

194125

V4-8
1

Wes. ar. 12/20/08

"The Rosicrucian Brotherhood"

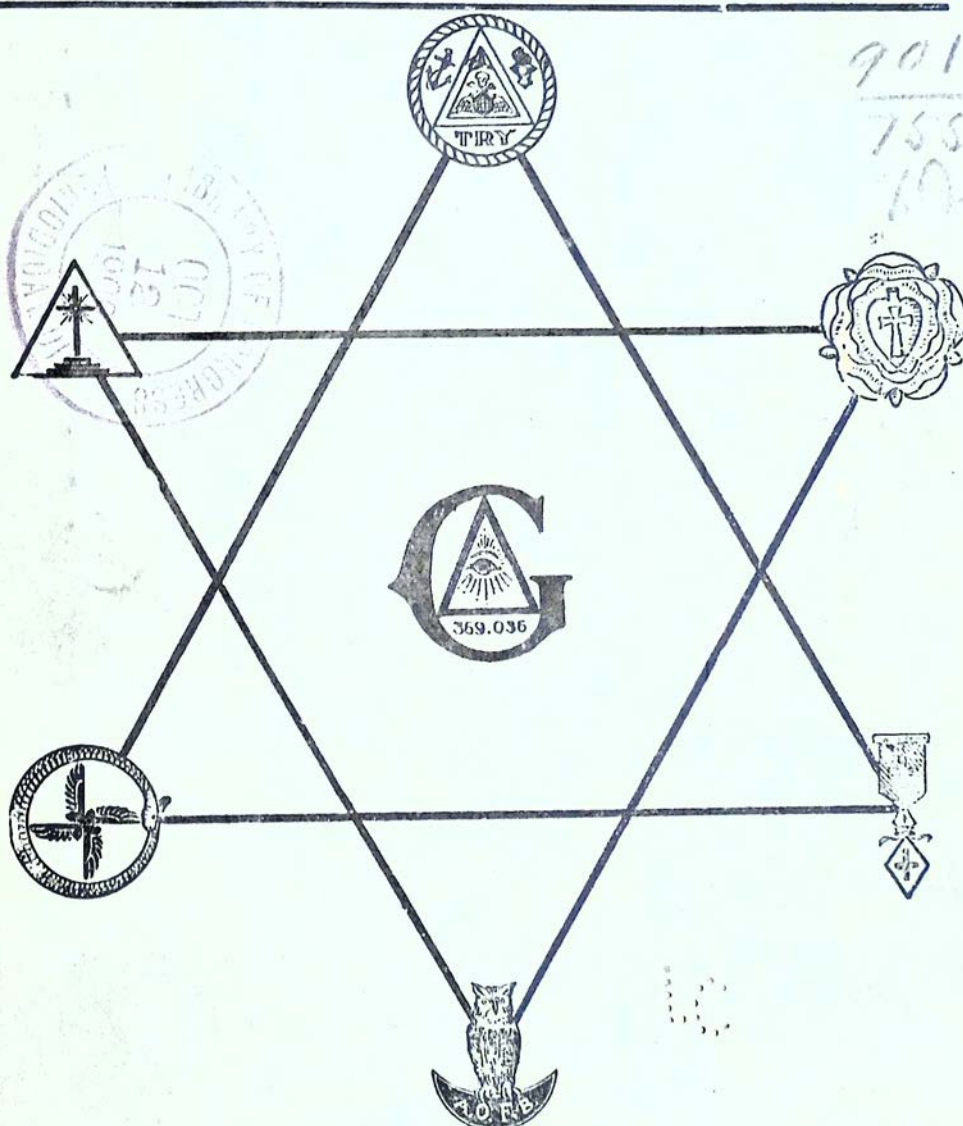
"THE INITIATES"

A Rosicrucian Magazine

VOL. 4.

OCT.-NOV. 1909.

1, 2.



This entire issue is copyrighted, 1908, by Dr. R. Swinburne Clymer, but editors are invited to quote liberally, provided credit is given to both authors and magazine.

"THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

BF 1623
R716

PUBLISHED MONTHLY BY

The Philosophical Publishing Company

ALLENTOWN, PA., U. S. A.

Advertising Rates Furnished Upon Application

\$1.00 per Year in Advance

Sample Copies 10 Cents

Entered as second class matter April 22nd, 1908 at the post office of Allentown, Pa., under the act of Congress of March 3rd 1879

THE FRATERNITY OF OSIRIS.

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

THE EGYPTIAN PUBLISHING CO.,
RICHLAND CENTER, PA.

ARE YOU INTERESTED

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

THE PHILOSOPHICAL PUBLISHING CO.,



EN PASSANT.

Again we combine two numbers of "The Initiates," the October-November numbers. On account of a break in the large press we found it was impossible to get the magazine in press in time and therefore concluded to issue another large double number. Besides the delay caused by breakage, there was matter on hand we desired to appear in one number.

* * *

We—that is—the Editor, feels "bigger" than he really is. And why? All on account of the letters received. For instance, one says:

"Dear Editor:—The August-September number of "The Initiates" has been received and read. It is the best ever. It seems to me that each number leads its readers to a higher plane of thought and action.

"No apology is needed for the double number."

Another says:

"I have just finished reading the August-September magazine and I think it the best I have seen.

“By all means continue your personal letters in the magazine.”

Now, who would not feel proud receiving many such letters? Surely, it is worth while to try and help others. We hope to continue the Editorial columns from now on, although we may be rather radical and plain-spoken at times. At the same time, please consider that this is our personal view, and holds good only in so far as we are concerned or in authority.

Our readers can help us in making the magazine a success by forwarding us information, letters, etc., that have any bearing on these subjects.

* * *

One of the burning questions of the hour and which the Editor has been asked a number of times within the last month, especially by those who have read the book “Brother of the Third Degree,” is, “Why is a fee charged either for membership in Occult Orders or for the instructions given by such Orders?” This question should be answered fairly and for all times.

There is a law in nature which tells you that you shall not ask for, shall not be given, and above all, *shall not accept anything for nothing*, no matter how small the article or thing may be. It is a rule among the Initiates of India, even those of the lower grades, to accept absolutely no present unless they give a present of something else of *equal* value in return.

No Occult Fraternity has a right to existence and will not long exist unless its neophytes pay for its support and existence. It is an unequal affair and in God's great world has no right to exist. The true student is willing to pay an

amount to cover the cost of postage, stationery, and labor which is required to teach him the science of soul development, and no true Occult Fraternity asks for more. Each student or intending student should bear in mind that his training may require a year, two years and perhaps ten years. That in that time many letters must be written to him, much time will be required to write them, that his teacher must live while instructing him, that while his teacher may be giving the student his valuable time, that same student may be employed in profitable labor. Where then would there be anything fair in the student accepting these instructions without helping to bear the expense?

Again, all material is expensive at this day, all printed matter costs money. Someone must pay this. Should the instructed or the instructor do so? I leave this question to the fair mind for answer.

It is true that the author of "Brother of Third Degree" says: "Know this as an infallable sign. No branch or section of the true occult school of the earth will ever ask a penny for occult instructions or demand a price in money for instructions." I agree with him in this. No true Order asks for pay for such instructions, but each one must, under the nature of things, ask that the student shall bear the expense of his instructions. I know that this is the case.

Again, where is there a publishing house on earth that could issue and give away a book free? It is an impossibility. Does the student think it would be fair for some man or men to pay the cost of publishing a work and then give it free to others? Do you think it would be appreciated by those to whom given? Not at all. It is the things for which we pay the highest price that we appreciate the most. "Cost nothing, worth nothing," is a better motto than wo

would think at first glance and that which we accept for nothing, we will find does not bring much of a blessing, but a debt which we *must* pay sooner or later.

Again, it must be borne in mind that from the mere fact that a man writes a book we cannot say that such a one is either a member of the Order on which he writes or that he is an authority. Such is not the case, especially is this true regarding the Rosicrucian Fraternity, for many are called, but few are chosen.

Furthermore, do my readers think that in any book or books the mystery surrounding the Fraternity may be laid bare? Hardly, for its inner work is only for the faithful members. It gives a philosophy to the world at large, but its mystery and esoteric part is reserved for the few.

If you seek for the soul of things then be sure that you must pay the price. It may not be in money always, but it will be in one thing or the other.

A Fraternity with which I am familiar made the test to find out whether those who helped to maintain such Fraternity and its propaganda, or those who received their instruction free, not even paying postage thereon, would make the best students. In every case, *without any exception*, those who received their instruction free on the plea of being poor, etc., failed. These records are still in the possession of said Fraternity and prove conclusively that the man who is always looking for something for nothing, never sticks to anything and never makes a success in anything. The law is plain in this respect for the mind of such is not in a fit state for soul development and its natural privations.

For instance, I have several correspondents in mind who write to ask whether our books are in the Library of Con-

gress and if so, that they need not buy them, but can go there to read them. Such correspondents do not take into consideration that seldom do works on Occultism ever pay the cost of publishing them, and that they are therefore obtaining that which in no way belongs to them. In fact, it is hardly anything short of taking a man's bread without paying for it. It is these things which help to discourage the man who would work for humanity.

The Order of Illuminati is making rapid progress in America. The work which Department A of the Philosophical Publishing Co. had to do for them is complete and the members of the Order as well as those of the "Militia" who had taken advantage of their liberal offer, have been filled and from the letters which we saw, all are more than delighted with the work and well they may be. It is to be remembered that such have not yet received all the instructions they are entitled to, they have still more to receive. The offer, we understand, is still open to members of the "Militia" and really, none can afford to miss this. Especially is this true with those who have always desired that the "Militia" should have a Ritual, etc., for the Illuminati gives this.

* * *

The Order has now an official institution where people can be treated who wish to, or find it necessary to go away from home to recover their lost health. This institution is the Dr. C. O. Sahler Sanitarium of Kingston, N. Y., one of the finest institutions in America and *the* finest equipped for the purpose for which it was founded. Dr. Sahler is a thorough master of the systems which he employs in the treatment of diseases. All those afflicted should write to him for full information.

Dr. Sahler is also the author of a valuable work of the psychic treatment of diseases, entitled, "Psychic Life and Laws," and to give an idea of the value of this work, we quote:

"From the central storehouse at the base of the brain, the force 'Magnetism' is radiated to every molecule of the physical structure, transferring its vibrations to the delicate bioplasm of the molecule and thus causing the whole body to respond to the impulses of the soul. It is not improbable, as the magnetism has a luminous quality, that, if our senses were keener, many expressions now regarded as figures of speech, such as 'the flash of the eye,' 'fire from the lips,' 'the lightning of movement,' would lose their significance as metaphors, and be seen as literal statements of truth. Indeed, science has already taken the first steps toward the demonstration of the fact that the human body emits rays of light in the photographs made by the rays from the human hand in the dark.

"In its operation in the physical body, the magnetism is variously referred to as vitality, nerve-force, life-fluid, and personal or animal magnetism. In whatever capacity manifested, however, it is the medium through which the personality or ego is making itself felt.

"Like other forces, the power is in direct ratio to quantity. The person, therefore, who has a large dynamo, running to full capacity, that is, one whose cerebellum, or magnetic storehouse is large, and whose lungs and circulatory system are in perfect condition to gather the electrical force from space, will be a person of health, power and happiness.

"While it is doubtless true that a certain quantity of the life-giving element is generated by chemical action in the

body, the amount is unimportant as compared with the supply that comes from the air in breathing. We see again, therefore, how truly literal are some of our apparent metaphors, when we speak of a breath of air as 'the breath of God,' or 'the breath of life.' Man may do without food for weeks, without water for days, but without air he can live but a few moments. If the supply of magnetic force is cut off the dissolution of the spiritual and physical at once occur."

The book is certainly worth the \$1.50 asked for it. Can be bought direct from the author.

* * *

The "Militia" is fast gaining in friends and members. We believe that if every member would try a little the membership could be doubled within a month. How many members know of some friend who is not well or in distress? Why not recommend such to the Order?

A member, one who had not even the money to join, writes: "A certain mental habit which had afflicted me for over forty years vanished as if by magic (and probably it was) that with its pernicious effects has been the great curse of my life. Also the terrible soul-crushing despondency has nearly disappeared.

"A lameness in my right shoulder is much better as well as other troubles which bothered me." How many others could tell and have told the same story? Why then is it not worth while to help others to become what they should be?

* * *

A friend writes: "There are so many people and things that fail to arouse veneration in my mind." This is a great

misconception of people and things. There is nothing on earth to which we should look for veneration. Nor have we the right to venerate anything. However, there is much to venerate. The soul in any man, woman or child is a matter of veneration for no man can say how truly great it may be. The mere fact that some one may have debased that which God gave or which is in the image of God is nothing for us to judge. Mayhaps, in the next earth existence the very soul in such a being may be far in advance of ours. No man can judge another for no man can yet know what another may be. Then again, we have no right to judge. We know only our life, we cannot know the secret of another. Further, we have no right to think that another should live so that we could venerate them. *In* us is all that we can manage and usually a great deal more. To thyself be true and it follows that you must be true to God. Thus all of us have a plenty to look after. If we continue to look for something in others to venerate we will never find that which is *within* ourselves and after all, it is that which we find without ourselves that will count in the final accounting.

* * *

The Secretary of the Royal Fraternity Association has been asked the question "Why the need of several different Orders?" so often that he desires to answer it through this magazine.

The different Orders as they exist, including such as "The Rosierucians," "The Fraternity Sons of Osiris," "The Illuminati," "Royal Order of Magicians," etc., were founded in centuries past. Some of these may have been started at nearly the same age, but not all. However, it is

safe to say that each was founded at a time when it was most needed.

We take the Rosicrucian Fraternity and find that it supplies the material for those who have grown beyond the need of the Ritual, Pass-words, etc., and who desire nothing else but the development of their own soul powers. The Fraternity takes such, teaches them a philosophy which is clean, moral, spiritual and soul elevating. After this it teaches the student soul development or the finding of the Christos—opening the command of the Father of Mankind, and gradually learning to *know* that “man is the temple of the living God.”

The Fraternity Sons of Osiris, founded in Ancient Egypt, is different from the Rosicrucian Order in that it still has a ritual which is very beautiful and in which the symbolism and truths of initiation are taught as they were in the ancient Egyptian initiation. As there are, according to all occult students and the masters of the Order, many re-incarnated Egyptians on earth to-day, it will be readily seen that this supplies a demand which could be met in no other way. Besides, their teachings and degrees *are* most beautiful. They also have a secret work. Of the first two temples, the work “Mysteries of Osiris” comprises the private work or text book.

The Royal Order of Magicians supplies the demand of those who desire a purely ceremonial work. This contains the teachings of the early Masters such as Barrett, Pythagoras, Levi and others. This work or Order demands no soul culture although it teaches it, but it gives a purely ceremonial work.

The Illuminati differs from all in that it has a Ritual which is beautiful and which binds all members together,

allowing them to do lodge work, but aside from this being not a soul development through exercises, but rather a work of soul culture through the medium of mantrams.

In effect, the end of all is the same—Universal Brotherhood, but the methods differ and all these Orders are required for the tastes of mankind differ just as do their taste for food. One man must have lots to drink or he “thinks” he cannot live, the other “thinks” he cannot drink much but needs more food. Thus in all things, no two are alike in their taste. Only one thing God or man can ask of man—that he be faithful to that which he belongs or desires to belong.

Again, none of these Orders really interfere with the other for the reason that the work differs. However, it is best to ask the help of one who knows if the work of more than one is undertaken.

* * *

LYTTON, THE ROSICRUCIAN.

So many of those who have read the works of Bulwer Lytton, the Rosicrucian, write and wish to know how they may become like the Zanoni of that famous story. To such it is well to say that Zanoni does not really represent a character but that it represents a *principle*. Zanoni represents the pure white magic of the soul as taught by the school of which Lytton was an initiate. It means and represents the *right* use of power. A power which always comes with the soul development. It is an exposition of the love relation of man and woman under the laws of nature.

Possibly no work is as pure in its nature as is “Zanoni” and that Lytton was a master in his philosophy there is no doubt. The book is worth studying by all those interested.

Those who may be interested in the school which the study represents should write to Department A, Philosophical Publishing Co., for circular concerning the Royal Fraternities Association, which contains information concerning the school.

Another Occult book by Lytton is "A Strange Story." This work is just contrary to "Zanoni" and represents Black Magic in all its varied phases. Black Magic is not only of one land or country but of all. In the August-September "Initiates" an instance is given of the Black Magic practiced in American so-called Spiritualism. The book "A Strange Story" is really not healthy reading.



WHAT IS A MASTER OR ADEPT.

In the September "The Word" there is an article on the subject and in which the writer states: "A man becomes an adept, master or Mahatma while his physical body is still alive. One does not become either, nor attain immortality, *after* death. After attaining adeptship, or becoming a master or mahatma, one may, according to his class and degree, remain away from the world or return to and act with the physical world. Adepts often work *in the world though the world does not know them as adepts*. Masters are rarely present in the world; only under most important circumstances do mahatmas move among the world."

At this day there are many masters of the secret schools working among men and these schools are working harmoniously as never before. The religion of illumination will soon be before the people and behind this movement there are masters of the highest type. Men who care nothing for money except that which is needed for the propa-

allowing them to do lodge work, but aside from this being not a soul development through exercises, but rather a work of soul culture through the medium of mantrams.

In effect, the end of all is the same—Universal Brotherhood, but the methods differ and all these Orders are required for the tastes of mankind differ just as do their taste for food. One man must have lots to drink or he “thinks” he cannot live, the other “thinks” he cannot drink much but needs more food. Thus in all things, no two are alike in their taste. Only one thing God or man can ask of man—that he be faithful to that which he belongs or desires to belong.

Again, none of these Orders really interfere with the other for the reason that the work differs. However, it is best to ask the help of one who knows if the work of more than one is undertaken.

* * *

LYTTON, THE ROSICRUCIAN.

So many of those who have read the works of Bulwer Lytton, the Rosicrucian, write and wish to know how they may become like the Zanon of that famous story. To such it is well to say that Zanon does not really represent a character but that it represents a *principle*. Zanon represents the pure white magic of the soul as taught by the school of which Lytton was an initiate. It means and represents the *right* use of power. A power which always comes with the soul development. It is an exposition of the love relation of man and woman under the laws of nature.

Possibly no work is as pure in its nature as is “Zanon” and that Lytton was a master in his philosophy there is no doubt. The book is worth studying by all those interested.

Those who may be interested in the school which the study represents should write to Department A, Philosophical Publishing Co., for circular concerning the Royal Fraternities Association, which contains information concerning the school.

Another Occult book by Lytton is "A Strange Story." This work is just contrary to "Zanoni" and represents Black Magic in all its varied phases. Black Magic is not only of one land or country but of all. In the August-September "Initiates" an instance is given of the Black Magic practiced in American so-called Spiritualism. The book "A Strange Story" is really not healthy reading.



WHAT IS A MASTER OR ADEPT.

In the September "The Word" there is an article on the subject and in which the writer states: "A man becomes an adept, master or Mahatma while his physical body is still alive. One does not become either, nor attain immortality, *after* death. After attaining adeptship, or becoming a master or mahatma, one may, according to his class and degree, remain away from the world or return to and act with the physical world. Adepts often work *in the world though the world does not know them as adepts*. Masters are rarely present in the world; only under most important circumstances do mahatmas move among the world."

At this day there are many masters of the secret schools working among men and these schools are working harmoniously as never before. The religion of illumination will soon be before the people and behind this movement there are masters of the highest type. Men who care nothing for money except that which is needed for the propa-

ganda of their grand work. These men do not allow themselves to be known as masters, they work amongst men as do other men. They follow their trade or profession as do other men but with all this they work day and night for the New Religion. The author says further :

“Every one has the possibility of knowing adepts, masters and mahatmas; but it is a latent possibility, it is not actual ability. No one will ever be able to know an adept, master or mahatma, or to know the difference and relationships between them until he has at least apprehended these differences and relationships *within his own make up*. It is possible for a man to know these differences and to distinguish between the natures and beings *within and outside* himself even though he may not as yet have fully developed bodies equal to such things.”

Of course, this is the theosophical view of the subject but all in all it is a good one. It is impossible to prove a master to one who knows nothing concerning the deeper mysteries. It is just as impossible to prove to the profane that man is immortal. The initiate can teach humanity but it cannot prove anything for a belief in a thing is not the proof of it.

• • •

A LOST MEMORY.

B. M. BENNETT.

“From my early boyhood days Egypt had cast its spell over me. My father had been an English officer under Gordon. He had since explored in Africa and travelled for years in Egypt; and had brought many curios from the dark continent.

"Among them was the head of an Egyptian mummy. The imperturbable calm, the majesty, the dignity of that face impressed me as a child. When tales of pirates charmed my playmates, this mummy's head held my interest.

"My father had found this head buried under the rubbish near an ancient tomb—built on one of the granite islands that form the cataracts of the Nile.

"Later, in my own explorations, I found that thousands of years ago, when Egypt was a mighty power, Egyptian barons guarded the frontier from invasion from the tribes of the great empire beyond, called Nubia now. We can only conjecture that it was called Ethiopia then.

"The ruins of an ancient tomb stood on one of the granite islands; the front of the tomb was covered with hieroglyphics. These I copied and sent to Prof. Parekard, at Oxford, my alma mater. He deciphered them after much trouble and considerable time. It seems they reached far back into the remote past.

"Part of the inscription was a copy of a letter from the reigning Pharaoh to this old feudal lord; thanking him for guarding the borders of his dominions so well, and for the extensive trade he had established in aromatic gums, gold, precious stones and carved ivory; also for the friendly relations established between Egypt and the vast empire of Ethiopia beyond.

"This old baron was so proud of the autograph letter from his sovereign extolling his diplomatic powers that he had an exact copy carved on his tomb: thus giving us a clue to a civilization hitherto unknown in the heart of Africa.

"The friendly relations implied a mighty power to be conciliated; Egypt never truckled to inferior powers; the carved ivory bespoke a high degree of mechanical skill; the shifting sands of the desert beyond might hold the key to this unqualified statement on the long forgotten and neglected old tomb.

“There was no reason to doubt the truth of part of it when the rest had been verified by my friend at Oxford. Here was scope for my reasoning powers as well as my imagination.

“While possessing a sufficient income to pay for my wanderings as a globe-trotter, I was far from possessing the wealth of an American trust organizer. To carry on extensive excavations was beyond my power or the combined efforts of Prof. Parckard and I. Our only hope was to interest some rich man or syndicate.

“It was my habit to indulge in day dreams at the door of this old tomb; and speculate on the colassus—the singing Memnon. Did it really emit a cry—or any kind of sound at dawn? Tradition says it did. There is even an authentic account of the Emperor Hadrian investigating it. There must have been some foundation for this tradition to make a self-centered old Sybarite travel so far to verify it.

“What caused that sound, if there was any? Did these old Ethiopian priests know more of sound vibration than any modern scientist? Unquestionably they could teach us our alphabet in scientific truths. They had forgotten more in the course of an ordinary life than we who think we are so wise will ever learn by hard, persistent effort. They lived close to nature’s heart and she whispered her choicest secrets to them.

“The idiotic conventions of modern so-called civilized life hedges me and all other moderns in. Dame Nature has no secrets to tell us. She repudiates us—so far have we wandered from her.

“In this mood, as I gazed into the shimmering heat haze, shapes began to form as I had seen them in a mirage in the desert. The huge pylons of a temple began to form; then two obelisks in front of them; beyond the pylons a columned court leading to the temple. Priests moved to and fro in the court. These movements were rhythmical, and seemed to have a meaning I did not understand. At first every thing was dim and vague. As my absorbed gaze strained

every faculty shapes and forms grew clearer. I seemed to get nearer to them.

"One priest led the procession. Wonder of wonders! His face was the face of the mummy my father brought home from his first exploring tour. This face bore the imprint of the very spirit of calm restfulness unspeakable. All the other faces had the same expression in a lesser degree. My brain throbbed, and I seemed to be taxed to the utmost to understand something. Little zigzag lines of luminous vapor extended from the high priest to the other priests. What did it mean? As the blue waves touched each priest he went through curious evolutions, raising his hands aloft. Not a command was audible; yet each obeyed as a well trained soldier obeys his superior officer. After an interminable time, to me, the evolutions ceased.

"The high priest, followed by the others, came out in front of the temple; and I saw two gigantic statues in process of construction. A group of workmen saluted. A curious electrical machine hoisted the blocks of stone. My amazement grew apace. By means of a powerful burning glass the sun's rays were focussed on just the right point of this electrical device to furnish the power; I was but a novice in electricity—knowing only the crudest points of it. Machinery of any kind was always beyond my comprehension, but the beauty—the perfect working of this astounding device, challenged my admiration.

"The revolving belt and wheel by friction, furnish heat for the modern dynamo. Here was produced perfect vibration by going to the fountain head of power—that great electrical dynamo—the sun.

"Block after block was easily lifted by this perfect machine; the artisans supplying a curious cement and deftly joining them together. These were not the ill-used captives we read of as building the mighty works of ancient Egypt. They were men who seemed to rejoice in doing their work well. Their expression was serene and happy. None of the strained expression of the modern nervous

wrecks was theirs. They worked deliberately—without any haste; yet every movement was effective.

“I noted the center of the statue was hollow. Suddenly the scene faded. I was sitting at the foot of the old tomb—wide awake—the most astonished and delighted man in all Africa.

“My brain began to speculate and every dormant faculty seemed alive. Had my sub-conscious self traveled back into the dim past or out into the fourth dimension of space seeking the knowledge my soul craved? Why had the spell of Egypt always been so strong upon me? By what mysterious tie was I held to it? Was it some law of nature I could not through the material senses discern? Is there in space a vast panorama of events that have taken place on this old planet? Had I been treated to a view of it? Do the spirits of the great dead revisit the scenes that held their dearest hopes and strongest interests on earth, and at times re-enact these past events? Are they at times permitted to do this for some wise purpose? Perhaps to awake in some mind the spirit of investigation of things beyond this dull material plane with its deadly monotony, its recurring sameness of work and pleasure.

“Was I, by my strong desire to know, admitted to this company of immortals as a spectator? Surely I was in sympathy with them; I appreciated them as tall men of great mental reach; to me they had never been Pagans. I had no hope of gain; only the overwhelming desire to know the truth—this must have been my passport to the unseen country so close to us—that we so little realize.

“I glanced at my watch. Scarcely fifteen minutes had elapsed since all this had taken place. It was incredible—but true. Though I stayed hours enduring heat and discomfort I saw no more. Every morning, for a week, I kept my tryst. Though I was eager, more eager than before, my first experience, no shapes came to greet me in the pulsating heat haze. This was the seventh day. I was early this morning. It was barely dawn. A rosy glow had just begun

to overspread river, gray rock and low bank.

"As the first shafts of light came rapidly over water I heard a succession of low, sweet notes, forming a minor strain of music. They seemed to linger in the air like an echo. Then I felt that I was again on the border of the invisible—that the curtain was about to be raised. As the sun rose I noted curious vibrations in the heat waves—entirely different from what I had noted that eventful day—a week ago. Then there was a shimmering pulsation. This was an orderly, rhythmical march—all vibrations in the haze converging to the old tomb.

"Gradually a vast and grand temple formed before me. Two mighty colossi loomed up—obelisks—pylons—columned court and inner temple, were distinct. The vastness—the massive proportions of every part—the grandeur and dignity of it all—took possession of my soul. I was filled with the peace that passes understanding. Now I knew it was the ancient temple of Luxor I looked upon. Here, before me, were the Titanic colossi—one of them the singing memnon that had so fascinated and held me in its thrall. A company of priests came from the inner shrine, the holy of holies, out through the court, passing between the pylons, and faced the singing memnon.

"They seemed to be approving it—they gazed as we gaze on some masterpiece of art on canvas or in marble. They saluted it. It was just at dawn. They stood before the colossi in an expectant attitude. The spirit of eternal calm brooded over the plain proclaiming in an inaudible voice 'Why struggle for the things of earth that perish in a day? Seek the permanent and eternal.' No tongue can describe how strong this impression was. I was temporarily restored to a part of man's true birthright which he has traded away for the pottage of wealth and social position. This peace sank deep into my soul.

"As the high priest raised his arms in salutation to the colossi a shaft of sunlight fell upon the breast of one stone giant traveling upward to his head. The same sweet minor

strain I heard before this morning filled the air and seemed to linger in it. What strange acoustic properties had this temple and statue to hold the sound? It seemed ages that we all stood before the memnon. Then the priests faded away, and only the high priest remained facing me.

“‘What would you know?’ his thoughts said to me. I seemed to be searching for a long forgotten memory I could not find. I have had that same feeling in a fainter form when trying to recall a forgotten name; or when for the first time I visited a place or met a person who appeared so familiar it was as if I had known the person or place in the long ago and could not recall when or where. Here I struggled for a lost memory; vaguely knowing it connected me with the far past and all things Egyptian.

“A kindly encouraging look passed over the high priest’s face. As in a lightning’s flash I knew language was unnecessary to beings who had reached a certain state of development. I remembered when I had been one of the priests attached to this temple. How long and faithfully I had served here. Then the priests of Egypt knew mechanical principles long lost to the inhabitants of earth. How I had worked and gloried in the erection of these colossi—these stupendous monuments that marked an epoch in mechanical progress—this monument of our attainment, faith and work that as the ages went on should, for a time be forgotten—but by research brought again before the mind of men and the eternal truths of our faith made known to mortals. Having described an arc, the pendulum was slowly swinging back again. I knew that the age of greed was slowly to be supplanted by the age of fraternity.

“I recalled the simple mechanism inside the colossi—constructed on the principle that all is vibration. That vibrations of light properly directed produce sound vibration as soon as they find a correctly attuned receiver; how the heat rays by medium of the ether are transformed to light rays and the heat reduced; the light rays focussed by means of a powerful prism on a hollow left in the breast of the statue;

heated the mercury in a tube causing it to raise cap on the top of the tube; to which was attached metallic fingers, which moved and passed lightly over a sounding board somewhat like a xylophone.

"We had captured one more force of nature and made it subservient to the mind of man. It was the power of mind over matter.

"Why do we call supernatural the power or forces of nature? There is nothing supernatural. That which we in our blind materialism and superstitious ignorance cannot grasp we call supernatural—or fraudulent. Long ago in this temple I learned these truths: that the gates of knowledge open to him who dares to tread in lonely ways and climb by rugged paths above the low valleys. It never was and never will be an easy route to travel.

"I realized that clear understanding of some of the unseen forces of nature was the foundation that the mighty empire of Ancient Egypt was built upon. Only by clear, distinct ideals in the realm of mind can we rear large material structures. That fundamental principle made Egypt the great mistress of mechanical art—and gave her an individuality lasting enough to leave its imprint on the ages.

"Ancient Egypt, and the still more ancient empire of Ethiopia to the south, whose entrance was guarded by the Lords of Assuit, buried in these island tombs seemed more vivid and real than anything I have experienced before or since. There was a brilliant coloring; such a strong reality encompassing it; a spirit of nature's eternal calm brooding over it; that its image stands out clearly in my mind as it did seven years ago when I saw, felt or was impressed by it all. It is more real than you or this room we are sitting in now," said Lord Rexford.

"All hallucination," responded Mr. Weston, of wheat pit fame. "You were in a dopy state there by that old Egyptian stone heap covered by crows' tracks—were overcome by a partial sunstroke—and had a gorgeous pipe-

dream."

"I'd never think of sinking good money in a mythical city—capital of a mythical empire buried under the sands of Nubia. Material, am I? Well the borough of Bronx is good enough for me. No re-incarnation theory for mine. No offense, Lord Rexford. You certainly have a right to any opinion or theory you choose to hold."

* * *

HERMETIC BROTHERHOOD.

THE NEW THEOLOGY

CONCERNING THE SOUL.

In our endeavor to search out the meaning of divine truth it is well for us to stop and candidly consider where the mass of mankind is now located in the line of progress. Too often we are disposed to locate man, not where he really is but where he is expected to be ultimately. Ideally it is true that man is created in the image and likeness of God, but in point of fact, man at this present day, man as a race and collectively considered, is really very far from realizing the ideal.

The explanation lies in the consideration of the evolutionary process as a continuous one and also one that is far from being completed. True, God seeing the completed end from the beginning, looks upon it and pronounces it good; but that does not imply that God is satisfied with the present incomplete development of man except as a part of the process that will end in the perfect realization of the projected ideal.

The fact is that, at present, redemption is accomplished by single souls. Individuals that in their spiritual development and progress are in advance of their race.

Those who through struggle and trial, through danger

and difficulty, have chosen to hasten the consumation of that better part, the early realization of the divine inheritance.

For the great mass of mankind the day of redemption is yet far in the future, and before it dawns the way must be prepared by the more universal diffusion of knowledge, for the truth remains, that the ignorance, negligence and weakness of mankind is responsible for most of the adverse conditions against which the mass of mankind are in constant rebellion.

In point of fact the restraints on the human will are very few, and provided man institutes no grave offense against his fellowman there is little interference with his doing pretty much as he pleases.

Free will, the ability of the self-conscious individual to do as he pleases, the individual right of choice, is an inherent principle, and it exists in the nature and constitution of things manifested.

The reason why the Church, as a body, does not take up its genuine work and carry it through to success is, that the majority of its members have not progressed far enough in the spiritualization of their souls to enable them to accomplish the work.

The Church is an assembly, an "Ecclesia," of individual souls, gathered together out of the mass of mankind for the purpose of mutual aid and assistance in attaining soul growth. When it is understood that this growth is through regular evolutionary modes and that its attainment is progressive and not instantaneous, it becomes apparent that there will be differences in growth, and that individuals will be in different states of attainment. Observe, therefore, the wrong and injustice of classing any church member as a "hypocrite" just because he has not made rapid progress in soul growth or has not come up to idealized standards.

Every one who publicly allies himself with those who seek spiritual growth is entitled to be considered as honest in so doing; no matter how feeble the walk or how weak the

profession, each one is trying in his own way and after his own manner to achieve that which is praiseworthy, and each striving soul is entitled to, and should receive consideration in so doing. The world owes Judas Iscariot and the class he represents, an explanation and an apology.

Correct judgment must be based upon the proper interpretation of the interior motive prompting the action and not on the exterior appearance of the action itself.

I speak of "the Church" as that mass of mankind who have chosen to publicly or privately avow their desire to seek for spiritual growth and its progressive unfoldment; in this vast body there will be found a diversity of creeds or statements of belief, each statement being one that seems best fitted to its special class of mankind at a certain stage of their unfoldment. This being the case it is evident that as any part, or as the whole progresses it will make a change in their creeds more or less necessary.

Creed is a crystalization of belief. When man outgrows it, when knowledge compels a change in belief, then creed has to be correspondingly changed in order that mankind may be free, the restraints placed upon the mind must be loosened, for as mind becomes more and more comprehensive the conception broadens.

When Lazarus came into his perception of the immortal life, the Master commanded that the grave clothes which confined him should be loosened in order that he might have freedom.

To even the casual observer it is evident that a great wave of so-called New Thought is going over the entire world to-day. What is it but an awakening to a realization of the practical fact of God's immanence in nature, of the actuality of the "Emanuel"—God with us? The realization of the conception of God as Living Love—in us—about us—through us—all available for the asking.

In the olden times the same truth was told but the many did not grasp it. To-day universal scholarship has raised the standard of mental power so much higher and make its

attainment so universal that the mass of mankind can grasp and comprehend the truth.

The old creeds and forms of belief are not to be destroyed but the misconceptions are to be transformed into a clearer understanding. All growth is by an improving process of transformation and the "New Thought" will declare a better and purer conception of God, and it will show that God is helping us to give a clearer and more lofty view of His character in that the new conception demonstrates the special aspect of truth that Jesus declared: God is Love and God desires that man should understand and love Him.

What is mythically called "the day of woman" is dawning and the emotional quality of divinity is to be not only declared but it is to be experimentally demonstrated.

God is not only infinite in power and might, but in harmony and peace, and in living, ever present and readily available love.

God was declared as the Mighty King and Supreme Ruler for those who needed ruling, but in these latter days, God is declared as the Father-Mother not only powerful but compassionate, one who is a very present help in time of every one's need.

The day of dogma is passing and the day of understanding, the day when we are to know that the name "Emanuel" has for us definite and helpful meaning; that the tender, sympathetic living love of God is ever present with us and for us.

It is no new truth; it is a new and massive comprehension of the old truth that the Egyptians taught in the character of Isis and that the Hebrews typified when they addressed God under the name of El Shaddai.

The Pearl of Great Price is always the spiritually developed human soul and it is always the "woman" who sweeps the house, diligently, until she finds it; for "sweeping the house" means the cleaning and purifying of the vehicle, and this is accomplished most largely by the emotions. The desire to do right and to be found in the path

of rightness is from the emotional aspect of our duality, which is typified as the female, thus distinguishing it from the more positive and forceful aspect of the mentality, typified as the male. Without emotion, without desire, feeling and what we might call "wantness," there is no possible progress, either physical, mental, moral or spiritual.

The mentality is an aid to progress and an essential factor, for by its use the soul becomes acquainted with the best and wisest way. The mentality ratifies and makes the pathway that the soul desires and for this reason philosophy and theology are cold, while religion is warm and impulsive. Religion is the attitude of the human soul to the living, loving life of the great Father-Mother of all.

Personal, heartfelt religion is the real thing and the real attitude; theology is simply the reason for the attitude, it is not the attitude itself.

The individual soul, in its partly developed state, can have a preponderance of either of these factors but the balanced union of the two is the establishment of the soul on the rock of understanding, and when this is accomplished it is compared to the structure which is founded upon a rock; the winds and the waves may attack it and all elementary force may be expended upon it but it will not fall; for it has a sure foundation.

As the divine is shown to us in triune manifestation, so the soul has need of the trinity in its growth, *i.e.*, right desire, right understanding and right action.

The correct growth of the individual emotional life necessitates active co-operation between the mental and emotional factors of individuality, supported and reinforced by the free action of the individual will. When these conditions are adopted and when they are working in harmony with the divine mode of action, then is correct individual soul growth assured.

Again the message to each one:

"My ways shall be thy ways,
And thy ways shall be my ways.

Peace cometh with understanding."
With fraternal greeting,

SOLARIUS.

Given at Headquarters,
892 Fulton Street,

San Francisco, Cal.,

• • •

THE FAMOUS SHAMEER AND THE PART IT PLAYED IN MASONRY.

Under the above heading, the "Tyler-Keystone," a Masonic magazine, publishes an article which will be of special interest to our readers this month.

The present number of "The Initiates" contains an article by M. B. Bennett, "*A Lost Memory*," in which the statement is made that the Pyramids were built by the use of machinery unknown to man at the present time. Of this there is no doubt. That this machinery was far in advance of any now known is also a fact.

In the article which we quote from the "Tyler-Keystone" and which is from the pen of R. D. Book, M.D., the claim is made that an "*insect*" was employed in the building of Solomon's Temple. We do not desire to draw conclusions, but will leave this to our readers. However, we would request our readers to carefully note the last few lines of this article and then re-read "*A Lost Memory*."

THE FAMOUS SHAMEER AND THE PART IT PLAYED IN MASONRY.

R. D. BOOK, M.D.

In Volume XXI of the "Ars Quator Coronatorum" is an interesting article by Bro. John Yarker, with the title "Two Ancient Legends Concerning the First Temple, Termed

Solomon's Temple." In his introductory remarks, Bro. Yarker has the following to say:

"The Jewish Rabbis and their co-religionists, seem to attach some importance to these legends, but in the remarks which I here briefly attach to them I am afraid that I shall be considered unorthodox both by Jew and Gentile."

Mr. Yarker explains that he obtained the translations from learned Rabbis, through the favor of a London friend. Also by way of introduction he says, "The 'Old York Lecture,' as Dr. Oliver terms it in nearly every volume in which he quotes the ritual, told us that the secret that was lost by the joint compact of the three G.M.'s was that 'the insect Shermah used to give a very high polish to stones.'"

Of course this is all rank nonsense, but it may be of interest to Masons to hear the story, for it is one that is occasionally mentioned. The story of this "insect Shermah" is simply a group of groundless speculations on the part of so-called learned Jews to account for something about which there ought to be no great mystery to an intelligent Mason. The statement that the Temple was erected without the aid of ax, hammer, or tool of iron is taken to mean that there is something very mysterious about it, and to them it seems to be necessary to construct a fabulous tale to explain it. The legends quoted by Bro. Yarker are very good examples of the Jewish art of fable, and picture graphically their fondness for pretending to a knowledge that they do not possess. I will not attempt to quote the whole story as given by Bro. Yarker, for these stories are always tedious. They usually introduce a number of incidents that have nothing to do with the story and are apt to string the whole thing out interminably.

The Jew occupies a peculiar place in history. He accomplished a great use when he wrote and preserved and handed down to the modern world the Sacred Word. But it is a peculiar fact that he, of all people, is the least able to interpret what he wrote. What he has had to say on the subject has never been worthy of note, and it is a notable

fact that the great authorities on Hebrew to-day and at all times have been men who were not themselves Hebrews. To proceed to the quotation, however:

“In Ecclesiastes 2:8, we read: ‘I gat me men singers, and women singers, the delights of the sons of men, *as musical instruments, and that of all sorts.*’ These last seven words represent only two in the original Hebrew, *Shiddah veshiddoth*. These two words in the original Hebrew, translated by the seven already given, have been a source of great perplexity to the critics, and their exact meaning is a question of debate to this hour. They in the West say that they mean severally carriages for lords, and carriages for ladies, whilst we (says the Babylonish Talmud) interpret them to mean male demons and female demons. Whereupon if this last is the correct rendering, the question arises for what purpose did Solomon require them? The answer is to be found in 1 Kings 5:7, where it is written: ‘And the house when it was building, was built of stone, made ready before it was brought thither,’ etc. For before the operation was commenced Solomon asked the Rabbis, ‘How shall I accomplish this without using tools of iron?’ and they, remembering of an insect which had existed since the creation of the world, whose powers were such as the hardest substance could not resist, replied, ‘There is the Shameer with which Moses cut the precious stones of the sphod. Solomon asked, ‘And where, pray, is the Shameer to be found?’ To which they made answer, ‘Let a male demon and a female demon come, and do thou coerce them both, mayhap they know and will reveal it to thee.’ He then conjured into his presence a male and a female demon, and proceeded to torture them, but in vain, for said they, ‘We know not its whereabouts, and therefore cannot tell. Perhaps Ashmedai, King of the Demons, may know.’ On being further interrogated as to where he, in turn, might be found, they made this answer, ‘In yonder mountain is his residence, there he has dug a pit, and after filling it with water, covered it over with a stone, and sealed it with his

own seal; daily he ascends to heaven, and studies in the school of Wisdom there, then he comes down and studies in the school of wisdom here; upon which he goes and examines the seal, then opens the pit, and after quenching his thirst, covers it up again, reseals it, and takes his departure.' Solomon thereupon sent Benaiah, the son of Jehoiada, provided with a magic chain and ring, upon both of which the name of God was engraved. He also provided him with a fleece of wool and sundry skins of wine. Then Benaiah went and sank a pit below that of Ashmedai, into which he drained off the water, and plugged the duct between with the fleece. Then he set to and dug another hole higher up, with a channel leading into the emptied pit of Ashmedai, by means of which he filled the pit with the wine which he had brought. After levelling the ground, so as not to arouse suspicion, he withdrew to a tree close by, so as to watch the result and wait his opportunity. After a while Ashmedai came and examined the seal, when, seeing it all right, he raised the stone, and to his surprise found wine in the pit."

The outcome of the story is that the King of Demons drank the wine and while lying drunk was bound by Benaiah who started to lead him to his royal master.

"As they journeyed along they came to a palm tree, against which Ashmedai rubbed himself until he uprooted it, and threw it down. When they drew near to a hut the poor widow who inhabited it saluted them, upon which he suddenly bent his back, snapping a bone of his body and saying, 'This is that which was written,'—Prov. 25—'A gentle answer breaketh the bone.' Descrying a blind man straying out of his way he hailed him and directed him aright. He even did the same service to a man overcome with wine, who was in a similar predicament. At sight of a wedding party which passed along he wept. But he burst into uncontrollable laughter when he heard a man order at a shoemaker's stall a pair of shoes that would last seven years; and when he saw a magician at his work, he broke

forth into shrieks of scorn.

"On arriving at the Royal City, three days were allowed to pass before he was introduced to Solomon. On the first day he said, 'Why doth the King not invite me to his presence?' 'He hath drunk too much,' was the answer, 'and the wine has overpowered him.' Upon which he lifted a brick and placed it upon another. When this was communicated to Solomon he said, 'He meant by this, go and make him drunk again.' On the following day he asked again, 'Why does the King not invite me to his presence?' They replied, 'He hath eaten too much.' On this he removed the brick again from the top of the other. When this was reported to the King he interpreted it, 'Stint him in his food.' After the third day he was introduced to the King, when, measuring off four cubits upon the floor, with the stick which he held in his hand, he said to Solomon, 'When thou diest thou wilt not possess in this world, more than four cubits of earth.' (He referred to the grave.) 'Meanwhile thou hast conquered the world, yet thou were not satisfied until thou hadst overcome me also.' To this the King replied, 'I want nothing of thee but this, I wish to build the temple and have need of the Shameer.' To this Ashmedai answered, 'The Shameer is not committed in charge to me, but to the Prince of the Sea, and he intrusts it to no one except to the great wild cock, and that upon an oath that he return it to him again.' Whereupon Solomon asked, 'And what does the wild cock do with the Shameer?' To which the Demon replied, 'He takes it to a barren rocky mountain, and by means of it he cleaves the mountain asunder, which formed into a valley, into the cleft of it he drops the seeds of various plants and trees, and thus the place becomes clothed with verdure and fit for habitation.' This is the Lapwing mentioned in Lev. 11:19.

"They therefore searched for the nest of the wild cock, which they found containing a young brood. This they covered with a glass through which the bird might see its young, without being able to get at them. When, accord-

ingly, the bird came and found its nest impenetrably glazed over, he went and fetched the Shameer, and just as he was about to apply it to the glass, in order to cut it, Solomon's messenger caught it up, and made off with it. The cock thereupon went and strangled himself, because he was unable to keep the oath by which he had bound himself to return the Shameer.

"Benaiah asked Ashmedai why, when he saw the blind man straying, he so promptly interfered to guide him. He replied, 'Because it was proclaimed in heaven that such a man was perfectly righteous, and that whosoever did him a good turn would earn the title to a place in the world of the future.' 'But when thou sawest the man overcome with wine wandering out of the way, why didst thou put him right again?' Ashmedai said, 'Because it was made known in heaven that the man was thoroughly bad, and that he might not lose all, I did him this service in order that he might receive some good in the world that now is.' 'Well, why didst thou weep when thou sawest the merry wedding feast pass?' 'Because,' he said, 'the bridegroom was fated to die within thirty days, and the bride must needs wait thirteen years for her husband's brother, who is now but an infant.' (See Deut, 25:5-10.) 'Why didst thou laugh so when the man ordered a pair of shoes which would last him seven years?' Ashmedai replied, 'Because I knew the man would not live seven days.' 'And why,' asked Benaiah, 'didst thou jeer when thou sawest the conjurer at his tricks?' 'Because,' said Ashmedia, 'the man was at that very time sitting over a princely treasure, and he did not, with all his pretensions, know that it was under him.' "

And so the story goes. Solomon got the Shameer, which, according to this story, was an insect. It was by the aid of this little insect, therefore, that the stones were cut and polished, and the King was enabled to comply with the command that no tool of iron should be used in its construction.

But what is this *Shameer* which the "learned" Rabbis have taken so much trouble to explain? A perusal of this

story would lead one to imagine that all the trouble Masonry has gone to in explaining a certain secret is in vain. Unless we can find a certain insect which we are told has jaws hard enough to cut the hardest stone we are throwing our money away in searching through Masonry. According to all this it was a bug that King Solomon and the other two Grand Masters possessed and the final catastrophe made it impossible in some unexplained way for them to divulge the said bug. This is a very fair sample of Rabbinic lore.

A note in Bro. Yarker's article says that the Shameer is mentioned in Jer. 17, Ezek. 3:9, Zech. 7:12. It is also mentioned, however, in a number of other places in the Bible.

"And I will lay it waste: it shall not be pruned, nor hoed; but there shall come up briers and thorns."—Isa. 5:6. Here the word is translated "thorns."

"And it shall burn and devour his thorns and his briers in one day."—Isa. 10:17. Here the same word is translated "briers." It is frequently associated with the word which is translated "thorns," as it is in this connection. You may try to substitute the Rabbinic meaning of the word in these passages and see what sort of sense you get from the passage.

Precisely the same words occur in Isa. 7:23, 24, 25. There they are translated the same way, "thorns and briers." The same words also occur in Isa. 9:18. They are used in these passages in a figurative sense.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."—Jer. 17:1. Here the word "Shameer" is translated "diamond."

"As an adamant harder than flint have I made thy forehead."—Ezek. 3:9. Here the word is translated "adamant." It is plain to be seen that it does not mean "an insect."

"Yea, they made their hearts as hard as an adamant stone."—Zach. 7:12. In this quotation the word "Sha-

meer" is translated "adamant stone."

The definition of the word as given in the latest Hebrew lexicon is "thorns, adamant, flint." The quotations that have been given show that that is what it means. There is nothing mysterious about it. It is characteristic for the Jew to be looking for something literal and material when the spiritual truth is ready to burst forth. He simply will not see it. Everything with which he deals must have a material value which may be readily converted into dollars or diamonds; otherwise he sees no merit in it or does not recognize it at all. As an example it is a significant fact that he had no word in all his language for "conscience." It has been said that if a people have not a word to express a thing, they do not have the thing itself.

There are a million people in this country who are perfectly sure that King Solomon and his eminent associates had a secret of far greater import than a bug that could eat stone.

* * *

HERMETIC BROTHERHOOD.

PERSONALITY.

Sometimes it may seem very strange that any one should take time, labor or strength of mental energy, even the smallest fraction, to consider the single word, out of the tens of thousands set in array, over against us, for the exercise and training of our knowledge and understanding.

Are not all words vibrant breath? Coming from one source, do they not all return to the place from whence they came? Will they not accomplish to the full that whereunto they were sent? Suppose all these questions are answered affirmatively, may it not be in order to ask: What is it to which they are sent? All results of projective force must rest somewhere. The word that rouses millions of human beings to war—to the horrible slaughter of each other, is

but vibrant breath, yet it leaves the deep-cut lines of sorrow and pain, not only on the souls of the generation that receives the first impact, but on the evolving entities of hundreds of millions yet to come.

Perhaps it has not occurred to our occult and mystic students that the great realm denominated "*the astral*," is filled with a peculiar substance, out of which souls are made. We talk of universal matter, of universal spirit, universal mind and of the great oversoul.

This last, however, is regarded by the stern students of the higher occultism, as poetically fanciful. They desire, should be charged to words, only that which is germane to them, thus saving a waste of force in trying to comprehend lines of thought, which do not belong to them.

It is a part of the *Great Creator's* law, that all vibration must create or manifest. As there is but the one force, so there is but one vibration. To this we are introduced on five different planes: seeing, hearing, smelling, tasting and feeling. The vibration we contact is all one. Our conception of it depends upon the organ or set of organs with which we have received our impressions of this marvellously simple method or obtaining vast results.

Every vibration then, no matter how faint, pictures itself somewhere. Where else could we reasonably look for this picture, than on the astral substance. Here it becomes indelible and ineffaceable. It constitutes a soul for each life, for all lives. It also is the sum and substance of that thing which the "*Record of the Adepts*" names as "*the lost soul*;" or that accumulation of the pictures of experience during one life, which must be thrown aside, or carried forward to be absorbed into life, the total spiritual consciousness of each life, thus constituting the ego, or assimilation of oneness, of each human being's entity making up the entirety of our individual existence as apart from the whole astral domain. It is as if a set portion of the vast astral realm was allotted, by some bound or mete, to ourselves, for our use and behoof, so long as we shall have occasion for such

ownership.

It is of the individual we speak, when we say: "As a man, I admire him," or "I detest him." It seems to be a fact, hardly needing demonstration, that the individual does not of necessity become visible to the contacting conditions of the manifested either things or beings; but holds itself as far away from all the visible as the separating veil of the physical and spiritual will permit. The individual is really the reflection of the ego, from the changing web of its mazy surfaces. Whatever activity, even of the slightest, we have at any time, during any life, imprinted upon these wonderful mirrors, remains forever impressed upon the airy gauze. The thinness of these retaining films is inconceivable to mortal mind, yet it has a habitation and a name. Thus each gains for itself a point in the solidarity of the soul-building; every man's life for itself, being before God, the result of the mortal life, one and many as expressing the unfolding of an ego, which has always been responsible for the souls that it has created under the lash and scourge of unnumbered centuries. As the individuality is the reflection of the ego from the spiritual side of itself, acting through the mentality, the personality is the expression of the same ego, governed by the shaping soul of the present. To illustrate: Our Government buys silver for its Mints, from whomsoever hath it to sell. Under the charge of skilled workmen, it undergoes metallurgic processes of refining and shaping, until as a disc of silver it is presented to powerful dies which stamp the Government symbol of value on each piece. Up to that moment, the Government, the silver, its prescribed weight and size, all were in existence; yet it was only metal. As soon as the shadow of the Government rested permanently upon it, its functions and nature changed. It henceforth carries something of its own—the intangible, ever-acting decree of potency that is personality.

We hold our personality, to and of ourselves, as a mathematical repetend, which we may readily calculate, if we only have the key. Our peculiarities are the exact counter-

part of our soul force, not of the soul itself but of its influence on the astral substance.

This theory readily accounts for the wide difference in the appearance of manifested unfolding under apparently similar circumstances, but whose outcome presents not the slightest alignment nor likeness, even. We often meet instances most marked, because of the constant contact of children of one father and mother, born and trained under the same external circumstances. They are not, and never will be the same. The difference is just as marked as if they were born on opposite sides of the globe. Is not this proof that the quality we name personality is a result of an earth-operating force? But where does the balance of the total expression come from? There are only two storehouses from which we may gather perception or knowledge of the existent—one visible, the other invisible. In the case of personality, we find ample proof that the puzzling quality is the pressure of the invisible—the misty counterfeit of a reality becoming a trade-mark of our expression in manifestation. *Man's personality is the reflection on the visible plane, of the forming soul on the invisible plane, and is therefore not amenable to human measurements nor standards.*

—W. P. PHELON, M.D.

* * *

“THE SOUTHERN TRUTH CONCLAVE.”

The “Southern Truth Conclave” will hold its first annual convention in Atlanta, Georgia, in the new Armory Auditorium Building (which has a seating capacity of 7,500), November 25th to 30th inclusive, and earnestly desires the co-operation of all truth-seekers, no matter where found.

The movement is backed by the Atlanta Psychological Society, the Atlanta Chamber of Commerce, the Essene Society of Denver, Colo., and Truth Centers at Jackson-

ville, Fla., Nashville, Tenn., Brunswick, Ga., and Birmingham, Ala., and other cities.

It is an occasion which will bring together a large number of brilliant speakers, thinkers and writers and it is one that those who can possibly arrange it should not miss.

Dr. N. F. W. Hazeldine, Dr. W. R. Price, of California; Grace M. Brown, of Denver; Julia Seton Sears, Caroline S. F. Marsh, J. A. Edgerton, Swami Abhedananda, of New York; Elizabeth Fry Page, of Tennessee, and others in the New Thought field will be present and give many of the truths which they teach. The list includes many which every student knows or with whose writings he must be familiar, and it will therefore be a meeting worth while to attend.

The Editor of "The Initiates" had hoped to be present, but this may be impossible.



HE LIVED, HE LIVES!

To deny the divinity of Jesus Christ is to deny the divinity in every awakened soul.

Jesus is the Master of this world, and all the good in humanity is a manifestation of divine spirit.

No man has seen God, the Father, face to face: He reveals His spirit only through His sons of whom Jesus is the Chief in this world.

The "miracles" of Jesus are "miracles" only to the uninitiated; they are miraculous only to those ignorant of God's laws.

Any soul working in perfect harmony with those laws as Jesus did can do the works that Jesus did.

He said, "Greater works than these shall ye do," meaning that when mankind has developed far enough spiritually to know the laws of God and to work in harmony with them,

they will have that power which knowledge, and obedience to divine spirit confers upon them. Then "miracles" will no longer be miracles, but the result of living and working in harmony with divine laws.

Human reason is limited to the material plane of life. "Reason" can never realize or interpret spiritual truth; that's where "science" (so-called) falls down.

When "reason" fails the soul seeking the "way," then revelation begins. Having lost all things else and sounded the awful depth of despair, gazed upon utter nothingness, the soul is now receptive to divine spirit—to life. To express the spirit, to express life, is what every soul is here for. These are things the "proof" of which every man must seek and find in his own soul. Every seer knows that the things we see are only the reflection of the invisible real.

In our to-days we are making our to-morrows—heaven or hell, which? Josephus does mention Jesus; other "proofs," outside the Bible, of His life on earth I'll take up some other time, if it is good for me to do so.

—FRANK KERSHNER.

* * *

DOING A GOOD WORK.

The "Purity Journal," now in its 23d year, is published in the interest of what Miss Willard called the "greatest reform the world will ever see," the divine right of every child to be well born.

The editors and publishers are working from purely philanthropic motives and will be glad to send a sample copy and full particulars of their work to any interested person. Questions on human improvement, health, happiness, and for relief of any one in trouble are answered without charge.

A specialty is made of the subject of pre-natal influences, maternal impressions, heredity and environment.

If interested, send for sample copy and full particulars. They will cost you nothing, and may be of inestimable value to you and yours.

Address the National Purity Association, 79 Fifth Ave., Chicago.

* * *

KEEP IN YOUR OWN GARDEN.

My neighbor has a garden fair;
Old-fashioned posies blossom there;—
The phlox, the holly-hock, sun-flower,
Sweet-peas, and four-o'clocks,—a bower
Of lady-slipper, mignonette,
Moss-roses;—how could he forget
And muddle up a garden so!
I'll tell him how it ought to grow!
I'll go and pull his weeds awhile,
Transplant his lilac bush, beguile
My idle hours by telling him
How he should make his garden trim.
"I thank thee, friend," he makes reply,
"Thy ground is there,—the wall is high—
Improve thy garden while I sleep—
If I sow weeds,—why weeds I'll reap."
My neighbor has a character
Some might admire, so I'll incur
The praise of all his many friends
By showing where his goodness tends.
I'll climb the fence, point out his weeds,
Uproot those nicely growing seeds,
His flowers scatter to the wind
To find the worm, and say—"he sinned."
"Judge not!" 'Tis an old-fashioned flower,
Quite obsolete at this late hour,
For twenty centuries it tried
To gain a foot-hold ere it died.

My neighbor says its seeds live yet,
 That some "judge not" and e'en forget,
 And stay in their own garden-close
 To help it grow,—perhaps—who knows?

—*By Ariel.*

Supplement to Bulletin of The Oriental Osoteric Center,
 Vol. 5, Washington, D. C.

* * *

THE VOICE OF NATURE.

(Continued from last month.)

THE CALL TO CHIVALRY.

Turning now from the negative we come to two positive commands. The first counsel of positive action is contained in the command of Nature to each of the sons of men, "Thou shalt be as a father and as a mother, as an elder brother and as an elder sister, as a king and as a queen, to the lesser ones of the animal world."

I know of nothing more important than to press home positive duties. Forbiddals and restrictions are always irksome, and to the "Thou shalt *not*," the obstinate heart is always rising up in rebellion, and saying, "but the moment I get the chance I *will*."

Tell a man he must *not* kill, and he straightway thinks that he is being deprived of a privilege which others like the carnivores possess. Show to a man, on the other hand, the privileges of position and the honours to which he may attain, and it will be his ambition to reach, if not to go beyond, the goal that is limned out to his view, even though it be surrounded by difficulties and though the way be narrow and hedged in by restrictions.

It is one of the earliest privileges for a man to take up the position of comforter, protector, and elder brother to the animal world. Let a man once listen to the counsel of the Great Mother speaking within his heart, and he will look

upon every child of life he meets as an object of affectionate care and protection.

"It is my care," he will say within himself, "to see that you are happy and that nothing molests or harms you," and once this thought is possessed as a conscious reality, what further need have we of all the cumbrous machinery of forbiddings and negation and restrictions!

Once a man looks upon every animal he meets as a little brother whose natural protector he must more or less be, what need to him of the Society for the Prevention of Cruelty to animals, or of the command, "Thou shalt not kill."

Again, I may be met by the objection that this is a splendid goal for advanced ethics to aim for, but that it is quite beyond the range of natural instincts and that to attempt to put it as counsel of Mother Nature is to blind oneself to facts with the cloud of one's own enthusiasm.

I must again reiterate the position that man is a complex being, ever tending to further develop some traits, ever tending to lose others.

Those which, in embryonic form are growing fast with latent vitality are no less "natural" than the effete ones of previous luxuriance which are smitten to decay.

To possess is one thing, to be conscious of possession is another. A tattered beggar at the street corner may be the heir to wealth untold, but he may be unconscious of it.

So, too, may the human family be, by birth, of the royal lineage of the kings of creation, and yet be unconscious of the honour, and imagine themselves to be nothing better than the Sudras of life whose duty is to eat up the surplussage of the slaughtered in order to prevent the world being overrun by multiplying animals.

Nay this unconsciousness of the divine privilege of men to be kings in creation is no mere fancy, for I have even met men who seriously argued with me that they believe that they were of the status of hyenas and jackals in the cosmic economics, and that therefore their duty was to keep

down numbers by eating off the excess. And without being at all conscious of the grim sadness of the situation, they put forward the problem with childlike simplicity. "Why, what would become of the animals if we didn't eat them? They would overrun the world!"

I remember seeing a man in an Asylum once who came of gentle birth and high family, who believed that he had a mission to prevent the recurrence of the Egyptian plagues of lice and of frogs by eating every insect and every reptile he could get at. Argument was useless.

I tried to point out to him that there were other lower animals whose duty it was to destroy the lice and the frogs, and that man had a higher and nobler function in life, and that even if he killed these loathsome things, he should not pollute himself by eating them, but to all my arguments he replied, with the set logic of insanity, "There was a plague of lice and frogs in Egypt once, so that Nature's scavengers are not enough. I expect this plague will recur again soon, for people have been letting these things alone for hundreds of years, and they are growing very fast. They will overrun the world and another plague will come. If we don't eat them they will eat us up."

This poor deluded madman, with his obstinate arguments, reminded me forcibly of the mass of humanity who were arguing in just the same way about other classes of animals.

It was impossible to make this imbecile conscious of his privileges of birth, and it is often as difficult to awaken in the average human mind the consciousness of kinship with the royal line of Nature's kings whose prerogative it is to protect and care for the whole subject creation. None the less, however, there is, deep down, on this point as on the others I have dealt with, a message from Nature itself.

There is in everyone a feeling of commiseration and of pity when they see an animal in pain or in agony, and the first time that a girl or a boy, a man or a woman, goes into a slaughter house, or sees pigeon-shooting, or coursing, or hunting, a deep down sense of awful indignation is aroused,

and a sorrowful heartrending is begotten, which takes long to heal and many a day's repetition to remove.

The human heart is tender and compassionate towards those forms of animal life which come close to it, and wherein it can see the kinship of feeling and the identity of the life element.

We look beyond Man's inhumanity to foreigners, and recognize that there are embryonic traits within him which make it right to say that it is in keeping with the dictates of his higher nature that man should live at peace with man, and that the stronger should protect the weaker and the women and their children. In the same way must we look beyond man's cruelty towards the animals to whose inner life he is a stranger and a foreigner, and gather from the promptings of domestication, of keeping pets, of care for, and even self-sacrifice for, the dog and the horse whose lives have become interlinked with his own, the same deep teaching of Nature that when Man shall live up to the highest he knows he will find that his natural relation to all that lives is one of protection and of paternal and kingly care.

THE FRUITARIAN INSTINCT.

The last lesson that I would draw from Nature is one of far-reaching consequences. It is one of daily practical import, and one which determines the Health, and therewith the Happiness, of the human race. "Thou shalt eat of the fruit of the tree of the garden of life, and thou shalt live," is the message which Nature has instamped upon every child that breathes the breath of life.

I have tried to show that Nature teaches children to loathe and abhor the decaying carcasses of death, but it needs no proof to demonstrate the food that children love and crave for.

The tiny little one eagerly grasps the juicy orange, and "coming down to dessert" is a sentence instinct with the power to give joy to the saddest youngster.

Even in juvenile vices as in budding virtues the same thing is seen. While the adult burglar, when he has rifled the jewelry, may go to the larder and regale himself on boiled beef and unlimited stout, the juvenile depredator turns his longing appetite to the jam-pot, and when he plunders by night he goes to the orchard and steals from it ripe fruit, juicy and luscious, if it is his own appetite which tempts to the crime.

I do not hesitate then to affirm that the counsel of the Great Mother to her human children is to eat of the fruit of the garden.

A child holds out its chubby hand for raspberry or strawberry or plum or orange or apple, and to its mouth it readily finds the way, but who has seen a child attempt to bite the little chicken or the silky rabbit that has been put into its arms. Put a plum or a peach before a kitten, and it will disdain the delightful aroma, but when the kitten is placed beside a fledgling sparrow or a bright-eyed mouse, its instinct bids it kill and tear and eat.

Whatever arguments then may be brought from other sources on behalf of the practice of eating dead bodies there is no one can gainsay the fact that by the direct teaching of Nature, implanted in every child, after centuries of artificial training, the fruits of the garden are given as the food of man!

And with the right use of fruits for food, what a glory of health results. I have seen the clogged and sluggish liver cleansed and purified to new life. I have seen the creeping consumption stayed in its dark pathway of death. I have seen the blotched and lepra skin come clean and like a child's again. Aye, and I have seen the hopeless pick up stray gleams of hope, and put a quavering foot forward towards Life and Courage once more. The delicate acids have brought renewed youth to time-clogged arteries, and the chronic headaches of uric acid-laden blood have disappeared under the change from flesh to fruit. The divine harmony of Life is established again, and Disease which springs of

discord lifts its clawed talons one by one, and on its black wings flaps heavily away.

Are there none who will bow their heads in submission to Nature's counsel? Are there none whose souls will tingle through with enthusiastic joy as they hear the sweet message of their far-off Mother longing to bring them near to her breast again?

Are there none who will throw up their hands with a glad shout of joy, and cry in the fulness of a happy heart: "We hear the voice of the Divine Mother calling to us through the dimness of a babel of conflicting cries, and we answer, Mother, we will come; let thy light lead us, let thy voice guide us, be the pathway difficult, be there never so many foes and temptations by the way, we will push on towards the sweet warmth of thy breast; and since thou bidst us live upon the fruits of the earth, there shall no blood stain our lips, no dead carcass come between our teeth, no little slaughtered brother or sister be engulfed down our throat. We will raise the cry of Peace and Purity, we will uplift the flag of self-humanity, and by the power of our self-denial will we prove our sincerity and our truth."

Josiah Oldfield, D.C.L., M.A.M.R.C.S.

* * *

IMPORTANT ANNOUNCEMENT.

We are requested to announce to our many readers that G. Richard Hillegass is no longer the Exalted Recorder of the Fraternity Sons of Osiris, and that in the future all letters for the Order should be addressed to "The Egyptian Publishing Co." Richland Center, Pa. It is also requested that orders for the booklet "The Gods" shall be addressed to Box 262, Richland Center, Pa., instead of G. Richard Hillegass, as heretofore. Our readers who have read these advertisements will do a favor by taking notice of this.

Correct Thinking.

* * *

THIS BOOK IS A HERALD OF THE NEW LEARNING.

The First Gun in a Revolt Against Leisure Class
Ideals of Education.

BY PARKER H. SERCOMBE
Editor To-Morrow Magazine.

"Expert breeders and trainers of horses permit their own children to fade and die for want of applying the knowledge they have but do not use."

"Owners of Angora cats who know how their pets have become beautiful as the result of but a few generations of intelligent selection, do not dream of the wondrous results were the same law applied to their own race."

"The world thoroughly overlooks the principles employed by Burbank and other successful hybridists, not realizing that each discovery has its corresponding application to the human species."

"Man has not yet started to live a mind-directed, reasoned-out life."

Our entire system of education is wrong.

Dear Mr. Sercombe:—"Correct Thinking" is to me the most universal and unsectarian book I have ever read. "Correct Thinking" is extending in all directions the gospel taught by Darwin, Huxley, Tyndal, Haeckle, Spencer and Whitman, for the enlightenment and general benefit of the masses. It is the savior promised. Respectfully,

George B. Williams.

25 cents a copy. Five copies \$1.00. \$15.00 the hundred.

* * *

TO-MORROW PUBLISHING COMPANY,

139 E. 56th St., Chicago, Ill.

THE IMPERIAL RITUAL.

It is surprising the number of letters that are daily received praising the work of the above title. It seems that it is just the work that is universally in demand. Some of the letters just received:

Gentlemen:

I received the Imperial Ritual on the 22nd and I am more than pleased with it and if I had to pay three times the price for it I would be perfectly willing to do so as it is one of the best investments any true and honest thinking man can make.

B. W. W.

* * *

Gentlemen:

The book Imperial Ritual * * has been received and contents noted. I find it to be a fine piece of work in every detail. The teachings are grand and sublime.

Fraternally,

LEONARD WALLEN.

* * *

Pythagoras 38:

The Imperial Ritual * * received and I am delighted with it in every way. It is a masterpiece of work and art, complete *within* and *without*. It certainly could not be possible to do finer work. The contents of the book are invaluable.

Yours truly,

JOHN A. ANDERSON.

* * *

Dear Brother:

I received the Imperial Ritual * * all O. K. I am highly pleased with it.

The Second B—— exercise proved to me that it is all you claim it to be.

Fraternally yours,

N. P. BOWLES.

Dear Brother:

The impressions I receive are wonderful and the continual aid which comes when needed and from unexpected sources are proof that some power is certainly around us.

Faternally yours,

C. C. B.

Members of Militia can still get copies. Address:

PHILOSOPHICAL PUBLISHING CO.,

Department B.

ALLENTOWN, PA.

* * *

TWELVE LESSONS

—IN—

CHRISTIAN HEALING,

BY CHARLES FILLMORE.

A NEW BOOK.

A book for practical students of Truth. These lessons are the result of twenty years of thought, study and practical spiritual healing.

They are taken up in the following order: "The True Character of Being;" "Supreme Being's Perfect Idea;" "Manifestation;" "The Formative Power of Thought;" "How to Control Thought;" "The Word;" "Spirituality, or Prayer and Praise;" "Faith;" "Imagination;" "Will and Understanding;" "Judgment and Justice;" and "Love."

Besides these twelve regular lessons there are two auxiliary lessons, eight essays on vital subjects, one chapter on "How Healing is Done," treatments for special cases, and twelve groups of affirmations for spiritual development.

The book has 200 pages. In neat green paper cover, 60 cents per copy, postpaid. In substantial cloth binding, \$1.25, postpaid.

Address all orders to

UNITY TRACT SOCIETY,

Unity Building, 913 Tracy Avenue,

KANSAS CITY, MO.

"THE SON OF MAN."

The most important book of the age. It answers questions which no other work answers and it gives you the meaning of the Christic faith in a way that will make you believe in them. It is THE book for the present time of non-religion when materialism and creedism has killed the belief in God.

This work will show you how it is possible to develop all power WITHIN yourself and become a very master. It will show you that there is a Christic spirit and tells you how to find the Christ within. It DOES reveal the secrets of the TRUE life.

It is in three parts:

The ESSENIAN BROTHERHOOD, Christ an Essene.
The Christic Teachings.

Where there is LOVE, there IS God.

It proves to you that these things are true and tells you JUST how you may prove it to yourself. It is a work that appeals, NOT to your mind, but to your heart and soul.

There is not a soul that can afford to be without this work and we will put out one million copies at the cost of publication and postage. It will be a work of 100 pages, several illustrations, and on good paper. Price will be only 25 cents in paper binding or 50 cents in cloth. Do not miss this no matter if you do not care to read much. This work you MUST have.

Address all orders for books and make all monies payable to

THE PHILOSOPHICAL PUBLISHING Co.
ALLENTOWN, PA.

NOTE.—All the members of the "Militia" and all those of the Imperial Order should not fail to get this work. Order copies for your friends. It is a work you can give to the Christian or to the occult student. **DO NOT MISS IT.**

HAPPY HOME AND FIRESIDE

LOUISVILLE
LEADS IN GROWTH

It was run as non-advertising until read by 10,000 delighted subscribers in their homes the first year, 1908. It has now passed in circulation in its own State (Kentucky) 312 other papers and magazines: Florida 184, Alabama 231, Mississippi 222 and Arkansas 288.

Only 23 now in Kentucky go into as many homes, 2 in Florida, 4 in Alabama, 2 in Mississippi and 5 in Arkansas.

It has made three times greater growth since its birth than did Munsey's Magazine in the same time, which reached an annual income in 1908 of \$1,300,000.

Send today 10c for two months trial subscription.

If its sentiment is not superior to that in any \$1.00 magazine you take and you are not satisfied, your money refunded on receipt of notice, as soon as read.

It is a life long christian, happy home maker, edited by Rev. Wm. Lee Popham, the renowned, gifted orator, author and poet of nature.

As an ideal advertising medium, to reach the best class of homes, it needs no further explanation.

Reference by permission. The Pentecostal Publishing Co., also Popham & Webster, leading prominent law firm, Louisville, Ky.

Do you want to increase your business? Have you something to sell, exchange or something to buy?

Send "trial ad" for 1 to 6 months, 1c per word or 60c per inch: 6 insertions 10 per cent discount. Write for special page rates. Address above.

* * *

MYSTERY AND MEANING

OF

NAMES AND NUMBERS.

For one dollar I will reveal your quaballistic, or name horoscope, the mystic number and symbol of your name, and the interpretation thereof.

Pythagoras, the sixteenth century philosopher and quaballist, said: "The world is built on the power of numbers."

Give first name in full.

FRANK KERSHNER,

209 West Ash Street,

NORMAL, ILL.

* * *

NEW IMPROVED PERPETUAL PLANETARY

HOOR BOOK,

BY LLEWELLYN GEORGE.

This is an interesting and instructive work containing a great deal of practical information regarding the influence of planets throughout every hour, showing, also, how to utilize each particular energy for the purpose of individual advancement. Try it. Price 50c.

ADVANCE THOUGHT PUBLISHING CO.,

P. O. Box 573, Portland, Ore., U. S. A.

ROSICRUCIAN LITERATURE, ETC.

CLYMER, DR. R. SWINBURNE. The Fraternity of the Rosicrucians. Their Teachings and Mysteries according to the Manifestoes issued at various times by the Fraternity itself. Also some of their secret teachings and the mystery of the Order explained. 12mo pp. 314. \$5.00.

CLYMER, DR. R. SWINBURNE. The Philosophy of the Living Fire. (Love, God.) "There is nothing new under the sun." Fire Philosophy the Foundation of All True Initiation, and All Mystic and Occult Fraternities, as well as the Secret Doctrines and Ancient Mysteries. Atlantis, Its Beauty, and Its Fall. The Templars and Fire Philosophers. The Therapeutæ and Essenes and their Initiation. 12mo, pp. 174. 1906. \$1.50.

CLYMER, DR. R. SWINBURNE. Ancient Mystic Oriental Masonry; Its Teachings, Rules, Laws and Present Usages which govern the Order at the present day. "True Masonry and the Universal Brotherhood of Man are one." Cloth, 12mo, pp. 194. 1907. \$1.50.

CLYMER, DR. R. SWINBURNE. True Spiritualism. The Beautiful Philosophy of Life, and not mere Spiritism which deals only with phenomena. The book contains 190 pages, printed on heavy egg-shell paper, handsomely bound in cloth with lettering and side-stamp in gold. 1907. \$1.00.

DE ST. VINCENT, COUNT M. The Order Militia Crucifera Evangelica. Founded on History and their own Manifestoes, and on facts, documents and writings in the possession of the Brethren of the Order at the present day. 12mo, pp. 198. Cloth, price, \$2.00.

CLYMER, DR. R. SWINBURNE. Alchemy and the Alchemists. This work is now published in four volumes. Vol. I, pp. 266. Vol. II, pp. 230. Vol. III, pp. 244. Bound in silk cloth, stamped in gold with symbol. Compilation of the old masters, Paracelsus and others. Descriptive circular of all of Dr. Clymer's books sent on application. Price of the volumes, \$8.50.

Complete Catalogue now ready.

"Divine Alchemy," only for members of the Order of Militia Crucifera Evangelica, by Dr. Clymer.

Address the PHILOSOPHICAL PUBLISHING CO.,
ALLENTOWN, PA.

OFFER EXTRAORDINARY.

The Philosophical Publishing Co. has made arrangements with the Magnetic Apparatus Co., Ltd., whereby we can make the following offer to all our readers and to all such as have bought books published by us in the past.

Many of our readers have requested and have received the booklet, "A Message to the Ailing." Others who did not get one can have one by sending two two-cent stamps to us. All such will know everything concerning the "International System of Direct Medication." The cost of the apparatus, with the two text books, is \$100.00,

The text books are the most complete of their kind ever issued. They are two large volumes, bound in genuine leather and contain: The symptoms of practically all diseases; the Diagnosis of these diseases; the Direct Treatment of each disease; the Nature Cure of each one. Here it may be stated that the nature cure is that which was taught by a famous nature cure institute, and which the founder charged \$100 for the instructions. The Internal Bath treatment of each disease. The diet of each disease.

What is most important to all is, that the same treatment can be followed without the apparatus, by taking the medicines internally and following the other treatments. It is, therefore, one of the most important books for everyone, as it will save many dollars in doctor bills.

We have made arrangements with the Magnetic Co. so that we can be allowed to sell 100 sets of these books for only \$10 a set. They could not otherwise be had for less than \$50.

Such as have electric batteries can follow the direct system by simply obtaining wires, which cost very little. To be sure of obtaining a set of these books you should at once forward your order, for you will never have another such opportunity. Address,

THE PHILOSOPHICAL PUBLISHING CO.,

ALLENTOWN, PA.

A Note to Publishers.

We will run this exchange list continually, so that our readers will know just where they can get any magazine. However, in exchange, we ask all editors of the publications listed to have our publication listed in the same manner. Failure to do so will mean that we must drop their magazine from the list.

We also desire to exchange space with other magazines, and such as desire to do so should send their copy and receive copy from us in exchange.

"The Word," 244 Lenox Ave., New York City. Theosophical Publishing Co., Philosophy, Science, Religion, Eastern Thought, Theosophy. See advt. in "The Initiates."

"The Ophthalmologist," Liberal Medical Journal. Published by Association of Independent Doctors, 2100 Prairie Ave., Chicago, Ill. \$1.00 a year. One of the best liberal journals.

"Unity," Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. \$1.00 a year, 10 cents a copy.

"The Morning Star," Peter Davidson, Loudsville, Ga. A monthly journal of the Ancient Wisdom-Religion. \$1.00 a year. See advt. in "The Initiates."

"To-morrow," The To-morrow Publishing Co., 139 East 56th St., Chicago, Ill. A magazine for the people who think. \$1.00 a year. See advt. in "The Initiates."

"The World's Advance Thought," Lucy A. Mallory, Portland, Ore. \$1.00 a year.

"BROTHER OF THE THIRD DEGREE."

BY WILL. L. GARVER.

A romance of a Mystic Brotherhood of the Twentieth Century, a Society organized for the practice of the most wonderful occult and transcendent powers and faculties, and the capacity to live in pure spirit.

376 pages, cloth cover, reduced
from \$1.25 to \$1.00.

Send for 72 page catalog occult and metaphysical literature.

PURDY PUBLISHING CO.,

40 Randolph St., LeMoyne Block, Chicago, Ill.

* * *

GOOD HEALTH BETTER THAN RICHES.

Why not enjoy both and be happy? If you are suffering from any chronic disease whatever you cannot afford to delay one minute in writing to us and stating your case as fully as possible, and we shall then be in a position to tell you what can be done with your case. We will not accept a case unless we are positive that we can either entirely cure or at least permanently relieve the sufferer. Have you ever stopped to think of the enormous sums of money you have paid to your physician and the little benefit you have received by doing so? Is it because your case is incurable, or does he use the wrong methods of treatment? We do not hesitate to say that in the majority of cases it is the latter cause. Write to us at once, before it is too late, inclosing a two cent stamp for reply.

GOLDEN CROSS HEALTH LEAGUE,
Richland Centre, Pa., P. O. Box 262.

* * *
THE GODS

Aesculapius and Hygea were the ancient gods of health and happiness of the Egyptians. The story, including the hymns of the Orphic Initiation to these gods is now in booklet form and will be mailed free for one two-cent stamp. Address:

BOX 262,
Richland Center, Pa.

"THE EGYPTIAN."

A magazine of the Ancient Initiation and Priesthood.

It is the Official Organ of the Fraternity "Sons of Osiris," and contains all information on the Order. There is no other magazine like it.

The November number contains:

"The Ancient Wheel of Pythagoras," (By the use of this wheel and the complete instructions, any one is able to answer any question. It is a Fireside Fortune Teller. This wheel and instructions have been sold for as much as \$10.00.

"The Fraternity Sons of Osiris." An article giving much information on the Order.

"The World Invisible," by a Rosicrucian. One of the best articles to appear in any magazine published.

The magazine is issued quarterly and the price is but 50 cents a year. 15 cents for a copy. After these copies are gone you would need to pay 50 cents to get the "Ancient Wheel of Pythagoras." Better subscribe for it at once. Address,

"THE EGYPTIAN,"
Richland Center, Pa.

* * *

THE BEAUTIFUL OCCULT STORY,

"THE ROSICRUCIAN,"

Which appeared in the December number of "The Initiate," is now published in booklet form, bound in lilac and gold paper cover.

There is nothing that you can give your friends to interest them that will be as good as this. We will gladly mail you copies for 15 cents each or 8 for \$1.00. Order now.

PHILOSOPHICAL PUBLISHING CO.,

ALLENTOWN, PA.

* * *

THE PORTLAND SCHOOL OF ASTROLOGY

Is distinctly an educational institution. Established eight years. The history of our students is a history of successes. Correspondence and resident courses. Prospectus, catalogue and circular sent free. Write to-day. Address:

ADVANCE THOUGHT PUBLISHING CO.,

P. O. Box 573, Portland, Ore., U. S. A.

A \$10 BOOK FOR 50 CENTS.

Showing you 3,000 ways to make money with little or no capital. This book gives you formulas for making nearly all kinds of Patent Medicines. Thirty pages devoted to Toilet Articles, such as Cosmetics, Perfumes, Creams, etc. The Farm and Dairy, nearly one hundred pages of valuable receipts and formulas: how to make all kinds of Candy, Ice Creams, Extracts, Inks, Hair Restoratives, Shampooing Liquids, Colognes, Florida Water, Tinctures, Liniments, Ointments, Salves, etc. It is impossible to give details for the full 3,000 recipes in this book, as it contains 368 pages, and is worth \$10 to any man or woman. This valuable book sent postpaid for 50 cents. Send for the book at once, for this advertisement may not appear again for some time.

W. F. HUBBELL, PUBLISHER,

48 Crown Street,

Kingston, N. Y.



OCT 1 1909

A "DIFFERENT" MAGAZINE.

You can't class TO-MORROW MAGAZINE with the average "popular" Magazine.

It appeals only to one class --- THINKERS.

TO-MORROW is always one day ahead of the times.

TO-MORROW is a magazine for the Free Man --- the future man --- the super man and the super-woman.

THE TO-MORROW MAGAZINE

A Magazine for Thinkers.

appeals to all classes of THINKERS -- men and women who are big enough to think for themselves and think correctly.

It analyzes Life, its Customs and Institutions -- the only publication on Earth not influenced by a dishonest bias toward man and his ego.

SPECIAL— For ten cents we will send you a Sample Copy, our Special Clubbing and Book Offers and other interesting literature about the Impersonal Philosophy. The subscription price is One Dollar per year.

TO-MORROW PUBLISHING COMPANY

HYDE PARK,

CHICAGO, ILL.

HEALING

Are you one who is truly interested in Healing? If you are, we are in a position to give you information concerning a system which combines the Ancient Alchemic System and also the Modern System of Healing. It is a genuine Religio-Magnetic system and is such a combination that it can be followed by laying on of hands alone or in combination with Pure Magneto Apparato. Address

Box 64, Allentown, Pa.

ROSIERUCIAN LITERATURE, ETC.

CLYMER, DR. R. SWINBURNE. The Fraternity of the Rosierucians. Their Teachings and Mysteries according to the Manifestoes issued at various times by the Fraternity itself. Also some of their secret teachings and the mystery of the Order explained. 12mo pp. 314. \$5.00.

CLYMER, DR. R. SWINBURNE. The Philosophy of the Living Fire. (Love, God.) "There is nothing new under the sun." Fire Philosophy the Foundation of All True Initiation, and All Mystic and Occult Fraternities, as well as the Secret Doctrines and Ancient Mysteries. Atlantis, Its Beauty, and Its Fall. The Templars and Fire Philosophers. The Therapeutæ and Essenes and their Initiation. 12mo, pp. 174. 1906. \$1.50.

CLYMER, DR. R. SWINBURNE. Ancient Mystic Oriental Masonry; Its Teachings, Rules, Laws and Present Usages which govern the Order at the present day. "True Masonry and the Universal Brotherhood of Man are one." Cloth. 12mo, pp. 194. 1907. \$1.50.

CLYMER, DR. R. SWINBURNE. True Spiritualism. The Beautiful Philosophy of Life, and not mere Spiritism which deals only with phenomena. The book contains 190 pages, printed on heavy egg-shell paper, handsomely bound in cloth with lettering and side-stamp in gold. 1907. \$1.00.

DE ST. VINCENT, COUNT M. The Order Militia Crucifera Evangelica. Founded on History and their own Manifestoes, and on facts, documents and writings in the possession of the Bréthren of the Order at the present day. 12mo, pp. 198. Cloth, price, \$2 00.

CLYMER, DR. R. SWINBURNE. Alchemy and the Alchemists. This work is now published in four volumes. Vol. I, pp. 266. Vol. II, pp. 230. Vol. III, pp. 244. Bound in silk cloth, stamped in gold with symbol. Compilation of the old masters, Paracelsus and others. Descriptive circular of all of Dr. Clymer's books sent on application. Price of the volumes, \$8.50.

Complete Catalogue now ready.

"Divine Alchemy," only for members of the Order of Militia Crucifera Evangelica, by Dr. Clymer.

Address the PHILOSOPHICAL PUBLISHING CO.,
ALLENTOWN, PA.