

THE ROSICRUCIAN BROTHERHOOD.

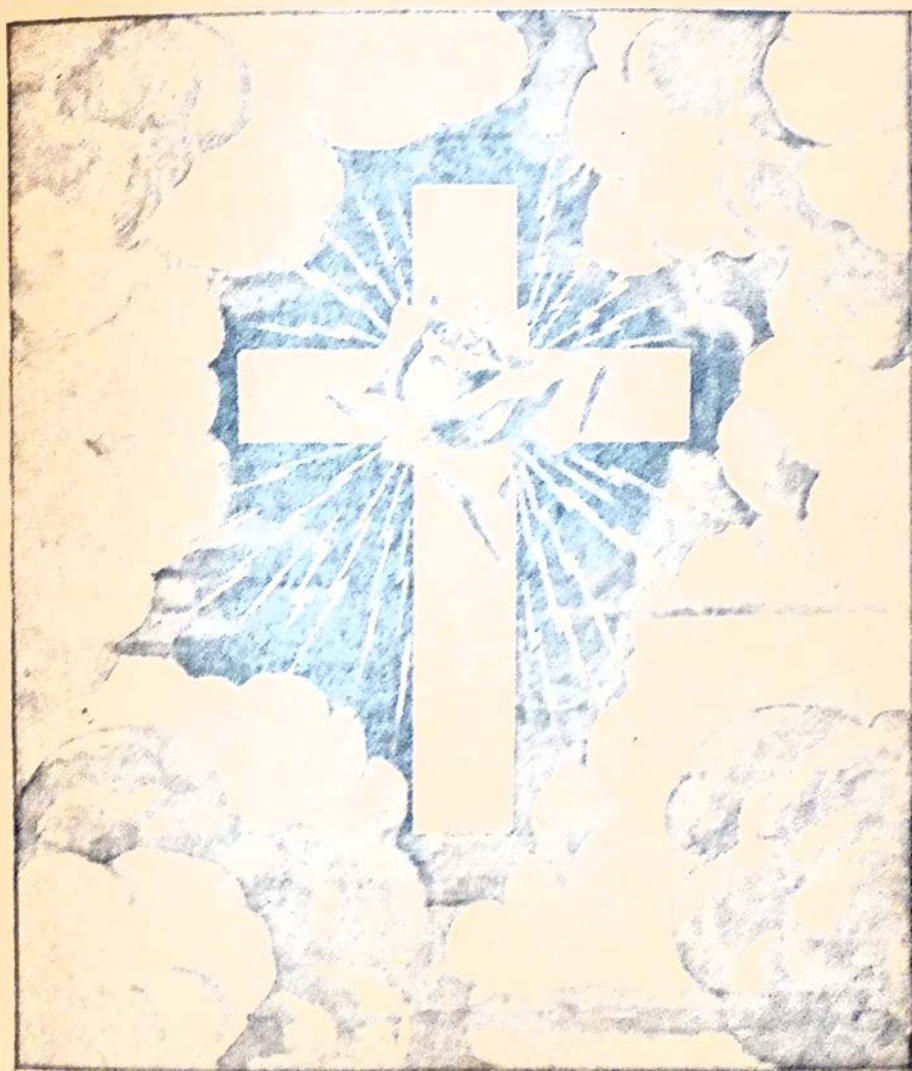
# THE INITIATES.

A Rosicrucian Magazine.

VOL. V.

APRIL, 1910.

NO. I.



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# **The Initiates.** *A Rosicrucian Magazine*

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“But all this is nothing to the price of those miseries of the soul which inhabit this ruined house. It knows neither whence it comes, nor whither it goes, nor what it is, nor where it resides. It knows neither its author, nor its end, still less its own nature. I see that at the time of its production, in that happy moment when it was united to Adam (the human body), and before his time had spread abroad and multiplied in his posterity, it had God’s reason for its guide, his spirit for companion, his image for ornament, and immortality for its appanage. But since his disobedience all that is changed; these gifts and these honors have escaped him, the dignity of his nature has been suppressed by the immutable arrest of heaven; he has been degraded from his nobility, his immortal character has been effaced, the impression of the divine seal which he had received has disappeared, he finds himself despoiled of all these excellent prerogatives, and plunged in a profound night which robs him of all his brightness, and renders him like unto the beasts, and perishable as they.

“Let us consider this soul, by the essential connections which it has with God, with the body, and with itself. Nothing is so blind and so extravagant upon these three important points, which embody its functions and its duties; it is the only work of the Most High which has ignored the artisan, which has not remarked the traits imprinted in the depths of its nature, and has transferred the glory and the honor to indecent subjects. It has taken God for all things, and all things for him. Beings which have no life have had its incense and its adorations, as well as those which are animate, and fantastically making always its own God, has attributed to him its own passions and vices, and has subjected him to its own disgraces and to its alterations.

“But if it is so blind upon the nature of its author, it is incomparably more so upon its own proper nature; that



which it is; and one of your masters assures us, that men have reasoned more justly upon the nature of the soul, in such measure as they have better understood that of God. Be not astonished then if it ignores itself to the extent that it does. It knows not if it is flesh or fish. You have but to overrun the centuries and all the schools, and you will find there an infinite number of sects and souls armed one against the other, and ready to butcher each other, to sustain their extravagances upon the nature and the quality of their matter. I term the sects and philosophers the sects of souls, and I do them no wrong; for besides that they spiritualize themselves altogether differently to others, it is certain, following their principles, and yours, that their bodies have no part in their reasoning. In truth, Monsieur, it is fine to see these beautiful souls growing warm, and employing all the force of their eloquence and of their reason, to support each his different opinion upon that which they are. This research which they make with so much labor is only a proof of their degradation, and of their abasement, and nothing causes them more shame.

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of *others*, or because they desired the immortality which they believe to be inseparable from spirit, and not at all by their own conviction.”\*

I shook my head, and was about to interrupt him, had Maenamara not arrested this movement in telling me, that the clause upon the faith of others saved the sentiments that religion gives us, and which are ineffacably grounded upon the faith that we ought to have in divine authority. He, the Gnome, continued:

“It—the soul—knows not whence it takes its ideas, nor by what means it is preserved; after having stripped the body of its sensations, and itself of attributes, it scrupulously adjures them as a usurped good which comes from on high. It comprehends neither its elevation, nor the baseness of its desires; it forms designs which are always without effect; and desires that it knows are not to fulfill. All its reasonings are empty, and supported only upon a shaky foundation, and upon false prejudices. It is always undecided, always irresolute, and is that, whether it is elated or depressed; it is always disquieted and discontented.

“Until this age passed, it did honor to three illustrious powers, which gave a relief to its being; it has since pleased itself to bind up its enlargement and functions so well, that they are reduced to nothing. The understanding is nothing more than a miserable recipient, filled up with

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ideas foreign to it, because it cannot draw any from its own depths. The will is a weathercock, which the least breath of passion causes to turn to its liking, for it is that nearly always which makes the determinations in which consists the act of liberty, and, in consequence, all its glory. But as it is the impression of the outside, and the warmth, or the coldness of the blood, that gives this birth, the soul has, without doubt, less part than the body in its will. For that which refers to memory, the soul has to make a change of its quarters in our days, and it is degraded to such a point, that there does not remain to it a shade of its first nobleness. Yes, this vast warehouse, where the soul should shut up an infinity of images that it ought to distill and spiritualize, in order to render them worthy of being received into its reservoirs, has been transferred altogether; and in place of its recollections of past things, the soul at other times had but to turn in upon itself to contemplate those images in reserve; it is obliged to-day to set out, and follow the prints of certain little inconstant bodies which overrun impetuously ambiguous routes, to refresh the traces which their predecessors had left. In such sort, that when the substance where these traces are printed, dissolves itself, and the soul separates from it, it is incumbent, at last, if God does not supply it, that it necessarily forgets all things, that is to say, works, thoughts, words, arts, talents, knowledge, kinsmen, friends, even its body, and that it returns to its principle as denuded as when it set out.

“Perhaps you think that its residence in a material habitation renders it but proper to understand the body which it governs, and those by which it is surrounded. Error, imagination. The body is still more enigmatical, for of its own nature it does not know whether it is the soul’s prison or its kingdom, if it existed before the body was, or if it was before that could be. If it is sent there immediately from on high, or if it dwelt united to matter, as the flower and the plant develop themselves from the seed. If it aids to build, or to arrange, or if it comes but



after the edifice is achieved. But when it shall be proved that it labors in the body's formation and in its arrangement, and that it will be the governness and the queen of it; I do not see that these ostentatious titles can enable it to acquire much glory. Sovereign was never less obeyed. Empire never was more badly governed. It does not know whether it is a fixture or a wanderer. It has never been able to mark precisely the place of its residence; and I am persuaded that it is yet ignorant, and that it will be always ignorant. In times past, it was entirely enfolded in all the habitudes of the body, wishing to be equally all in all, and all in each part; in such sort, nevertheless, that it exercised particularly its more noble functions, sometimes in the heart, sometimes in the brain, according to the caprice of its opinions. To-day it is so far gathered up and reduced into a small compass, that it occupies but little space, and, so to say, but a point in the head of man;\* it is there that it gives its orders; that is to say, as a post office, it sends even to the extremities of its provinces an infinite number of couriers, of which some are intercepted, and others stray, others come back as badly instructed. It is there in fine, where, as a sentinel posted in a belfry, or in a steeple, it occupies itself without relaxation in observing the derangements of the cords of the clock, or the movements of the wheels of the timepiece, in order to adjust indispensably its sentiments and its thoughts to the ring of the bells. *This has not always been;* for according to the sayings of one of the most enlightened souls of our century, it had before the fall of the first man the power of stopping the balance-wheel and the weights of the timepiece, of detach-

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\*This is really true at the present time. The seat of the soul is *not* in the brain under proper circumstances, but present circumstances and mode of life has forced it from the rightful throne and made it take its place in the head and for this reason mankind is so absolutely materialistic in the present age. It is the age of the head.



ing the cords of the clock, of proceeding from thence itself, of carrying itself, so to speak, outside the belfry, from fear that the harmony of the *carillon* might cause it to feel those tastes and those pleasures which it could not have without sullyng its innocense and its liberty. Poor sovereign! imbecile governess! there is no sailor so sorry that he does not know the number of the cords of his vessel, and the uses for which they are intended; the soul is not so able, it is ignorant of the structure of the internal parts of its body; its operations are insensible to it, and it will never perceive them. And when it is instructed, it is always by the affinity which it has with other things.

“It has been six thousand years without understanding the canal of the chiles, the salivatory conduits, the work of sanguinification, and a thousand other essential things. During this long time, it warmed the blood in the veins, at least they believe so; it swam, and it prominaded in these veinal canals, and it could draw thence the ministers of its orders and of its will. They sustained, nevertheless, and they swore it a thousand times, that this ruddy liquor was immovable and stagnant. To disabuse and to disperse this gross and general error, it has fallen to a foreign soul raised in Great Britain,\* who has convinced all the others by a thousand experiments that the blood is in continual movement, and that it only ceases to circulate when we cease to live.

(To be continued.)

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\*This has reference to the circulation of the blood and the discovery of Harvey. Before that the “great” physicians had held that the blood was immovable and stagnant.

In a short time from hence the philosophers will laugh at the foolishness of the modern “scientists” in injecting pciscens into the circulation of the blood for the prevention of diseases which usually come *from* having the blood filled with poisons.

## LESSON III.

## THE EXAMINATION.

It is a singular truth, that the best arguments in favor of astrology may be drawn from its opponents. The able author of the article "Astronomy," in the "Edinburgh Encyclopedia," distinctly states: "As all bodies which compose the solar system gravitate towards one another, and, as Newton clearly proved, every particle of matter in the universe gravitated towards every other particle, we may look upon it as an established doctrine, that mutual actions exist among all bodies of matter, and that every portion of nature sympathetically agitates or affects every other portion of nature." Now this is precisely, although unintentionally, an exposition of the very laws upon which the science is based. Nothing would be more absurd than to urge that a compound of matter so susceptible as we know the animal brain and vital essence to be, would be capable of resisting the action of influences, to which, according to the Newtonian principles, every particle of that dense stone called *adamant* would be obedient and tractable. The whole surface of the human body is, when moderately corpulent, about fifteen feet square, and the pressure which occasions the rise and fall of the mercury in the thermometer shows, by its variation, that at one time when the air is most heavy such a body sustains a pressure externally of 33,905 pounds and upwards, whilst, when the atmosphere is lighter, the pressure on the same body is not more than 30,624 pounds, and, consequently, an increase or decrease of weight equal to 3,281 pounds may be externally acting on the body of a person, and which



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change he may suffer every few hours, as the fluctuations of the barometer sufficiently prove. Now that atmospherical equilibrium so necessary to ease is constantly being disturbed, and agitations which may be compared to the ebbing and flowing of the tides of the ocean, are constantly being experienced by every living animal, and all this is occasioned by the same motive power of the things inanimate, viz., planetary influence. Where, then, is there aught so outrageously marvellous in the doctrine that astrology would teach? The writer of an article which was published in the "Encyclopædia," published by Charles Knight, attempts, when speaking of astrology, to ridicule the principles by which it is upheld, but makes no attempt to explain away the stubborn facts which fell under his notice whilst "cramming" for the necessary information. He has, however, the candor to admit that "it is philosophical for a newly-created being in possession of rational powers to suspend his opinion on such a point (planetary influence) until he has observed facts enough to affirm or deny the connection asserted to exist between the positions of the planets and his own fortunes. That there is nothing repugnant in the nature of astrology, is sufficiently proved by the number of great minds which have been led by it; and the present age must recollect that the arguments which are now held conclusive against astrology are precisely those which were formerly held equally decisive in favor of it, namely, the bias of education." This is, at all events, a liberal concession, and the last sentence must throw no inconsiderable light on the nature of the opposition afforded by our opponents. But to proceed: the twelve divisions, which our succeeding lesson will illustrate, are called the twelve houses of heaven, and are numbered in

the order in which they would rise if the circles accompanied the diurnal revolution. Every heavenly body passes through the twelve houses in twenty-four hours, but is not always in the same house with the same stars, except at the equator. For it is evident, in order to have two bodies always in the same house, the revolution must take place round the north and south poles of the heavens, which poles are, in the horizon, only to a spectator on the equator itself. The principal point attended to in each house is the part of the zodiac which occupies it, and the place of any planet in the house is the distance of that body from the cusp, or boundary circle measured on the zodiac. These houses have different powers. The strongest of all is the first, which contains the part of the heavens about to rise; this is called the ascendant, and the point of the elliptic which is just rising is called the horoscope. The next house in power is the tenth, which is coming on the meridian. The first is the house of life; the second, of riches; the third, of brethren; the fourth, of parents; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, or death; the ninth, of religion; the tenth, of dignities; the eleventh, of friends, and the twelfth, of enemies. To enter minutely into the constitution of a *house*, and why the planets and zodiacal signs should be thus posited, will be the subject of the next lesson.





## HERMETIC BROTHERHOOD.

## TEMPLE TALK.

## FORM.

Form is the limitation of spirit. It is also, so far as we know, the Cosmos, its only reasonable expression. Only through form can spirit be made manifest to man's outer consciousness, therefore, only through form can we penetrate the hidden mysteries of spirit. The variety of its manifestation is infinite, and the balance between the "too, too solid" and ethereal, the almost formless, is continually shifting. As we see in art, the pendulum swings, from period to period, between a realistic and an impressionist school, so the same thing obtains in religions, from a dogmatic Church to a Quaker assembly, with innumerable shades of ritual and non-ritual practicing bodies between the two.

The form is not the essence, on that point all agree. But the question arises, can the essence be retained for any practical purpose without the form? Can the liquid be serviceable without a vessel to contain it?

"When the lamp is shattered, the light in the dust lies dead.

When the cloud is scattered, the rainbow's glory is shed."

The whole of nature is an object lesson, not in order that we may merely know and recognize the objects, but that we may reach something behind or within them. All the early years of man's life, in some instances all the years, are spent in studying objects. The infant's first lessons are lessons in form. It clasps its mother's finger, a stick, an ivory thing. As soon as it begins to crawl it makes for one solid object after another, grasps each in turn, and becomes conscious of three dimensions. It even sometimes reaches out its hands for the moon.

At a later stage, the imitative or creative faculty comes into play, and the artist strives to throw his thought into shape on canvas, in stone, wood or measured words, and becomes painter, sculptor or poet. Even music, the most ethereal of the arts is form, a mode of expression of emotions and ideas. The artist does not remain satisfied with one form, but rather casts it aside as inadequate to express all the thought that burns within him, he seeks ever some new form, purer, richer, or more simple, by which to give a fuller and more perfect expression. But form he must have. Goethe, that master of manifold expression, makes the earth-spirit tell Faust in words that have been splendidly rendered by I know not what translator:

“Thus at the whirring loom of time I ply,

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change he may suffer every few hours, as the fluctuations of the barometer sufficiently prove. Now that atmospherical equilibrium so necessary to ease is constantly being disturbed, and agitations which may be compared to the ebbing and flowing of the tides of the ocean, are constantly being experienced by every living animal, and all this is occasioned by the same motive power of the things inanimate, viz., planetary influence. Where, then, is there aught so outrageously marvellous in the doctrine that astrology would teach? The writer of an article which was published in the "Encyclopædia," published by Charles Knight, attempts, when speaking of astrology, to ridicule the principles by which it is upheld, but makes no attempt to explain away the stubborn facts which fell under his notice whilst "cramming" for the necessary information. He has, however, the candor to admit that "it is philosophical for a newly-created being in possession of rational powers to suspend his opinion on such a point (planetary influence) until he has observed facts enough to affirm or deny the connection asserted to exist between the positions of the planets and his own fortunes. That there is nothing repugnant in the nature of astrology, is sufficiently proved by the number of great minds which have been led by it; and the present age must recollect that the arguments which are now held conclusive against astrology are precisely those which were formerly held equally decisive in favor of it, namely, the bias of education." This is, at all events, a liberal concession, and the last sentence must throw no inconsiderable light on the nature of the opposition afforded by our opponents. But to proceed: the twelve divisions, which our succeeding lesson will illustrate, are called the twelve houses of heaven, and are numbered in

the order in which they would rise if the circles accompanied the diurnal revolution. Every heavenly body passes through the twelve houses in twenty-four hours, but is not always in the same house with the same stars, except at the equator. For it is evident, in order to have two bodies always in the same house, the revolution must take place round the north and south poles of the heavens, which poles are, in the horizon, only to a spectator on the equator itself. The principal point attended to in each house is the part of the zodiac which occupies it, and the place of any planet in the house is the distance of that body from the cusp, or boundary circle measured on the zodiac. These houses have different powers. The strongest of all is the first, which contains the part of the heavens about to rise; this is called the ascendant, and the point of the eliptic which is just rising is called the horoscope. The next house in power is the tenth, which is coming on the meridian. The first is the house of life; the second, of riches; the third, of brethren; the fourth, of parents; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, or death; the ninth, of religion; the tenth, of dignities; the eleventh, of friends, and the twelfth, of enemies. To enter minutely into the constitution of a *house*, and why the planets and zodiacal signs should be thus posited, will be the subject of the next lesson.





## HERMETIC BROTHERHOOD.

## TEMPLE TALK.

## FORM.

Form is the limitation of spirit. It is also, so far as we know, the Cosmos, its only reasonable expression. Only through form can spirit be made manifest to man's outer consciousness, therefore, only through form can we penetrate the hidden mysteries of spirit. The variety of its manifestation is infinite, and the balance between the "too, too solid" and ethereal, the almost formless, is continually shifting. As we see in art, the pendulum swings, from period to period, between a realistic and an impressionist school, so the same thing obtains in religions, from a dogmatic Church to a Quaker assembly, with innumerable shades of ritual and non-ritual practicing bodies between the two.

The form is not the essence, on that point all agree. But the question arises, can the essence be retained for any practical purpose without the form? Can the liquid be serviceable without a vessel to contain it?

"When the lamp is shattered, the light in the dust lies dead.  
When the cloud is scattered, the rainbow's glory is shed."

The whole of nature is an object lesson, not in order that we may merely know and recognize the objects, but that we may reach something behind or within them. All the early years of man's life, in some instances all the years, are spent in studying objects. The infant's first lessons are lessons in form. It clasps its mother's finger, a stick, an ivory thing. As soon as it begins to crawl it makes for one solid object after another, grasps each in turn, and becomes conscious of three dimensions. It even sometimes reaches out its hands for the moon

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