

THE ROSICRUCIAN BROTHERHOOD.



THE INITIATES.

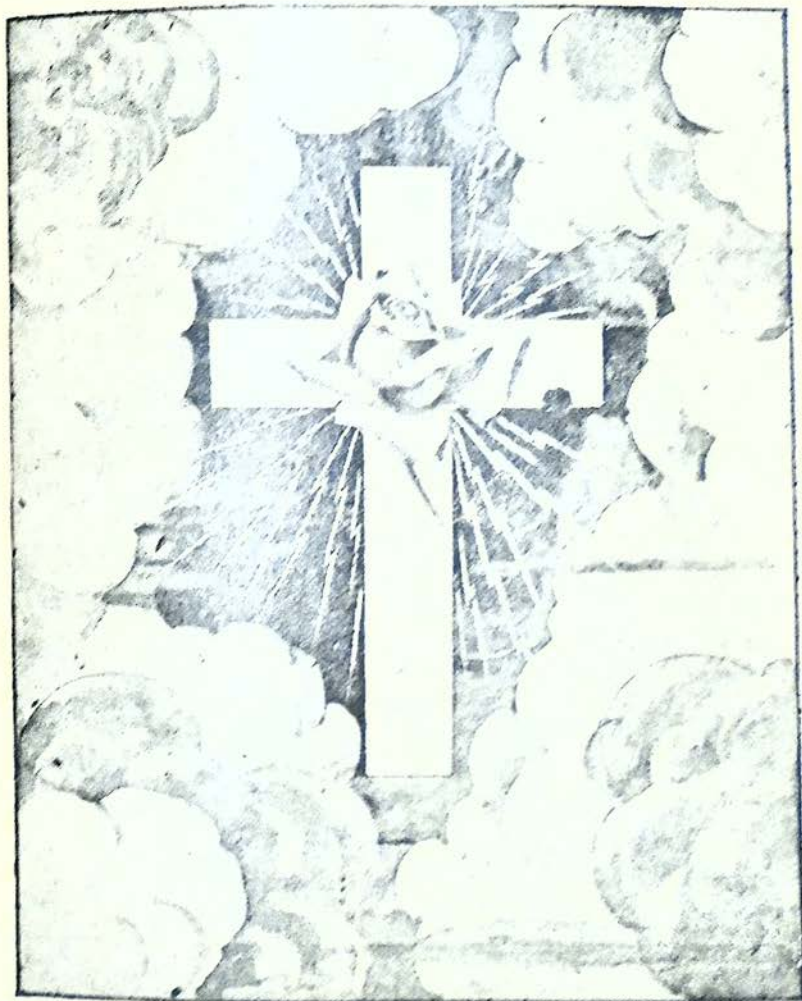


A Rosicrucian Magazine.

VOL. V.

JUNE, 1910.

NO. III.



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The Initiates. A Rosicrucian Magazine

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Editor.

Published Monthly by

The Philosophical Publishing Co.,

ALLENTOWN, PA.

Advertising Rates Furnished Upon Application.

\$1.00 per Year in Advance.

Sample Copies 10 Cents.

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

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ASTROLOGY.

LESSON V.

THE LIFTING OF THE VEIL.

The preceding lesson will fully explain the Diagram No. 1 and it will be more fully explained now. He will see (the student) if the first degree of Aries, the beginning of the Zodiac, be rising in the east, the opposite point of the Zodiac, the first degree of Libra will be setting at the same moment. Then, examining the heavens, we shall find on the north meridian the first degree of Cancer, and on the opposite, on the south meridian, the beginning of Capricorn. Each of these meridians are 90 degrees distant from the east point, or ascendant, and a glance at the figure here given will explain the relative situations of the rest. Suppose the Sun rising in the first degree of Aries, and the Moon rising in the first degree of Capricorn at the same time, it will be observed that the Moon would be on the south meridian, 90 degrees distant from the Sun, and forming a quartile aspect, or *square*, consequently to that body. When the Sun is in the first degree of Aries—a period

familiarly known as the vernal equinox—the days and nights are equal, each being twelve hours long. The Sun rises, then, in this case, in the ascendant, at six in the morning; at twelve he comes to the south meridian, and at six in the evening we behold him sinking in the west. Now, if we suppose the Moon to be fixed on the meridian, we should find the Sun, two hours after rising, within 60 degrees of her, having passed one-third of the distance from the ascendant towards the mid-heaven. This would be a sextile aspect, and the Sun would be then 30 degrees (a semi-sextile) from the horizon, or ascendant. Now, this distance being one-third or one-quarter of the heavens, is, of course, one-twelfth part of the whole, and thus constitutes one house. In two hours more the Sun proceeds upwards another 30 degrees, and arrives at the distance of 60 degrees from the ascendant, and 30 degrees to the mid-heavens. This forms another third of the quarter contained between the ascendant and the meridian, and consequently forms another house. On arriving at the mid-heaven at noon, another 30 degrees—the third house—has been passed, and we thus find three houses between the horizon and the meridian, the beginning of each being in aspect to both of these points. It is owing to these aspects, and the singular and peculiar effects which they produce, that the grand circle of the heavens, extending to 360 degrees, has been thus divided into twelve houses, of 30 degrees each. It evidently matters not whether the Sun, or any planet, be on the equator, and so dividing the heavens into equal portions, to constitute the houses, or be distant from the equator, and so dividing the heavens into *unequal* portions, for one house, in the course of any heavenly body, will always measure exactly one-third part of the arc that body

forms between the meridian and the horizon. It is plain that, in passing from the mid-heaven to the western horizon, similar positions are formed; as, also, in passing from the western horizon to the north meridian, and again from the north meridian to the place of sunrise in the east. Each quadrature of the heavens produces three houses, each hemisphere contains six, and thus are the twelve found. We must now give a rapid glance at these aspects in their signs and significations, as the student should be familiar with them, in order to make further expositions more intelligible. We have said that, by their continual mutations among the twelve signs, the planets make several angles, or aspects. The most remarkable of these are the five following, viz., ☌ conjunction; ☊ trine; ☐ quadrate; ☋ sextile; ☍ opposition.

A conjunction is when two planets are in one and the same degree and minute of a sign, and this is either good or bad, as the planets are either friends or enemies. A trine is when two planets are four signs, or 120 degrees distant, as Mars is 12 degrees of Aries, and Sol is 12 degrees of Leo. Here Sol and Mars are said to be in trine aspect; and this is an aspect of perfect love and friendship. A quadrate aspect, or square, is when two planets are three signs, or 90 degrees distant, as Mars in 10 degrees of Taurus, and Venus in 10 degrees of Leo. This particular aspect is of imperfect enmity, and persons thereby signified may have jars at some time, but of such a nature as may be perfectly reconciled. A sextile aspect is when two planets are two signs, or 60 degrees distant, as Jupiter in 15 degrees of Aries, and Saturn in 15 degrees of Gemini; here Jupiter is in a sextile aspect to Saturn; this is an aspect of friendship. An opposition is when two planets are diametrically oppo-

site, which happens when they are six signs, or 180 degrees (which is one-half the circle) asunder; and this is an aspect of perfect hatred. A paryile aspect is when two planets are in a perfect aspect to the very same degree and minute. Dexter aspects are those which are contrary to the succession of signs—as a planet, for instance, in Aries casts its sextile dexter to Aquarius. Sinister aspect is with the succession of signs, as a planet in Aries, for example, casts its sextile sinister in Gemini.

A few more terms necessary to be understood may be here explained; and first, of the *application of the planets*, which is performed in three different ways:

1. When a light planet, direct and swift in its motion, applies to a planet more ponderous and slow in motion, as Mercury in 8 degrees of Aries, and Jupiter in 12 degrees of Gemini, and both direct, here Mercury applies to a sextile of Jupiter, by direct application.

2. When they are both retrograde, as Mercury in 20 degrees of Aries, and Jupiter in 15 degrees of Gemini, here Mercury, the lighter planet, applies to the sextile aspect of Jupiter, and this is by retrogradation.

3. When one of the planets is direct, and the other retrograde—for example, if Mercury were retrograde in 18 degrees of Aries, and Jupiter direct in 14 degrees of Gemini—in this case Mercury applies to a sextile of Jupiter, by a retrograde motion. Prohibition is when two planets are applying either by body or aspect; and before they come to their *partile* aspect, another planet meets with the aspect of the former, and prohibits it. Separation is when two planets have been lately in conjunction, or aspect, and are separated from it. Translation of light and virtue is when a lighter planet separates from the body or aspect of a

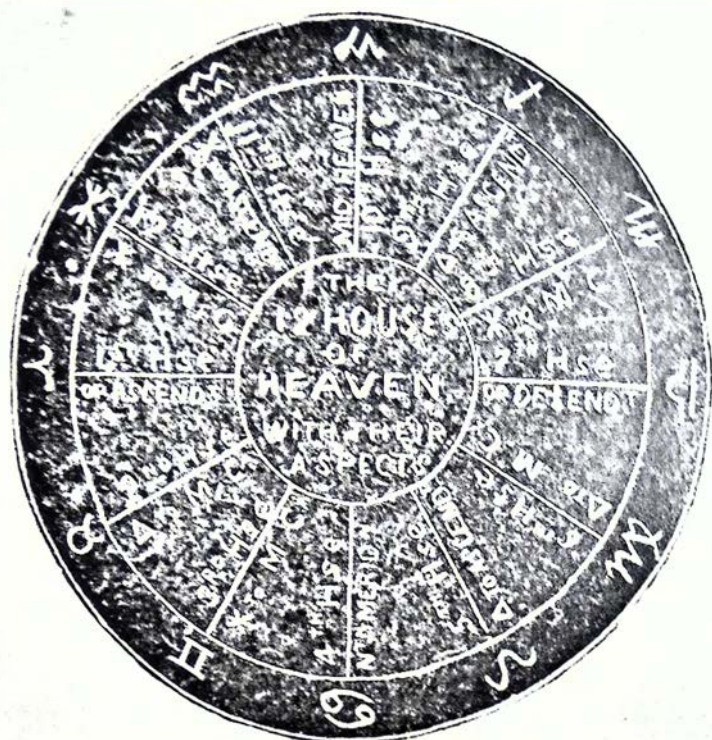
heavier one, and immediately applies to another superior planet, and so translates the light and virtue of the first planet to that which it applies to. Refrenation is when a planet is applied to the body or aspect of another, and, before it comes to it, falls retrograde, and so refrains by its retrograde motion.

COMBUSTION.—A planet is said to be combust of Sol when it is within 8 degrees, 30 seconds of his body, either before or after his conjunction; but a planet is more afflicted when it is applying to the body of Sol than when it is separating from combustion.

Reception is when two planets are in each other's dignities, and it may either be by house, exaltation, triplicity, or term. Retrogradation is when a planet moves backward from 20 degrees to 9 degrees, 8 degrees, 7 degrees, and so out of Taurus into Aries. Frustration is when a swift planet applies to the body or aspect of a superior planet, and, before it comes to it, the superior planet meets with the body or aspect of some other planet.

There are other terms and phrases employed, of which we shall have occasion to speak hereafter; but it is necessary first for the student to thoroughly understand those already given.





LESSON VI.

SUGGESTIONS TO THE STUDENT.

Many persons are aware that they have at certain periods fancied how much they should like to become acquainted with such or such an individual; perhaps after the desired introduction has taken place, and, on a short or long acquaintance, they have discovered that the individual whose manners and disposition they imagined so pleasing to their own fancy, proves, from examination and experience, that the said individual is possessed of very different principles and disposition to what the erroneous fancy painted on the imagination of the desirous person. But the man who is conversant with the rules of phrenology, physiognomy, and astrology—a science which teaches us to know that, if the signifiers at the birth of each (the person and individual who are anxious to become friends or acquaintances) does not harmonize with position and aspect with each other's planet's places, in the natal figure of each, that acquaintance thus formed must prove injurious to either party, if

of long duration. If their planetary significators are in no aspect to each other, we may then conclude that the slightest disagreement breaks off all acquaintance between the parties, and they separate as completely as if they had never known each other; again, when the significators in the one nativity square, or oppose those in the nativity of the other, then they will separate with a severe dispute or quarrel, the nature of which the significators will show; but if the planets in each nativity harmonize with sextile, or trine aspects, or by conjunctions, etc., this will be a strong argument that kindness and mutual friendship will continually exist between such persons. The positions and aspects of the luminaries ought to be most particularly regarded in this inquiry, for if the sun in one nativity is in the same sign and degree of the sun or moon in the other's nativity, each to change places, or behold in trine or sextile that friendship, formed by such persons (if the other testimonies agree), will be permanent, profitable, and of long duration; inasmuch as phrenology and physiognomy guide the generality of persons in forming their opinions of individuals with whom they wish to become acquainted as friends or acquaintances, yet, from too partial a feeling, the student of phrenology or physiognomy may be known to err; but a good knowledge of both, united with the science of astrology, will be found to make a complete principle to act upon in such cases; but without the assistance of astrology, the rules of phrenology and physiognomy will often cause the judgment to be dubious; if the rules of astrology are consulted, it will fix and decide the judgment and knowledge of phrenology and physiognomy. Now, if we are to admit that a selection of individuals for friends and agreeable acquaintances is a desideratum of great im-

portance to every one that delights to enjoy peace and happiness in the circle of their friends and acquaintances, and that such arrangements are necessary for the choice of friends, or of those whose acquaintance may be changed at pleasure, how much more particularly are these considerations to be taken into account by those persons of each sex who are about to unite themselves by the bond of matrimony for life, or until that period arrives when one or the other's dissolution or death takes place. This consideration of agreement, I am sorry to say, is a circumstance too lightly regarded by the majority of persons who unite themselves together in this way, and very often continue to live together or separate, unhappily, for years, which might be prevented, if the parties were to take the trouble of a few hours' study, application, or inquiry. An astrologer, phrenologist, and physiognomist perfectly understands that, when the animal feelings and desires are permitted to act more powerfully than the intellectual or reasoning faculty, considerations such as I have described are never thought of until too late. That knowledge which teaches us to guide our actions with discretion, to discern the difference between a continual sympathy and a continual antipathy, or the difference between occasional or accidental sympathies and accidental antipathies; such knowledge is valuable to all those who love peace and good-will, therefore a knowledge of astrology is decidedly profitable to any one who has sufficient abilities to comprehend its rules and to appreciate its value. A difference of years in the age of persons is not so much the cause of disagreement amongst individuals as the radical temperament and aspect of the planets and stars at the birth of each individual so circumstanced. I

have known individuals whose planetary positions at birth nearly harmonized with each other's by good aspects, and it is impossible to describe the love, harmony, and good will that perpetually existed between them; although these persons often quarreled with some of their friends, yet they never quarreled or used angry words against each other—on the contrary, always endeavored to please each other; therefore, the astrological rules of agreement are not positive assertions, without having many times put them to the test of truth. Several circumstances and proofs may be given and stated from observations of my own and others on this subject, but the limits of this work will not allow of particulars. There are many persons who are well acquainted with the truth and information which can be derived from an impartial astrological inquiry; a smiling face may deceive, and a beautiful head and form may mislead our opinions, but the silent language of the planetary positions at the birth of an individual will never deceive those who are capable of making the inquiry. If persons have not got the ability themselves to make this inquiry, and are anxious to obtain the astrological judgment of agreement, and other questions spoken of, there are some very respectable individuals who profess a knowledge of this science, and may be consulted on this subject for a moderate remuneration; therefore, on that account, many persons are less excusable for not making use of this inquiry, especially when either their future happiness or misery may depend upon the result of their union, or other critical points to which we are all subject. Some persons will say, certainly, it must be allowed that some individuals are very often unfortunate in their choice, and too apt to place their strong affections upon certain individuals of

reason, science, or knowledge. If such ideas are considered impious by some persons, they must also acknowledge that the brute creation are superior to man, which is both inconsistent and absurd. What naturalists call instinct in animals of the brute creation, I take the liberty to term presentiment, as belonging to man, which, when combined with the rules of science and the reasoning powers of probability, precedent, and comparison, that such a cause will produce such an effect, or that certain signification shows that a certain effect will follow. Every man is possessed of a certain foreknowledge and presentiment, yet many persons deny an existence of the possibility to foretell anything. How often we have heard such persons contradict themselves by speaking to their friends about some individual, exclaiming, "I told you that he was a scamp, he looked like a rogue, I supposed he would deceive you;" yet these very persons deny that any one else can know as well as they do, by judging from similar rules; speaking of a speculation, you often hear such persons say, "I told you that business would not answer, no one ever prospered in that house; I knew your endeavors would fail;" this is a sort of instinctive prophecy, which, if we admit to exist in human beings, certainly, when aided by learning or science, the judgment must be considerably improved in predictions. Every man, to a certain extent, is a physiognomist, phrenologist, and prognosticator of future events; it is actually a part and parcel of our reasoning and perceptive faculty exerted to guide and assist us through the pleasures or difficulties of this life. The mariner predicts a storm from the appearance of a scud in the sky; persons fearlessly judge from the color of the clouds at the rising or setting sun, at high water, or at other times, by either the

their acquaintance or seeming friends, which all the philosophers in the world cannot persuade them from, until overwhelmed with disappointment or misery; but this is no argument against what I have advanced, as the astrologer can perceive that inclination in the nativity of the individual, the physiognomist may discover a tendency thereto from the countenance of the same individual, and the phrenologist may find evidence of the same from the combination of testimonies in the organic form of the cranium, or on the external surface of the head over the brain.

The phrenologists class the organs of the head and brain into different compartments, for various significations; the physiognomist does the same with the countenance; likewise, the astrologer classes the heavens and the earth each into twelve divisions or compartments, from thence, and the planetary significators placed therein, etc., he judges of the nature, abilities, etc., of an individual; every impartial man will easily discern the utility of uniting the three sciences thus mentioned. The phrenologist who may deny any truth to exist in the principles of physiognomy or astrology, must appear as inconsistent and ridiculous as the physiognomist who may deny the truth of phrenological or astrological rules; the astrologian must be as inconsistent as either the physiognomist or phrenologist, if he were to disbelieve the existence and utility of each. These, and all other sciences founded upon mathematical principles, by attentive study, will be found to harmonize; one bears testimony to support the existence and confirm the use of the other. Many animals are known to possess an instinct of foreknowledge to a certain extent; and does it appear unreasonable or impious to suppose that men should be guided to foresee the probable event or nature of things, from an exertion of

new or full moon, what kind of weather we shall have; from the shooting of the stars, they predict from whence wind is likely to come, and a variety of other significations too numerous to mention.

Astrology has been practiced and studied by men of learning in all ages. It is a well known fact that many eminent men have derived great pleasure and information from astrological studies; physicians in ancient times were not considered fit to practice, if ignorant of the astrological rules of physic, the antipathy of one plant or herb, and the sympathy of another, the nature of the different plants, roots, herbs, trees, etc., or of consulting the state of the sick astrologically, constitutionally, and physically, discovering the nature of the disease, and administering that kind of medicine which either cured the patient by sympathy, or eradicated the disease by antipathy. By this means many extraordinary cures were effected; there are some students who are truly astonishing in their judgment of diseases, drawn from the astrological figure of decumpiture. Those students who are fond of this kind of study may consult the best edition of Culpeper's Herbal, in three volumes, which contains a good deal of information on the subject. There have been many excellent cures performed from the ancient rules of physical astrology from herbs, trees, seeds, or plants; according to the patient's disease, the nature of the herb and medicine used was either martial, solar, venal, saturnine, lunar, jovial, or mercurial in quality. The sympathy of the planets, of the herbs, etc., with the different parts of the body, astrologically considered, affords much pleasing, curious, and profitable information to an inquiring mind. The young student ought to study human nature, the habits, customs, and inclinations of persons

born in the different foreign countries; a man born in London, and one in Paris, another born in Alexandria, although at the same period of time, but from the difference of the ascending degrees, or from the difference of climates, the nature and disposition of the parents, or education, conduces much to alter or prejudice the natural qualities of each individual. If two persons were born at the same place and moment of time in different spheres of life, the one in high life, the other in poor and humble circumstances, although the accidents or fortunate circumstances shall happen to each person about the same period, this does not argue that, because the poor person's child has been born at the same time as the rich person's child, that each shall be equally rich; most certainly not; but when the person who has been born in high life receives a great deal of wealth, the person in low life shall receive a benefit great for his sphere of life, perhaps not amounting to the one-hundredth part as much as the rich person received; under good directions, each person shall prosper according to their sphere of life, which is a consideration that ought never to be forgotten by the student. The sphere of life in which we move as individuals, and our mental endowments, entirely decide the fortune and kind of proportional benefit we may expect from good directions, and the ill effect of malevolent directions, transits, etc.; for in the different spheres of life there are different classes of troubles and annoyance. If a poor man has got sufficient abilities to make an excellent counsellor, or statesman, but not moving in that class of life to entitle him to rank equal to his abilities, he remains in comparative oblivion, except amongst a few friends, or perhaps shines forth in the assembly of porters and laborers at an alehouse, or other

THE INITIATES.

Discerning not in the grasses there
A serpent wind his slimy way
To where it sung so blithe and gay,
Nor saw it creep around the tree,
With tread as stealthy as could be.
Within his eyes a clinging light
Glittered and glowed as stars at night,
And on his head the crown he wore
Proclaimed his prestige o'er and o'er.
He gathered near with poisonous dart
And thrust the poor bird's tender heart.
He coiled around its slender throat
And hushed the sweet song's every note.
And then within the frightened breast,
His poisonous fangs soon found a nest.
Now why that serpent harmed the bird,
Not one can tell by thought or word.
The bird was happy as could be
Within the branches of the tree,
And willed not any harm or wrong,
But only wished to sing its song.
But I have oftentimes been told
A story sweet and strange and old,
Of how One came from realms above
And brought a message fraught with love.
And sung a song of hope and peace,
The sad world's blessings to increase.
He sang away all fear—all shame,
And for His own He bore the blame,
And when His song was full—complete,
The Serpent thrust Him at his feet.
Sought with his poisonous fangs to crush
The loving heart, its song to hush.
The Serpent understood and knew
That song with time far sweeter grew,
And thus he made it manifest
That only those who loved the best

Could sing that song of long ago
And all its joy and sweetness know.
And then to me it was made plain,
It was the Serpent come again,
Determined through all time and place
To crush the song and thus efface
The tender Love brought down to earth,
To obscure Sin and null its birth.
And everywhere that Serpent went
He sowed false vows and discontent;
And everywhere he heard that song
He strove to thrust the heart with wrong.
And he went gliding by that day
And heard the song bird's cheerful lay.
He knew the heart was pure and clean
As his own heart was vile and mean.
He knew within that Garden there
That Love would enter strong and fair
And dwell for aye 'midst sunny skies,
And link once more with olden ties.
'Twas not a love of passionate bliss,
'Twas not a love some sell amiss,
'Twas not a love to break nor die,
Nor change with April's fickle sky,
But 'twas a love to have,—to hold,
When winter skies grew dark and cold.
'Twas born of faith the Christ has given
To lend to earth a glimpse of heaven.
And thus the serpent planned to thrust
And bring the pure heart down to dust.
The night grew long, and dark, and chill,
The stars went out, the winds grew still,
And all the violets blooming round
Lay prone and lifeless on the ground.
The brooklet hushed its rippling flow
And sighed and murmured faint and low;
The leaves were fading from the trees,

THE INITIATES.

The perfume left the light blown breeze,
And where the traveler used to lay
The thorns sprang up and barred the way.
Within the Garden once so fair,
The thistles grew midst strife and care.
No song swelled out across the meads
And flowers were choked with deadly weeds.
And there, within the Serpent's coil,
The poor bird struggled in its foil.
Tho' oftentimes its cry rang out
Through all the vale and land about,
The Serpent watched with careful eye,
And smothered out the broken cry.
*For in the cry a cadence hung,
Remindful of the song it sung.*
Though throngs sped by in frightened haste,
They saw the Garden bare and waste;
And many times one lingered near
But turned away with sigh and tear.
They saw the bird and knew its song
Would live through winter drear and long;
And though they strove with might and main,
They could not break the Serpent's chain.
Their hands were weak—hearts weaker still,
And *doubt* and *greed* o'ercame their will.
Their songs were not the deep refrain
That lived in olden time's domain,
And when the winter's chilling blast
Beat down the hills they hurried past
Though oft they lingered on the way
To hear its tender dulcet lay.
And once I saw one linger long,
So loath to leave it there in wrong;
And once I thought he won his way
He fled in just an hour of day.
Methinks he saw his sad mistake,
For I have heard he sought to make

THE INITIATES.

19

Some reparation for the blight
He cast upon the bird that night.
He sought to plead away the pain
With love he knew not, and I fain
Believe he meant the bird no wrong,
'Twas naught to note—life is not long.
He knew the Serpent's deadly dart
Already thrust its tender heart,
And though that song he can't forget,
He wanders on *without regret*.
He seeks new fields and blossoms sweet
To crush their fragrance with his feet.
His careless heart his deeds shall know
For we shall reap whate'er we sow.
He'll wander on through many moons,
He'll cross the desert and the dunes,
But through all space and world and time,
He'll ne'er forget that loving rhyme.
And pray for just one hour to hear
The voice that lingers ever near.
Ah, then, the night grew colder still,
A traveler fought thro' darkness ill.
He paused beside the dusty road,
Looked far and near to claim abode.
And we are told sometimes unknown
An Angel seeks to claim his own,
And then the traveler knelt beside
The wasted wall, there to abide
Throughout the night, for he had trod
Full many a league o'er sea and sod.
He viewed the Garden—wasted, bare,
And saw the shuddering victim there.
His heart burst forth with glad acclaim,
He knew his own though wrapped in shame,
And with a hand both strong and bold
He wrenched the Serpent's deathlike hold.
He drew the stinging, poisoned dart

THE INITIATES.

From out the wounded broken heart.
And whispered, "Weary Love, find rest,"
And thus he soothed the aching breast.
He prayed to God to send the Light
And save the bird from doom of night,
And cleanse it from all sin—all shame,
And take away the scorn, the blame.
He watched the while he strove and prayed
Throughout the night, and undismayed,
He fought that Serpent arm to arm,
And thus he saved his bird from harm.
And round that Garden's wasted lands
He closed the gates with iron bands.
He *placed a star* to light the way
And that star grew to endless day.
The violets lifted up their heads
From out the moss-grown, empty beds.
The breeze grew soft and sweet, serene,
The brooklet flows in silver sheen.
The earth awoke one storm-swept night,
And heard a wondrous bird of Light
Pour forth a song so sweet—so old
No story ever hath been told
To rival with the sweet refrain
Of that *awakened old-time strain*.
And thus to prove through time or wrong
No hand hath power to crush that song,
For Love shall live through *worlds* and *space*
And naught can thrust it from its place.

—Edith Keene.

THE IRRECONCILABLE GNOME.

(Continued from last Issue.)

“If this example still leaves you in some doubt, that which I am about to say to you will dissipate it entirely. Let us consider that the fire of the blood effects upon the soul that which fire does upon the eyes, and that their impressions are altogether similar. With too little light we only see objects confusedly; with sufficient light we see very distinctly; and with too much light one is dazzled, and sees not with taste. With too little of fire in the blood we have sight and understanding confused and bounded; with a regulated fire one sees justly, finely, and clearly. With excessive fire one has a sight strange and lost. And why? Because the activity of this fire was too feeble in the first to put in a just movement those subtle parts of which the soul is formed, it cannot give but to the spirits in common. This same activity being assisted in point of proportion and of perfection, to which nothing is lacking, its notions is full of justness, and it necessarily produces good spirits. In fine, this activity being beyond due measure in the last, it agitates and dissipates entirely those little subtle bodies which the superior illuminations always strike falsely, and cannot introduce any reason there; and in this fashion there remains only follies and extravagances. Let us examine, I pray you, these three degrees of fire, follow their action, and you will find there not only the veritable cause of the differences of the spirits and of their changes in character; but further, that all the effects which are born of

individual he becomes, a Unity and therefore in harmony. This holy Unity desired to make man a partaker of his felicity and of his glory, filling him with his spirit, and this Spirit, which is the Seal of his Love, engraved the traits of its resemblance in the depths of his soul, so that death and annihilation had eternally respected him, if he had preserved them. Inasmuch as this Spirit was with man, he was altogether spiritual, and had not formed a thought that would render him unworthy of Immortality and the communication of the Sovereign Being; but he lost all in losing himself, and it is only by the re-union of that Spirit with him that he can recover such glorious advantages.‡ Let us contemplate man re-united to this Holy Spirit; you will find an entirely new man, that has a heart and soul entirely new, that aspires only to the eternal good; who has life and motion entirely by that Spirit. If he speaks, it is that spirit which speaks by his mouth; if he desires, it is this which forms his desires; if he makes some prayer, and throws out some groans, it is this which prays and mourns for him. In short, it is his Soul, his heart, his spirit, and his *all*; and he is not content to retrace in himself the character of his effaced image; he *joins himself again to his original for an eternity.*”§

“Permit me,” said I to him, “to interrupt you at so beautiful a place, I will attend you there. You agree that today the soul is rehabilitated, and though it had become carnal and perishable it has been restored to the Spirit and to Immortality; why then do you take for pretext of your estrangement from men, the defect of immortality, from

with the Divine Unity. This is Initiation.

‡The re-union means the Initiation. All Initiation, all true Mysticism leads to the re-union or Unity. It is the work of the great Council to help its members to accomplish this.

§The Prince Gnome certainly was right in this and to accomplish this means Immortality is a fact.

which the Spirit of the most High has delivered us?" "Because," answered he, "this Divine Spirit encounters so few such persons and that those who are honored with his presence, in recovering the Privilege of Immortalizing themselves, do not obtain that of communicating it to the others."

"Adam," answered I, "had then this advantage whilst he was faithful, and did not violate this Law of communication, which you pretend that he had given to him with his life?"

"Yes," answered he, "he enjoyed it, and some other privileges also, in which God had conserved his Spirit. But their race was attained, and the Spirit of God was withdrawn from all men, we took our part, and we abstain from pairing ourselves with you, because that, from the manner in which you are made today, and when we had commerce with you, according to your proper principles, there was the parallel chance of losing or of gaining, that which came least was our estate, for the nothingness saves us from eternal unhappiness, and we lose at the same time the sentiment of all those losses which you have so much exaggerated. Live then in peace and leave us to die the same; we envy not your happiness; profit by your past disgraces, and follow even to the end of the road which opens to Immortality, without unquietness as to the advantage to those to whom your corruption has closed it for ever."

"I answer you," said I, "upon your tranquility for the future; it is advantageous to have no relation with you in the future. Your errors would become contagious, report them in your profound caverns, whence you have brought them. It amply appears that you are delivered to the spirit of wickedness, and that it expresses itself by your organs; but truth will triumph over these artifices, and will not permit that the mirror in which it regards itself constantly be tarnished by your calumnies. This mirror where his image is formed by his presence and his regards; this soul which is the most noble and the most excellent of His

of all the Ancient Mysteries. No story is so widespread as that of the dying and rising God; no part of the story as told in the New Testament is original with it. The announcement to Mary, the virgin birth, the childhood of Jesus, the slaughter of the innocents, the temptation by the evil power, the going forth to conquer the power of evil in the world, the putting forth of the Great Teacher to death in the most cruel manner conceived of, the resurrection, the ascension, all this is many hundreds of years older than the beginning of the Christian era. This is not to say that "Jesus, the Great Teacher," was a legendary character, there is no doubt that he lived, but after his death he became nucleus around which all the stories of the Christ were gathered by his followers; hence the three Gospels, Matthew, Mark, Luke, which were written years after the departure of the Great Teacher, and were never written to be understood from the physical standpoint; after the consolidation of Catholicism, they were understood from that standpoint and their inner meaning lost.

The Fourth Gospel is unique in its meaning, mentioning nothing of the physical birth as the others, but is entirely mystical, dealing with manifestation of the Logos or Word, manifesting through the Great Teacher and his Divine Love to humanity, and the Love of the Father. We also find a similarity in the Epistles of John, evidently written by the same person, or one of the same school, teaching the Love of God, the love of Christ, and the love of man to man, that we love one another.

Liberal Christianity has apparently eliminated Miracles, and Incantations, the Atonement and Resurrection, and gives us the historical Jesus, the "Great Example of Humanity made perfect," as a stimulus to the cultivation of virtue, and the observance of the moral code. The historical darkness, in which the period alleged to be that of the Gospel narratives is shrouded, has apparently not been satisfactorily penetrated. From other sources we have an-

of age, having been an Initiate until that time, gave his body for the use of a Great Being, who used his body for three years and spoke through his body, thus gave out the teaching at that time. This Great Being is now expected to return again, to again forward man in his evolution. The name given to this Great One is, "The Lord Maitreya." The

We do not need a new Theology so much as we need a true interpretation of the theology which from the beginning, has been the creed of Christendom. It is here that St. Paul's teachings are throughout mystical; it is certain obvious that he had no knowledge of the Bible story as we know it, or of Jesus, the man, as we know it from the Gospel story.

The story as we know it now, as given in the Gospels, did not then exist; had not then crystalized around a Jesus nucleus. If the story of the Garden of Eden in the Book of Genesis is an allegory, which is claimed by many, then also is the story we have in the Gospel narrative. Christianity was not founded by any single personage, but was the synthesis of the factors that controlled the historical development of the times; the result of the gradual moral and intellectual advance and evolution, taking place on somewhat different lines in Greece, Egypt, Judea, and Rome. The result being the gathering of the whole around the personality of Jesus of Nazareth.

Neither Gospels or Epistles, if read carefully and understood from the spiritual standpoint, give us a human Jesus, but a Christ who cannot be described in terms of ordinary humanity. This is most apparent in the Fourth Gospel, where Christ is described in the very first chapter as "The Word" who was in the beginning with God, and was God. This Gospel being the key to understand the meaning of the preceding three Gospels, Matthew, Mark, Luke. (A Hermetic interpretation is given us by Anna Bonus Kingsford in "The Perfect Way," and even this work I find a great number of persons who read the book are unable to understand it the first reading.)

In the second book of the Gospel of John, we read that Nicodemus came to Jesus by night, Jesus answers his questioning by telling him that he must be born again. "Ye must be born of water and the Spirit." Here is the key to the miraculous conception. Water the soul, "Mary," your soul or my soul. The Spirit, the overshadowing power of the Father—the Holy Spirit. Ye are the temples of the Holy Spirit, the offspring of which is the Christ; as Paul said: "Christ in you the hope of Glory."

To this Jesus attained; to this Paul pressed forward that he might attain; for and to this *all* creation presses forward, and the onward march of evolution presses and carries forward all humanity in the Father's good time. At present the world is in a state of religious ferment, waiting to be delivered of that which will be the religion of the new race that is forming. It may not be a perfect presentation of the truth, but it will be something nearer to "what we know as the truth" and a forward step in the evolutionary progress of humanity.

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