

"The Rosicrucian Brotherhood"

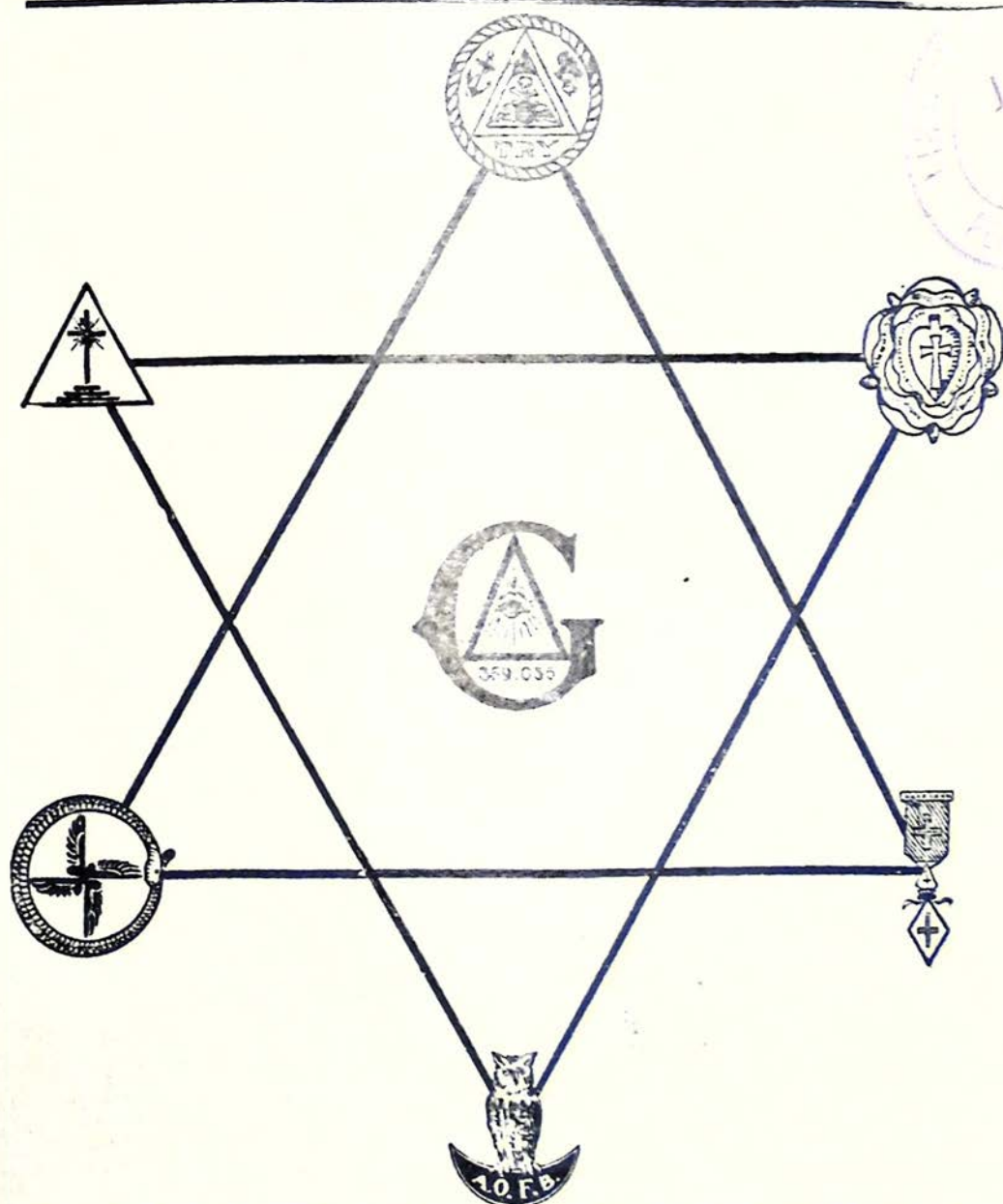
# "THE INITIATES"

A Rosicrucian Magazine

VOL. 4

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NO. 4



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# "THE INITIATES"

A ROSICRUCIAN MAGAZINE

DR. R. SWINBURNE CLYMER, Editor

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## THE FRATERNITY OF OSIRIS.

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

"THE EGYPTIAN,"  
RICHLAND CENTER, PA.

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## 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..



## Members of the Militia Crucifera Evangelica.



By the time this magazine reaches you it will be nearly the beginning of the new year, and we shall hope that it will be a good one for you as for all our members. It will also be time for all dues to be paid to the Order, so as to continue the good work so well started.

The membership is increasing very fast and we pride ourselves, as rulers of the Order, that each member is getting far more than he is really paying for. This we do not say of ourselves, but the members say it in letters, which are received daily.

With the beginning of the New Year, a new Circle will be started. This shall be known as the "Magic Circle," and all members who pay the small yearly dues of \$1.00 will be made members of this Circle.

It will be a wonderful assistance to you in your search for truth. If you are sick it will help you regain your health; it will help you to obtain financial success, and will be a source of inspiration to open up to you the realms of knowledge from the great Universal Spirit.

You will also receive the special lesson. It is just what you need to have confidence in yourself, for it will show you that you can have no *real* desire unless it is within you to gain the thing desired. This lesson will be complete, and it will be of inestimable value to you. Bear in mind that this is free to you and will be mailed to you on receipt of your dues, as well as the special membership to the "Magic Circle."

You *know* that you have qualities, which, if developed, will bring you the success in life that you hope for. There

are possibilities for you in the future, which, if you have confidence in yourself and are worthy, will give you many of the things which you so much desire. You may already have studied a great deal and still feel unsatisfied. This is because they were not studies which you could put into real practice and therefore of negative value at best.

Bear in mind that you will continue to receive free treatments from the Order and its members and that the noon drill for health, happiness and success will continue now as before. All these things are free to the members, and the small yearly fee is only to help the work along.

There are those who are too poor to pay even a small amount and such as can, should forward whatever *extra* amount they can easily spare, as all this will be used for the good of the members of the Order.

Hoping to receive your dues by return mail, and wishing you a happy and prosperous year,

Yours for Humanity,

R. SWINBURNE CLYMER,  
Secretary.

Address your letters to The Philosophical Publishing Co.,  
Dept. A.

SPECIAL TO MEMBERS.—Such as have not yet taken advantage of the two special offers concerning the "Imperial Ritual" and the Illuminati Work can still do so. All these may be closed entirely in February.

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## HERMETIC BROTHERHOOD.

TEMPLE TALKS.

### THE NEW THEOLOGY.

CONCERNING THE TRINITY.

In order that we may make a practical study of the subject of duality, let me sketch an outline for your careful



consideration. In it please trace the progress of development and see the working of that great mode of the Divine action that we call evolution. Observe that through all changes and transformation that one principle under consideration remains constant.

We will consider the transformation of that faculty or function of the emotional nature that we call "Desire." We will assume that "want" springs from the requirements of the exoteric condition of our dual nature and that "desire" springs from the esoteric or interior condition.

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

Desire, being of the emotional nature, its effects is to impel the organism in the effort to continue existence. It is from the universal consciousness that the organism has differentiated and, as a unit of consciousness, it has begun its independent line of individual effort on the road upward to the Father of all. In this little unit of the divine consciousness rests the potency of its hereafter, and the faint recognition of this potentiality by the unit itself, is the fountain head of the materialized emotion that we call desire.

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

1. Nutrition. The quest and absorption of that which will nourish and give life to the organism.
2. Avoidance of that which is destructive to the safety of the organism.

Here we see the "pair of opposites" that our oriental

brothers accentuate in their philosophy.

After a time of trial and experience the organism makes a forward step in its evolution. The search for that which will nourish, develop a higher phase, *i.e.*,

1. Search for pleasure.
2. Avoidance of pain.

The organism finds a degree of satisfaction and comfort under certain conditions, and in searching for such conditions it learns to discriminate and avoid that which gives pain and discomfort. You see at once that the rudimentary mental (memory) and the rudimentary emotional (desire) travel side by side, and the progress of one makes conditions fit for the progress of the other, and you also see that it is the parallel progress of this duality that is a measure of the fitness of the organism in its evolutionary unfoldment.

The last pair referred to (search for pleasure and the avoidance of pain) by more or less experience and adaptation, makes the organism ready for another dual phase of its development

1. The search for knowledge.
2. The avoidance of mistakes.

You recognize at once that the search for pleasure coupled with and backed by the emotion of desire puts the organism into a condition where it *wants to know* how pleasure and sensation can be most readily found, and *pari passu* how pain can be avoided.

Memory being a factor in this growth, the desire for knowledge is fostered and its growth, and the growth of the necessary nerve tissue is developed. Out of this and in a higher line of progress comes the development of the organism into a condition where it can propound to itself the next higher question:

1. The search for the real.
2. The avoidance of illusion.

That which is for the permanent good as opposed to that which is seemingly for the temporary good. The discern-



ment of the future good of the organism as opposed to its present advantage.

Here, you perceive, is where a great growth and development and specialization of its vehicle—the physical body—to enable it to comprehend, apprehend and assimilate the idea involved. It is the passage from the realm of illusion and appearance to the domain of that which is real and everlasting.

After the organism and its contained entity has reached the “human” stage, there is no more specialization in the way of developing more physical functions, but there is a perfecting of the higher and finer functions and a refinement of the organization—for here the start is made—in the involution or involuted evolution of the individualization of the spiritual consciousness of the entity.

Spiritual knowledge becomes spiritual understanding and spiritual power becomes a leading factor in the spiritual growth of the divine man that is in process of development.

Old things are transformed into new. The spiritual alchemy has transformed the base metal into pure gold, and desire that ministered to the wants of the physical body has *transformed itself* into desire that ministers to the needs of the soul that has itself been transformed into eternal individualization.

Physical want and physical hunger have been “lifted up” and the “blurred undefined unit of consciousness” has been evolved into a spiritual entity that cries unto God as the child cries for the father.

Let no one speak slightly of evolution for it is God’s way unto righteousness. It is what the Master meant when He declared that “God is able out of these stones to raise up children unto Abraham.”

There is One Law and He that worketh is One.

With fraternal greetings,

SOLARIUS.

## THE INITIATES.

## THE SOUL'S MATE.

Face to face

We stand, O love,  
 And across that boundless sea  
 That spreads out before us  
 Echoes of the past burst forth,  
 The curtain sways restless,  
 Only for one moment may I gaze  
 Upon those faces of old, and O at last  
 The haze which hid the sun from searching eyes  
 Is thrust, and torn away and dies  
 As doth the past—the weary, lonely past,  
 Where all the sighs and moans of ages were drowned,  
 For we at last stand here before the glow  
 Of the gleaming sun  
 Whose golden halo crowned  
     The Prince of Peace in olden time.

Aye the journey was long—was broken,  
 And many nights were swept with rack and pain.  
 There the pall of sin hung triumphant  
 And its flame shot ever upward upon me here and slain  
 I lay upon the shifting, sinking sands  
 Without one light to guide me—without hope or rest,  
 Until the Bethlehem star pierced the gloom  
 And its pale light burned brighter—  
 Brighter, and my breast  
 Felt the touch of a hand—the hand  
 That thrust away the haze from o'er  
 The wondrous rose-hue sky  
 And a voice spoke to me as I had often dreamed  
 In thralls of night—alone—  
 In youth's far domain; and a sigh smote my brow  
 Wherein the cruel thorn was driven and it fell apart,  
 Broken by that unknown hand,  
 And I was lifted up and led away,  
 Far, far away from sigh and tear  
 Into this rose-hued land.

Yea, I know

That thou hast heard the harpischord  
 Of morning. That morning of long ago which dwells



Ever in the dreams of youth but melts so soon  
And fades away when life awakes  
And roams the larger dells.  
There the spirit soars on high  
But lingers long to drink the deep, dark wine  
From out the passion flower's stronghold;  
To crush  
The tendrils of the lily white, its cry unheard,  
To throw aside the crimson rose  
Which so soon grew tense and cold.  
And I know that thou hast drank from out a cup  
Of pain; and perchance grief and sorrow too  
Hath stained thy lips  
A livid hue. And then again, forgotten  
You wrought on your way, and many blossoms  
Bloomed wherein the lover sips  
A nectar ne'er sweeter than it held enthralled by thee.

The shadows swing

Across that curtain's fold  
And I see amid a rose-hued glow that beams  
A face sweetly fair.  
I see thy hands press tenderly against the cheek, the brow,  
And thy kiss cleaves long and lingering upon the dusky  
hair.  
I hear thee murmur words—words soft  
And sweet and low,  
I feel the passion thrill thee  
With its burning, restless fire,  
And in her eyes there glows a warm responding light,  
And draws thee nearer, nearer with desire.

Thy earth love!

Ah sweet and strong it held thee  
And I know that thou wert well content  
Aye, satisfied  
The world grew soft and tender,  
The tides swelled out to sea in dulcet tones,  
Out where the deep waves sighed.  
Sighed for what?  
I was not near thee, nor heard thee call nor speak.  
There was a moon that rose in wondrous starry night,  
Its beams caught up the rivulet and tossed

Its waves in trembling, lispings flow,—the zephyrs  
Murmured with the tiny dew-drop sprite  
That came awooing in the twilight's glow,  
And lingered till the morn lifted the haze  
And swept away his song.

Aye, then a voice was near me, a hand lay clasped in mine,  
I see that smile, that burning glow within the eye  
Which smote my soul and held it long enthralled  
As in a vise.

And the great sea's wanton roar  
Was borne landward with the angry winds,  
And Ah, I did not know  
The hour had come,  
Nor would not wait but tore the web away.  
And thus I saw, but would not hear the call of long ago.  
But my soul responded.  
It leaped, it begged for freedom and for love,  
Although I knew not thine answer when it came  
As an echo to that lonely, silent cry,  
But I turned and followed in its wake  
And knew at last, thy name.

And face to face  
We stand at last and know  
And recognize, that the long way  
Was just the journey of the soul.  
Striving through ages, through time and worlds apart  
To find its mate—its long-lost mate,  
With the glistening, golden bowl  
Of love—eternal love.  
The love the spirit only knows,  
Before which all earthly passions fade  
And die, as doth the summer day.  
The ecstasy of which none knows,  
Unless the traveler, worn and spent,  
Crosses the burning desert  
And in search of rest doth lay  
Beside the cool, sweet spring and drinks  
Its draughts and feels the strength thus given,  
Doth crown him anew to life.  
And thus I claim thee, and know thee,  
Thou wonderful, thou beautiful, thou truth!



'And lay the scepter of love upon thee,  
I—thy spirit-wife

—*Edith Keene.*

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## ORDER OR BROTHERHOOD OF THE ILLUMINATI.

The Order or Brotherhood of Illuminati had its inception in America about 1896. It was first brought here by Hubert A. Knight and taught to a few interested and worthy students. Among the first taught was F. Oscar Biberstein, who was given the advanced course. In 1902 an effort, which proved successful, was made to start the Order along regularly organized lines. The organizers were Hubert A. Knight, W. C. Gangulee, an Initiate of India, and Dr. R. S. Clymer, all then of New York City. The High Priestess, who later visited India, was Helen Van Anderson. These were the officers of the second organization

### THE FIRST CIRCULAR OF INFORMATION.

A great Egyptian Brotherhood, which in times past has admitted only those belonging to Masonic Orders, is now opened for membership to all qualified and aspiring souls. It has in its sacred archives the hidden wisdom of the ages and recognizing that the mystic day has dawned upon the earth, has decided to establish a centre in America under the name of THE BROTHERHOOD OF THE ILLUMINATI, where those especially fitted by knowledge and experience will answer all inquiries, receive applications for membership, etc.

The true mysteries of Ancient Chaldea, of Egypt, of India, of Palestine and China, of Persia, Arabia and Assyria, secrets known only to the wise and learned in the secret orders and fraternities of ancient and medieval times, have been carefully gathered from their age-long repositories, spiritual laws and methods of attainment from the Essenes, the Therapeutia, the Orders of Egyptian Masonry, yea, the Illuminati of all times and ages up to and

including the present, are put forth and clothed in pure and simple language for the would-be Neophyte of to-day.

#### THE OBJECT OF THIS TEACHING

is to fit all learners to become able through knowledge wisely used, *not only to be masters of their own lives and conditions*, but to help their weaker brothers in the one family of God, whose home is the universe.

Purity of motive, thought and life, holy use of holy gifts, justice, sympathy and brotherly love—in short, truth *practiced*—these are a few of the stones gathered for the foundation of the tabernacle.

The faithful student giving himself with pure motives and determined purpose to the pursuit and practice of the methods and teachings set forth, will, of a surety, unfold the inherent powers of the soul, such as the gifts of healing, intuition, prophecy, power of decree, etc.

Recognizing no distinction of sex, man or woman, possessed of a sincere heart, willing mind and upright character, may be eligible to membership.

In the fullness of time, retreats will be established where the sick and sorrow-tossed may go for healing, rest, or instructions. In the cities, circles of healing, ministry will be formed for all manner of practical work. Especially is it desired that tender sympathy and ministry shall be given to all the so-called outcast, or fallen man or woman, and that every member of the Brotherhood shall consider himself a Good Samaritan, ready to do, dare and suffer if need be, to save his weaker brother.

#### THE SPECIAL FEATURES

of the work and principles of the Brotherhood of the Illuminati are such as to insure not alone the opportunity for *mystic connection* through the membership of the Order with the *most advanced and spiritual* minds of the past and the present wonderful age, but through their teachings,



## THE INITIATES.

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exoteric and esoteric, to receive such instructions as will develop the highest powers of the soul, and at the same time open the field for consecrated and useful activity.

### THE OUTER ORGANIZATION.

In 1903 the Outer Organization, known as the Brotherhood of the Illuminati, was legally incorporated as an organized body and was the *first* and *only* legal body in the United States. It had lodges throughout the country. The organization, though becoming inert to a certain extent, still had lodges in full working authority when the present improved Order was founded.

### THE INNER BODY.

In 1902 the Inner or Secret Circle was founded by Hubert A. Knight and his co-workers of whom there are several still living and giving their attention to the work. This Inner Circle had, and still has, the most secret instructions in their possession. The members can come into touch with this body only after a certain time of training has been gone through.

### PRESENT ORGANIZATION.

The present organization is double. It includes both the Inner and the Outer and in 1909 became a legal member with full and absolute authority to give secret, semi-secret and *ultra*-secret instructions to its members and Neophytes of the *Royal Fraternity Association, Incorporated*. This makes it the *only* legal body in the United States. This Order is the parent body in America. It was first founded in 1896, has continued working ever since, as documents prove, and, under the new State laws in many of the States, is the only authorized body of Illuminati. These laws recognize only one body in a State of a given name, and the first body thus established, or founded, or re-founded is the legal and lawful body. There is no other established or

legalized Order of Illuminati which is a member of a United States corporation in America to-day and consequently this is *prima facie* evidence of the legality of this Order.

## ITS MEMBERSHIP.

The membership of the Order is large and some of these became members of the Order in 1896. It includes in its membership lawyers, physicians, members of the House of Representatives, and other representative men. It has official sanitariums in America and is establishing circles for healing throughout the world.

## THE CHURCH OF ILLUMINATION.

The Church of Illumination is an Outer Circle of the Order which the people at large may join. This circle has as its text book "The Son of Man," and requires but two things of its members: 1. That they shall obligate to be faithful to their Church. 2. The great Commandment, Thou shalt love thy neighbor as thyself, and its foundation is *individual responsibility* for all acts.

## IN SHORT.

The Order of Illuminati is a religious-mystic-occult fraternity and the teachings of the Order are classed as religious. The Order is to the members *their church*; the teachings, *their religion*.

All letters for information, teachings, etc., must be addressed:

PHILOSOPHICAL PUBLISHING Co.,  
Dept. A. ALLENTOWN, PA.  
which department will turn all such letters over to the proper officers.

## OFFICIAL.

## THE ORDER OF ILLUMINATI,

Member of The Royal Fraternity Association, Incorporated.  
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## THE ROYAL FRATERNITY ASSOCIATION.

RELIGIOUS, MYSTIC, OCCULT.

Many times questions are asked in regard to the legal standing of certain Orders and it has become necessary that certain information should be open to all would-be students. With a view of furnishing the prospective student with such information as may be given, this circular is issued.

The object of the Royal Fraternity Association, Incorporated, is to provide for the delivery and holding of lectures, meetings, classes and conferences, and furnishing of information calculated directly or indirectly to advance the cause of *religion*.

To furnish and provide information in regard to Occult, Mystical, Magical, Metaphysical, and other studies pertaining to soul culture.

To create and institute subordinate Councils and Lodges of this Association for the purposes aforesaid, and to provide for the government of such Councils and Lodges.

To promote and protect the lawful interests of the fraternities named, viz:

The Order of Illuminati.

The Fraternity Sons of Osiris.

Fraternity of Rosicrucians.

The Militia Crucifera Evangelica.

The Fraternity of Healers.

The Venerable Order of Magicians, and such other fraternities as may hereafter become affiliated with this Association.

To furnish and provide information in regard to secret orders and fraternities and their literature. This corporation is legally organized and incorporated for this purpose and is in position to protect the fraternities and orders which are members of it.

The corporation is authorized to have one or more offices, to carry on all or any of its operations and business and without any restriction or limit.

The corporation is a *religious*, mystic, occult body. Its main object is to promote all that is good and true in mankind; to help its members to the best that there is along all lines of studies and to point out, in so far as it is possible, the good there is in all general studies.

The Fraternity Association has an outer circle to which all those interested may belong. This carries no voting power and there is no fee. This Circle links together three important interests, namely: the publishers who will and do produce the best books along the lines advocated by the Association, the man or men who furnish the interested student with genuine information concerning the *true* Occult and Mystic Orders; or the man, or set of men, who are able, through long experience, to obtain practically any book on these subjects that is to be bought or to be had by becoming a member of the Fraternity which issues such work.

It is strictly understood that all such information is absolutely private and the inquirer stands bound to respect such privacy unless otherwise stated. This is one of the conditions upon which such information may be obtained.

The question of where to find the proper authorities of any Secret Order or Fraternity, and how to reach such, is an extremely important one to the one interested. It is the duty, and the pleasure, of this Association to give the inquirer this information, and we are extremely proud in being able to claim that we are in a position to do this.

Each one who enrolls with the Association will receive all such circular matter as may be issued by the publishing companies connected with the Association. It is then his privilege to take advantage of such offers or not, just as he or she may see fit.

This Circle of the Association has a number of important functions to perform. Among them: To serve as an information bureau regarding all matters concerning Secret Orders. Second: To handle all private letters and place them directly into the hands of the proper parties, and to



accomplish this with absolute privacy. To serve in the capacity of middleman until the student has enrolled with such Order or until he has dropped the matter. To at all times help him in obtaining such works, manuscripts, etc., as he may wish to obtain.

#### MEMBERSHIP IN OUTER CIRCLE.

We desire that the membership of this Circle shall, as far as possible, be composed not only of the true student, but such as are among the best citizens of their respective localities. The membership is not limited.

The membership shall not be limited to those living in cities or towns, but those living in the most remote country districts are just as welcome as members as those living in cities. All that is asked is that none shall write merely to satisfy his curiosity, and for this reason all letters requiring answers must contain enough postage to cover postage and stationery, which usually amounts to from four to six cents.

Members are entitled to the following privileges:

First: Information, as far as in our power, regarding any books that are now published or have been published, upon the subjects along the lines of Occult, Mystical, Magical, Metaphysical, and other studies along soul culture.

Second: Information concerning any Occult Order now in existence, and all members are entitled to write to such Order, or the officers thereof, and have same delivered safely, through us, to such proper parties and the reply to same to be delivered in the same manner until such time as the student may either enroll or give up the matter.

Third: Lists and literature concerning any books, manuscripts, etc., that may be issued by the Philosophical Publishing Co.

Fourth: Each member will be allowed a special discount of ten per cent. on any of the books published by the Philosophical Publishing Co., and three per cent. on any books of any other house which may be ordered through the Association.

## WHAT THIS MEANS.

It means, not only the concentrating of power of all *true* Occult Orders, but it means more. It means *the protection of such Orders and their members from those who inquire only for idle curiosity in order to expose to the sensational loving public such information.*

All legal questions, or questions regarding the legality of any Order of Fraternity, are referred to the attorneys of the Corporation Association.

All letters for information, membership blanks, etc., must be addressed to

THE PHILOSOPHICAL PUBLISHING Co.,

Dept. A.

ALLENTOWN, PA.



## PRESIDENT TAFT DECLARES FOR ENTIRE RELIGIOUS FREEDOM.

IN HIS ADDRESS TO THE PEOPLE OF NORWICH, CONN., AT TOWN'S ANNIVERSARY CELEBRATION.

Norwich, July 5.—President Taft was the chief figure to-day in the celebration of the two hundred and fiftieth anniversary of this historic old New England town. In an address to the people, after a fine military parade and civic display, the President, finding a theme in the church influence in the foundation of Norwich, took occasion to express his views on the Liberty of Religious Belief.

He stated that *every* man should be allowed to worship God in his own way.

The President declared, amid laughter, that the American forefathers came to this country ostensibly to escape religious intolerance, but as a matter of fact, in order that they might follow out their own religious ideas in their own way and with a large degree of intolerance towards any other form of belief.

"We have passed beyond that now," said the President,



"and are coming more and more to realize the right of the *individual* to worship God as he may choose."



## HERMETIC BROTHERHOOD.

## TEMPLE TALKS

## THE NEW THEOLOGY.

## CONCERNING THE TRINITY.

The orthodox theological definition concerning this subject has occasioned war and bloodshed among nations; persecutions, imprisonment, divisions of churches and State; estrangements, ostracism and gross uncharity among brothers of the Christian faith. *Why?*

Simply because the early fathers of the Church insisted upon making a close definition of something that, in the nature of the case, could not be closely defined

All definitions are limitations, and they took upon themselves the responsibility of putting a material limitation upon that which was not material. They insisted upon reducing a question relating to infinity to definite proportions.

We cannot justly blame them for their mistake. Their zeal was to do God service and their desire was in the right direction. The demand was upon them and they had to answer to the best of their ability; their intent was for good and for the glory of God.

True it is, that there were many victims of their mistake. There were thousands and thousands that went down to judgment and to death; yet the mistake of the Church was no mistake for the victims for the very courage that they showed in facing persecution and death, has its reflex action in the strengthening of their spiritual stature.

Again: If the question of the trinity had been stated in that early day in the terms in which it can be stated to-day.

it would have resulted in disaster to the Christian religion, for it must be remembered that religion is of the attitude of the individual soul to the Supreme—and is largely influenced by the emotional nature of man—while theological philosophy is the reasonable explanation of that attitude, and is largely of and from the mental nature

Mankind was not then in a condition to receive a more correct statement; knowledge was not sufficiently diffused. They had to have an explanation suited to their own mental development. Knowledge always precedes understanding, and knowledge of all the factors pertaining to any given subject must be assembled before definite understanding can be arrived at

Democritus, the philosopher, who lived six hundred years before the Christian era, announced the principles of the doctrine of evolution, but the world was not ready to receive it and not until the time of Wallace and Darwin, seconded by Tyndall, Spencer, Huxley and others as its exponents was it possible of fair consideration.

The new statement of theology is to contain all that Jesus taught. He attempted no philosophy. He taught in parables so the common people could catch the esoteric meanings, and simple as was His teaching it has taken the world two thousand years to begin to understand them. During this time the factors of knowledge necessary to the better understanding of divine truth have been discovered, and the duty now before the Church—the Ecclesia—is to formulate a careful restatement of its philosophy so that the esoteric truth that it has been teaching for two thousand years can be better understood.

The sacred books of all nations and all religions have aided and sustained mankind for ages, and still will continue to aid and assist, but the time has come and man has sufficiently advanced in knowledge so that he can now begin to read the greater Bible—God's truth, written large in creation.

Let no one blame the Church! Let no one cast aside the



essential esoteric truth contained in her teachings, for of these truths she has been the faithful custodian; but rather let there be an honest, earnest and united endeavor to understand and to make clear the meaning of these truths so that in the light of the new knowledge God may be glorified. The Church may have made mistakes, but no one honest victim of these so-called mistakes has been essentially damaged thereby.

It is literally true that, "The blood of the martyrs is the seed of the Church."

Man may make mistakes in the interpretation of God's mode of action; but in the mode, itself, there are no mistakes possible.

With fraternal greetings,

SOLARIUS.

Given at headquarters,

892 Fulton Street,  
San Francisco, Cal.

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### THE ALBA OCCULT SOCIETY ANNOUNCEMENT.

We are pleased to inform you of the good news awaiting those who are interested in attaining to better things, and who would make life more desirable, and more profitable to themselves and to others. Nearly every one would like to better their conditions, no matter how well off they may be already in health or in other good things. There are a large number of good books and magazines, and also many poor ones, which are published for the purpose of teaching the science of attainment, and appearing in many postulates and forms but all representing, or attempting to do so, the evolvement of mind and soul. A portion of these contain much of the truth, while others offer very little or none at all after being stripped of their fine language and attractive but baseless theories. The main difficulty with the soul in reaching upward toward the light lies in its ability of discrimination before the mind is trained to know; and here is the province for our teachers in evolving



our pupil members; and one of our people has said that "the main difference between all men was their ability of discrimination." There is, therefore, need of a fountain-head from which streams of pure, living truth may flow forth, from which those athirst for real knowledge may freely drink; and to where the traveler aweary by the wayside may lift up his eyes and beholding the fountain of life, find in its crystal waters strength and refreshment, which, clearing his vision, reveals to him a fairer pathway for his journey through this world. Such a course has long existed here but hidden, and accessible only to a favored few who might come in personal contact with its savants. Owing to the urgent call for light from the people at large, plans have recently been made to place the high privileges of the Society within the reach of the general public and the following will be descriptive of a portion of the details. The Alba Occult Society has existed heretofore wholly as an exclusive organization. Through recent changes of rules its doors are now thrown open to the world, and all who will make the right use of its bounty and beneficence are invited to enter and partake of the great feast of good things which its members have long enjoyed and which they now offer to their fellow men that they may have health, happiness and prosperity, and with them rejoice and be glad. And it is here, dear friend, affiliated with us that you will find yourself in touch with great souls and the brightest of minds who, having themselves acquired a large store of knowledge of the utmost importance to soul, mind and body and to personal welfare, with the ability of accurate discrimination in this field, having the interests of humanity at heart, with freedom from mercenary and commercial motives, are ready to teach you all of these desirable truths and to extend to you the hand of fellowship and fraternal good will. The rules of the Society accept both ladies and gentlemen upon an equal basis. The tenets of the Society are represented by universal good will; fellowship and true friendship; freedom of religion and poli-



tics; observance of order and the law of the land; good citizenship and patriotism; pure morals, honesty and integrity; non-interference with man's free agency; kindness and charitableness to all. The teaching of the Society includes methods for the acquirement of wealth, position and honor among men without the sacrifice of character or resort to dishonest or selfish means, through knowledge and application of the higher laws; the rightful attainment of popularity, social distinction, more attractive manners; enhancement of personal appearances, through the application of heretofore but little understood principles the heritage of all though varying in degree in different people, but which may be developed to their good in all ways, in everyone. The higher things also are taught; the beautiful and sublime, the transcendent things, that satisfy the soul-hunger, from the "Tree of Life" that blossomed in afar off and long lost Eden; the buried and forgotten estate which it will be the province of our Societies' teachers to re-establish as the birthright which rightfully belongs to all men and which they may surely inherit so soon as they are taught how they may find it. These things are no idle dream or imaginary fancies; they are more real than the material earth under our feet which must pass away, which will be proven to you as you progress in your scholarship. If you would come into possession of all these good things; if you seek help and enlightenment; if your life is filled with sorrows and trials; if you would know the true meaning of all the literature you are reading; if you have not made a success of life financially, socially or morally; if you find the world indifferent, selfish, cold, and failing to understand you and unfriendly, everyone seeming to look out wholly for themselves; if you are weak, and timid and lack confidence in yourself, or in making plans for the future; if you do not understand yourself in your whole being, how you came here, why you are here now, and whither you are going from here; if you do not know the meaning of life, what life is, wherever it manifests and its



purposes in manifesting (kindly bear in mind that simply repeating that life is "God," does not explain anything); if you do not understand what mind is and what thought is and how to make safe and rightful and profitable use of these; and many other important questions and problems which arise; and if you desire the kind and whole hearted co-operation of teachers who *do* understand and are willing to show you; and if you wish to be affiliated with kindred souls who are also seeking these things, and who will be interested in your welfare and believe in mutual kindness, then we say to you, join the Alba Occult Society and you cannot miss being greatly profited and blessed. The plans of operation will be through its members as individuals who are scattered in different localities throughout the country. In the past it has been found advisable to establish centres at important points. There are four such principle centres at present: one on the Pacific Coast, one on the Atlantic Seaboard, one in the Trans-Mississippi Valley, one in the Middle West. Full description of these as well as other information will be freely furnished to members. The Deputy Recorder appointed by the Society resides at Carthage, Missouri, where all general correspondence should be addressed. In becoming a member you are under no obligations to remain in the Society or to keep in touch with it a day longer than you wish; you are perfectly free to come and go at any time.

We would advise also that you write us a letter giving to us something of your ideals and general views as this will aid in adapting the teaching to your individuality. On receiving these, your lectures and lessons and instructions will be forwarded to you free of charge so that you may begin at once your occult scholarship. Remember that both ladies and gentlemen are accepted as members on an equal basis. Address all communications to

THE ALBA OCCULT SOCIETY,

CARTHAGE, MISSOURI,



## ARE YOU OPPOSED TO CRUELTY?

All who are interested in the suppression of the degrading cruelties practiced under the name of vivisection, will recall the experiment of April and June last, when our Society conducted Anti-Vivisection Exhibits in Philadelphia and Atlantic City—the first of the kind ever attempted in this country.

Experimental as the effort was, it proved more successful than any other medium in awaking the interest of the general public and to a great extent the public conscience as well. Even the press of the country, which as a rule we have found apathetic where not openly antagonistic, was obliged to devote space to this Exhibit, which, as one disinterested onlooker said, “*apparently appeals to a multitude of people.*”

To spread this appeal further and reach multitudes more is the desire of our Committee, warmly endorsed by all our members, and to this end we ask the assistance of the good friends who are the friends of humanity at large and therefore interested in its betterment

Exhibits, if so placed as to command attention, are expensive, and to supply the sinews of war we must depend upon those who appreciate the importance of the movement. Any donation, irrespective of amount, will be welcomed by our Committee and acknowledged at once by the Treasurer,

MISS KATHARINE STANLEY NICHOLSON,  
3610 Chestnut Street, Philadelphia.

\* \* \*

## SOMETHING FOR NOTHING.

So many people want something for nothing these days, and so much is said about free gifts, that it is almost impossible to say enough against this baneful spirit of trying to get something for which we have not worked or for

which we have not paid. The law is absolute that we shall accept nothing whatever unless we give equal value in return. We have had much to say on this subject and it seems to be appreciated. However, the following story from a little booklet "Black and Blue," by Eleanor Kirk, illustrates this important matter so well that we give it in full.

• • •

#### WHAT BEFELL PHILANTHROPY.

*Everybody* I met wanted something, and it was my earnest and prayerful desire that their wants should be supplied. Here was a need and there was another—real needs apparently, such as stockings and shoes and warm garments and nourishing food. I could provide some of these necessities, and, confident that the work should be done in a somewhat wholesome fashion, I went from friend to friend and neighbor to neighbor until I raised the required amount to procure these essentials. This was my first begging offence, and when I saw how reluctant the money was to part with the pocket-books in a few instances, I felt that I must be sustained by an unprecedented spirit of philanthropy to accept the lucre under such tentative conditions. Occasionally a doubt of my wisdom, not to say sanity, unpleasantly obtruded itself, but I dismissed it as unworthy so unselfish an enterprise, and when the funds were distributed I went home on the whole rather pleased with myself.

A week later things began to get lively. Mrs. Flynn, one of my most destitute donees, had found it necessary—at the point of a bayonet as it were—to turn the coat and flannel money over to her husband, who preferred the scorch of whiskey in his own insides to warm garments on the backs of his children.

Mr. Flynn made merry three days, and when he became sober enough to go to work he found his place occupied.



So my good offices had lost the family its usual if inadequate support.

Mrs. Flynn came round and requested me to hurry as fast as possible to "the boss" and get her husband reinstated. By this time my cup was pretty full of Flynn, and as I recall that interview I am under the impression that I said as much. I did, however, make the desired call the next day, and was told by the employer that Flynn was absolutely the worst man on the force and that his head was practically off before the last spree. I communicated this intelligence to Mrs. Flynn, and we parted enemies. She guessed that her Tom never need back down before any man, and that I might be in better business than going round berating him.

The destitute Mrs. Hart, who had neither coal nor potatoes—according to her statement—loaned a part of the money I had begged to a sick friend—so she said—and spent a part if not all of the remainder on a giddy hat and a straight-front corset.

Jimmy Davis' breeches didn't fit, and because of this Mrs. Davis so abused the tailor that he turned her out of the shop, breeches and all. Then she dropped in to know how I could have sent her to such a dishonest man, and to request me to find other legs for the misfitting garments and give her money enough to buy a decent pair for poor, heart-broken little Jim.

By this time, though I preserved an outward calm, I was in inward hysterics.

What I said to Mrs. Davis I do not quite remember, but it certainly was to the effect that if "poor little Jimmy's" nether extremities were not covered until I provided the money they would remain forever bare.

I haven't seen Mrs. Davis but once since, and then she put her handkerchief to her nose as if something offensive was passing by.

For several days after the breeches episode I persisted in asking my soul why it was that with a sincere desire to

help, the result of my work should have been so absurdly ignominious. I went to bed asking; I got up asking; I walked the streets asking; I ate my meals asking, sometimes varying the proceedings by a snicker or a sob as I recalled little Jim's neglected spindleshanks.

Going into a store on Twenty-third Street one morning, still catechizing myself as to how, desiring harmony, I could have stirred up such a hornet's nest for all concerned, I met a friend who looked as I fancied I did—like an embodied interrogative.

"I think I was never so worked up in my life," she began at once. "When I got out of my carriage there was Charles—you remember Charles?—the best driver and the best fellow that ever breathed—on the box of a brougham right behind mine. You see his wife was very delicate and cried and begged for the country all the time. So I secured Charles a place at Great Neck and helped the family off. I solemnly declare that it was the most unselfish act of my life, and now he is driving for somebody else right under my nose. He told me that they hadn't more than got settled in their new home when the missus began to cut up again, and nothing would satisfy her but to come back. It has been impossible for me to get a decent man since. I just feel as if I should burst."

I knew all about that peculiar swollen feeling, and it occurred to me that if I, with all my philanthropic philanthering, had not reached the lava point, she was safe, and so told her.

"You can't go ahead of me, my dear," was the lugubrious response; "and do tell me, please, are we wise women or are we fools? In the great summing up will these performances count for us or against us?"

My friend did not mean to be cruel, but there was the old conundrum again, and the little relief I had found in having company in my misery was swept away in an instant.

I replied that when I found out I would let her know.



That night I had a vision, or, more strictly speaking, a visit from a wise and unspeakably radiant friend. I do not know his name nor yet from what part of the universe he came, but I knew him instantly, although I knew I had never seen him before. His face was luminous with light and laughter. He was no cemetery spook such as we sometimes hear described by the sweet-by-and-by contingent, but a beaming, shining, joyful personality.

I spoke first.

"How you sparkle!" I exclaimed.

"And I was about to say something of the same sort to you," he responded; "but will you not invite me to sit down?"

"Oh, yes," I replied; "do be seated and do stay as long as possible, for I have something to ask you."

"Why have you not answered that question yourself?" said my companion, as he drew a chair beside the couch.

"Then you know what it is?"

"What should hinder?" he responded. "I do not see how it is possible for any one far or near to be insensible to your interrogative vibrations."

Here was an angel after my own heart. The smile on his noble face was so arch, so jolly, and so comforting that I almost forgot my question, and I laughed back as though my visitor were an old friend instead of a strange presence from parts unknown.

"Did you come on purpose to answer it?" was my next query.

"I came because your positive persistency opened the door for me, but not really because you needed help. You would have solved the problem for yourself in a day or two. It is a very easy sum."

"To you, but not to me. You are wise and I am foolish."

"What wisdom I have has been learned through foolishness, and very few of us are exempt from these processes. You have tried to assist those who did not need your aid——"

"But they were cold and hungry and in some cases almost naked—at least they said so," I interrupted.

Jimmy's trousers darted across my vision at this moment and I smiled audibly. The answering smile convinced me that the amusement of "little Jim's" case had not been wholly confined to myself.

"These people were not on your plane to help," my companion resumed. "I do not use plane in any offensive sense, but only to show you where you made your mistake. Your business is entirely with those who are honestly seeking to help themselves, who above all things desire the truth and the independence of a perfect individualism. Your beneficiaries, so far as you were concerned, were illegitimate; not ready to be assisted except in their own way by their own kind. Your philanthropy was an honest product, but misplaced. Nothing can be wrenched from its sphere to stay. Good results may sometimes appear to follow a forced attempt to change another's condition, but it will be an appearance only. Remove the influence and the emotion or excitement will soon die a natural death and the person will go back to the place from which he has never really emerged. We might talk indefinitely upon this subject to our mutual edification——"

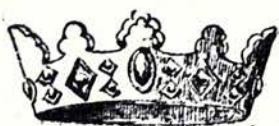
"Oh, yes," said I, "let's talk"—and this was the last I knew until the morning sun streamed into my windows.

Some of our friends will probably say: "Oh, Eleanor was all worked up and had a dream."

Well, what is a dream?

Answer that question if you can.

Asleep or awake, I enjoyed the comradeship of a grand and beautiful, living, breathing individual, and he had words to say that are good for us all to hear.





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## A BROTHERLY REQUEST.

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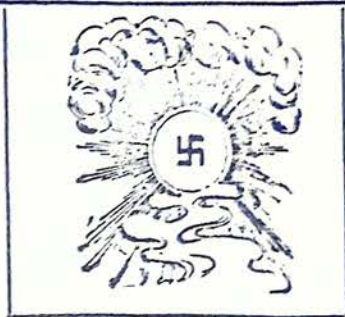


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