upward to the Father of all.

In this little unit of the Divine consciousness rests the potency of its hereafter, and the faint recognition of this potentiality by the unit itself, is the fountain head of the materialized emotion that we call desire.



Following this primary manifestation in the most rudimentary forms of organized life, we find that desire assumes a further condition of duality, *i.e.*:

First: Nutrition. The quest and absorption of that which will nourish and give life to the organism.

Second: The avoidance of that which is destructive to the safety of the organism.

Here we see the "pair of opposites" that our Oriental brothers accentuate in their philosophy.

\* \* \*

## THE LOTUS OF WISDOM.

BY ALFRED NOYES.

What shaken blossoms from the Tree of Life,  
In showers of glimmering white and deep dim blue  
Through strange soft starry twilights here bestrew  
The breathless borders of the world of strife?

What sound of sighs upon the scented gloom  
Of Eden where no passionate sorrow comes;  
What light of cloud-pale breasts and breast-blossoms  
And weary faces in the lotus bloom?

What sad red parted lips under the Tree  
Of Knowledge hunger toward the bitter fruit,  
While all the distance trembles with the bruit  
Of Time's wings beating toward eternity?

What wave of moaning through the frondage rolls  
When all the fragrant dusk is very still?  
Why do the branches toss and weep at will  
As if their sap were fed with human souls?

Come, let us go! Take up thy cross and bind  
The crown of thorns upon thy brow again,  
And we will seek the world of endless pain,  
The tortured stars, the wild tormented wind,  
The passionate heart-break of the world of strife  
Where wrapt in Hell the soul looks up to Heaven;  
Here Knowledge as a bride to Death is given,  
The lotus blossoms on the Tree of Life.

—Selected.



## FREEDOM OF THE MIND.

Next to the freedom of the body, if not first in the role of desirable things, comes the freedom of the mind—soul. Freedom of the body is held as a God-given right by practically all organized Churches in Christendom. But how does this affect their creed when applied to freedom of the soul?

Those who have climbed the pinnacle of Church greatness usually in or during the course of their life finally acknowledge the Church an unprogressive superstitious hierarchy, and because of the knowledge learnt in the bitter school of experience and from a kindly desire to tell the truth, they find themselves abandoned by the Church for heresy or some other equally bad smelling charge. The people uneducated except from an orthodox point of view, these awakened souls find themselves alone, abandoned and adrift on the great ocean of human progress, and because of their inability to do little other than the work they have just been ejected from, often early find the world so bitter that self destruction seems the only avenue of escape.

Those who have the ship of Church in charge can foretell with considerable accuracy the doom of all who bow not the knee in humble submission even at the cost of a wounded conscience. Thus, with the sword in one hand, the cross in the other, the Churches have, for many centuries, been advancing their forces of superstition, proclaiming peace upon earth, yet destroying the very God of peace amongst men.

The little child scarcely away from its mother's bosom is taught the blackening tale of an eternal hell, within its pure little mind is instilled the thought that will produce fear of an unknown nature until its death unless perchance Dame Reason shall assert her power and reclaim it to true light.

I often think it is indeed a wonder that man can stop long enough to learn the simplest of education with that fear disturbing his mentality. Happily all do not believe in the falsehood



The harm that has been rendered the human family by these incongruous, inconsistent doctrines is past measurement and deplorable.

The theologies of our Churches mostly consist in a vain attempt to reconcile the impossible with the known and immutable laws of God.

Thus much of the first history of creation interpreted by them from the Bible would have us believe God created the world; then after His creation, which was good, changed the laws so that a serpent (wisdom) could destroy His own handiwork, or in other words, could, from the start, set aside His immutable laws.

Now I cannot, with thousands of others, see how one can remain entangled in such a mess of incompresensibles, when nature about us speaks in such beautiful tones of the true object of creation on this as well as other spheres, unless this blindness is traceable to an etiology of bread and butter. But it is *not* the work of the societies working for Universal Brotherhood of man to quarrel with those who are old enough to see the errors of their ways. The mystic societies working for this universal end know the attempt to show them light is worse than thrown away.

On the other hand it is our duty, in addition to our own right living, to free as many minds as come within our reach seeking light from fear, cowardice and superstition, instead teaching them the great immutable truths so strangely stamped on each product of the Divine Creator, and when qualified give unto them those things that will make them workers in the great vineyard of the Master.

It is our duty, after doing what lies in our power to free the mind, to endeavor to promote healthy thought, progressive research, into the great volumes of nature, the unfoldment of the true meaning of evolution, past as well as present and future. Thus the proper conception of Nature's laws will lead them to see the true light and the necessity of a universal brotherhood of man.

In thus moving apace, though silently, with our otherwise



disinterested organizations, we will eventually prove our true worth and turn the eyes of all to the avenues wherein truth is found pure and unadulterated. While I have attached my life and work principally to one organization, yet there are others in which I can plainly see the ova rapidly becoming an embryo that will eventually give birth to that end. Thus from it I can see in the horizon of the misty present a ray of pure light arising as though from the dead, the sun whose mantle of kindness, charity and protection will once more upon this earth give to man that tranquility of mind arising out of freedom from thoughts of error that now seems to cloud this intended vision. Let us, each and every mystic society that has the good of the masses at heart, strive as never before to teach poor humbled man his rightful mission upon this earth.

Yours in Virtue, Piety and Immortality,

DR. IRA L. KEPERLING.

\* \* \*

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## THE HERMETIC BROTHERHOOD.

The Hermetic Brotherhood considers itself a portion or section of a general movement, working in the visible, toward the ends common to all societies that make for good; consequently a keynote of charity and kindly thought is extended to any and all persons and societies, working in any direction, tending to altruistic and advanced thought and to the cultivation of the finer forces. We believe ourselves to be simply one small department used in the great scheme for the advancement of the race.

The movement was inaugurated early in the eighties, nearly simultaneously, first by Doctor Wm. P. Phelon, in Chicago, Ill., and later by Mrs. Anna Bonus Kingsford, in London, England. For certain reasons, now explainable, the western inauguration took precedence and the eastern terminated; also for explainable reasons Doctor Phelon, as head of the order, moved the headquarters to the Pacific coast where they are now located in San Francisco. There are centers in different portions of the United States and individual members scattered through the United States, Canada and England.

The order is primarily distinguished from others working along similar lines by insisting that its members begin to carry on and continue a course of self-instruction and discipline having for its object the development, growth and permanent up-building of what may be known as the "higher-self," within themselves, as distinguished from the lower and more sordid physical nature. In this education and discipline no doctrines are taught, each member being instructed to seek truth on all planes of consciousness and to appropriate such as will most perfectly tend to accomplish the object sought.

A cardinal principle of the order is contained in what we call the "Tenet of Silence."

This may be interpreted practically as follows: Each member working with himself, through himself and by him.



self striving to attain the accomplishment of so transforming his character that its spiritual nature shall become uppermost and dominant and the lower nature practically silenced through and by means of this transformation.

The process of transformation not being carried on by suppression but rather by substitution, the method being to substitute the finer for the more coarse and thus by persistence in well doing to bring the higher into dominance and the lower into silence.

When we say that we have no doctrines we mean that we have no standards of belief to which we require our members to subscribe.

All our members are positively pledged to preserve an attitude of sympathetic charity towards the individual belief or opinion of each and every other member, recognizing that there is good in all and that by mutual intercourse and sympathetic unity good can be obtained from all.

There is, however, among our members a general consensus of belief. We believe that through the exercise and cultivation of certain finer and inherent forces, intelligent communication can be had with individuals of the unseen world and that aid, instruction and guidance can be received from advanced members therein. This we designate as our "Unseen Section" and the two sections, visible and invisible, work together in harmony

We have ample and trustworthy evidence that in the so-called "Unseen Section" there are entities of great power and wisdom who are in the possession of vast accumulated experience and insight, who are guarding, influencing and sustaining our work.

In general the line of study pursued by our members tends toward the inductive system of philosophy as distinguished from the deductive.

We recognize Buddha, Zoroaster, Pythagoras and other great teachers, but we are more particularly distinguished from the Oriental cults by our recognition of Jesus of Nazareth as, to us, pre-eminently the *Master*.



We sympathize with and adopt many of the teachings of theosophy, particularly the doctrines of "Karma" and "Reincarnation," and we also sympathize with and recognize many other societies and teachers of what may be classed as "advanced thought."

In our studies we use books written by learned minds throughout the world, but we use them as vehicles, not for the extraction of dogma, but for the procurement of what seems to us essential esoteric truth.

As will be seen, the order is somewhat unique and does not appeal to the taste of the great mass of seekers for new things. It is yet in its incipency and naturally its growth is slow, but years have passed and each year has brought added strength and we now feel that the order has come to stay as a prominent factor in the aggregation of forces that make for good.

We look forward to the time when the general advancement in knowledge by the great mass of humanity shall be such that it will require the gathering up of many forms of religious belief now dispersed throughout the world and that out of the aggregation of this consensus of belief there shall come a re-statement of spiritual truth that shall be in harmony, not only with itself, but with all modes of Divine action on every plane of manifestation, and we trust that when such time arrives that we may be able to contribute our share and do our portion in such a great work.

We are distinctively a religious society, without creed or dogma, without discipline, without church government. Our only requirement being that each member shall preserve a kindly attitude of charity toward each other member and that he shall do his best to discipline and govern himself and observe practically, the Tenet of Silence.

Any one in sympathy with this line of endeavor will be welcome to become a member.



THE INITIATES.  
LIFE IS DEATH.

THE LOTUS CROSS.

Art thou brave to rend the Veil,  
Seek the awful glories there;  
Greet the Brethren with a "hail!"  
Enter where the Holies are?  
Wouldst tell all thou seest above—  
Tell it all in one short breath?  
Love is Life, and Life is Love,  
Death is Life, and Life is Death!

F. K.

\* \* \*

MASONIC LITERATURE.

Masonic literature has of late moved to higher ground. "Higher criticism" has been at work in the ancient craft. The fables and legends so long accepted as truth are being estimated at proper value. The history of Masonry is assuming coherence and meaning, while the wonderful symbolry inherited from a remote past is giving up long obscured secrets. In this work of rehabilitating the institution, of bringing it into touch with the present, of making Masonry a real world force, one American periodical stands pre-eminent. We refer to the American Tyler-Keystone, published at Ann Arbor, Mich. Where other craft journals are content to retail lodge gossip, this semi-monthly magazine aspires to deal with the broadest issues and problems of the fraternity. Is a growing evil to be exposed, there is no fear of consequences in the discussion. The clearest



mindful Masonic writers of the time, at home and abroad, contribute to its columns. It is inspiring, invigorating, just what is needed by craftsmen, and of value to those who, even outside the fraternity, would understand its value and importance.

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Naims were also thus operated; instruments which received and transmitted the voice and image of the speaker to any distance without wires. Several of the authors' prophecies have already been verified. Since the book was written, this same Naim has been partially re-discovered, as well as the X-Ray, and Wireless Telegraphy which were all known and in use on Atlantis at that time. Here the reader may find authentic and incontrovertible testimony from a lofty and noble soul, who has passed through all of the experiences of earth-life during the lapse of long aeons that have passed over its re-incarnated personalities, and has now attained supreme knowledge of all that has been, that is, and much of that which will be, both in this world and in the higher spheres; and who has attained the supreme transfiguration into a pure spiritual being, as described fully by him, and which every soul must finally attain, and procrastination from which, causes ages of unnecessary suffering and sorrow. The story is sad but beautiful; the pity is that man will not turn aside from seeking after pleasure, and his belief in the illusions and misconceptions of this world and its false teachings, and from his gross materialism, that he may come into an understanding of these great principles. Atlantis at that time, 12,000 years ago, was at the height of her glory, her civilization, and her power; the greatest the world has ever seen, the destruction of which a few centuries later is graphically described. To the scientist this book should supply the missing links to many heretofore unsolved problems. To the soul seeking to know whence, why, and whither, the answer is here plainly written for him who will accept and understand. It is a book that should be read by every one who seeks to know the solution of those great questions, which have occupied man's thought since his appearance upon this planet. The most important feature of the book is the extreme high source of its authority. It was dictated by a powerful soul which has passed through the entire cycle of human existence, is vividly conscious of every phase and



memory of that existence, and having conquered all and attained to the plane of pure spirit, is master of all authority, and knowledge, and power pertaining to that state of being; and therefore the message bears all the weight of testimony of a superhuman intelligence. To doubt the existence of such evolved human individuals, is to repudiate the Bible, and every great religious teacher the world has ever had. The writing of copy for the book was done by a youth now deceased, Fred S. Oliver, who acted as the amanuensis, after he had been trained by the author for two years. The mother of the lad resides in Los Angeles, Cal., and describes his experiences, and his realization of the extraneous and inspirational source of these writings. Will the world appreciate and receive the message?

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