

THE ROSICRUCIAN BROTHERHOOD.

THE INITIATES.

A Rosicrucian Magazine.

VOL. V.

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The Initiates. A Rosicrucian Magazine

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THE FIRE MYSTERY.

We freely admit our Oriental character and modes of thought, and challenge the showing of any grand human idea that did not originate in the Eastern lands.

We claim to know the GRAND SECRET, and to be able to teach mankind many things concerning the body, soul, will, prolongation of existence, and concentration of mental energy, never dreamed of by the thinkers of colder latitudes, and the assertion that any of our books contain matter opposite to the pure Christic faith, we utterly and flatly deny. True, these books contain startling and extraordinary statements and beliefs; yet we boldly challenge any human being to point to one doctrine at all subversive of correct human morals, in whole or in part; or any doctrine which has the slightest tendency to draw the soul one inch away from God. On the contrary, hosts have been saved from despair, suicide, and irremediable ruin, by perusing these works. It is urged against us that we "Believe in, and Practice Magic;" we admit the fact: we certainly *do*,—the pure white, bright, effulgent, radiantly glorious *Magic of the human Will*,—through and by which *alone*, human passions are made to correct themselves, and by which alone, otherwise defenceless Woman is fully armed against the coarse brutalisms of thousands of misnamed

"men and husbands" and this is a purely *Christic* power too, an integrant of the early *Christic* faith,—dead here, and buried nearly everywhere else, beneath mountains of gable-dust, deserts of error. It is further charged that we have "certain quite extraordinary esoteric, or secret doctrines." We admit the fact, and the animus is apparent from that other fact, namely, "That these secret doctrines are only divulged to the pure, virtuous, and worthy." Our assailants *failed* in all their schemes to penetrate these mysteries, and the inference is plain, nor can even the disaffected fail to see "the reason why." Now, however, we herewith present some of these "secret doctrines," withholding only such as concern the domestics, celestic, magnetic, and volential interests and life and power of mankind, which we only reveal to Initiates of the Higher Degrees; and be it known that there is nothing in even these secrets to soil the fabrics of the fairest and purest female mind on the whole vast earth, much less that of any man who ever lived.

We publish these things now, for the first time in our *LONG* history, or since the world began,—a brief and partial compend of what we believe and *know*, concerning methods whereby the human being can penetrate the domains of the *Shadow*, and glimpse the ineffable effulgence of the gorgeous *light*, and learn immeasurably more of the Dynamic or Mechanical, the Chemical, Sensory, Emotional, Electric, AEthic, Ethereal, Physical, Magnetic, and Intellectual Universes, or realms and grades of Being, than is possible to man not possessing our data, and, therefore, ignorant of the laws or *via*. We claim to *stand in the door of the dawn*, within the cryptic portals of the luminous worlds, and that the lamp that lights us is Love supreme.

Unlike others, we do not recognize God as the Light, for this can be seen and known, but as the UNFATHOMABLE SHADOW, the unreachable CENTRE, the impenetrable MYSTERY, the unimaginable MAJESTE,—UTTERLY past discovery,—and who, as we approach, ever recedes, al-

luring us thus through illimitable ages and epochs, up the steep mountains of *achievement*,—the whole end of Man's being,—in which opinion we, of course, differ from all philosophies in Christendom.

We hold that no *power* ever comes to man through the intellect. We say that the adage "Knowledge is Power" is false; but that Goodness alone is Power, and that *that* pertains to the *heart* only, hence that Power comes only to the Soul through *Love* (not lust, mind you), but *love*, the underlying, Primal *Firelife*, subtending the basis of *being*,—the formative flowing floor of the worlds,—the true *sensing* of which is the beginning of the road to personal power. Love lieth at the foundation, and is the synonym of life and strength and clingingness. Thus it happens that a *Loving* couple grow youthful in soul, because, in their union, they strike this divine spark, replenish themselves with the essence of life, grow stronger and less brutal, and draw down to them the divine fire from the aerial spaces. (*This now is by accident.*)

Couples not loving, exhaust each other, and wear their souls to shreds, so that after death they enter the ethereal realms in a state of Immotral scanniness, requiring a long lapse to reach celestial plumpitude. We claim methods of averting all this, and *how?*

Holding, as we do, that Deity dwells within the Shadow, *beyond* the everlasting *Flame*,—the amazing glories of *which* minds have confounded with the very God,—we declare all things, especially the human soul, to be a form of Fire: that man is NOT the only intelligence in nature, but that there are, and the aerial spaces abound with, multi-form intelligences, having their conscious origin in Aeth, as man has his in matter; and that there are GRADES of these, towering away in infinite series of hierarchies, human, and ultra-human, to an unimaginable Eterne. We hold that the soul is a polar world of white fire within the human body; that its NEGATIVE only resides within the brain as a general dwelling; that in *dreamless* sleep it goes

to the solar plexus to impart stores of life-fire to the body; in dreams it visits (by sight and rapport) other scenery, and that all dreams have a determinate meaning and purpose.

We hold that the other pole of the soul is situated within the genital system; (Scientific researches have proven this conclusively) that in *true* marriage the *entire Soul* officiates at the celebration; that both positive and negatives of each parent assist at the incarnation of the new souls that genuine marriage calls into the world; that where no mutual love inspires the parents, only one of the two forces of their souls officiate, and the consequence is that the world is full of half-men, half-women, and weaklings: and thus it is seen why illegitimate children are generally the smartest,—it is because *Love was the inspiration*. Apply the principles laid down by us, and it is seen how wherefrom it happens that inferior-BRAINED, but strong-Loving women become mothers of mento-moral millionaires; while brainy mothers give us children born to intellectual penury; inferior-brained, but large, love-natured men usually become fathers to their mental superiors; while we all know that genius generally, nay, notoriously, produces mental weaklings. We are quite aware of the extraordinary *novelty* of our beliefs, but we intend to revolutionize the world with them. Nevertheless and notwithstanding.*

Now, the superior pole of the soul is in direct magnetic and ethereal contact with the Soul of Being; the foundation-fire of the universe; with all that vast domain underlying increase, growth, emotion, beauty, heat, energy; the SOLE and base of being; the subtending Love, or Fire-floor of Existence. Hence through Love man seizes directly on all that is, and is in actual contact and rapport with all and singular every being that FEELS and LOVES within the confines of God's habitable universe. But any amount of brain or learning he may have affiliates him to a very few at

*Taught in our instructions concerning this point.

most, because all God's creatures *love* and *feel*, while comparatively few can *think* and *know*. Love forever against the World. The positive element or part of the soul, in the male, is in, near, and about, the prostatic gland, with three radii extending to the connected viscera, whence it happens that emasculation injures the very soul itself.

In the female, the major force of the soul resides in the uterus, with three radii extending to the right and left ovaria and the connecting viscera, whence it happens that illness or injuries THERE have the most baneful and debilitating effect upon all other departments of her nature. "A fine specimen of a man" is never spoken of any mere bundle of brains and learning, but always of one with fine physical presence and magnetic fullness, indicating love, well cultured. So also of woman. Thus the world unconsciously acknowledges that much of the truth enunciated now by us. Declaring that true manhood is more or less en rapport with one or more of the upper hierarchies of Intelligent Potentialities, earth-born and not earth-born, we believe there are means whereby a person may become associated with, and receive instructions from, them. More than that: we believe in talismans; that it is possible to construct and wear them, and that they emit a peculiar light, discernible across the gulfs of Space by these intelligent powers, just as we discern a diamond across a play-house; that such are signals to the beholders, and that they will, and do, cross the chasms to save, succor, and assist the wearers, just as a good brother here flies to the relief of him who shall give the grand hailing-signs of distress. *This is provable.* This Asiatic mystery of the will, properly cultivated, is the highest aid to *man*, for it is a divine Energos, white, pure, magic; the miracle-working potentiality which cometh only to the free and wholly unshackled human soul: while to woman it is the only salvation from marital vampirism; the shield and buckler of her power, and the groundwork upon which must be builded the real rule of her influence in the world and at home.

We say that the field of its action is over the natural elements of Physical Being (1). Over the *Ætherics* of Space (2). Over succession of duration of events,—Time (3). But that these Powers and Energies are not to be had for the mere asking. They are obtainable only through a triumphant abnegation of mental *littleness*, *small* selfitude, and reasonless *egotisme*; and by victorious performance of the tasks willed by IT; the very basis of the law of psychical evolution,—tasks of mind essential to the rapid growth, beneath the outer, and above the seen, of all who seek to become knowing (1), Magnetic (2), Powerful (3). For a regal, thus-trained WILL, in man or woman is the ONLY road to Vigor (1), Perpetuity of Specific Energy (2), Increment of youth-life in all, at any lapse of terrestrial time (3), Attainment of Specific Energy (4), beyond the lot of ordinary human beings—"Accidents" aside. In a word, we claim that IT is the only means of mastery over the sublimer Secrets and Forces of the Natural, Ethereal, and Celestial universes, and of the first as more concerning embodied man, because it leads directly to the key wherewith can be unlocked the *Seven Gates*,—Money (1), Love (2), Clairvoyance (3), Special Mental Power (4), General Power (5), Magnetic Presence (6), and Ubique, or far sight (7). Of these, the writer of this manifesto chose the second, third, and fourth, with what results, the wide world well knows.

Many are called, but few are chosen, to abide with us in absolute, full fellowship, for three reasons: First, haste, impatience. Second, grabbleism. Because *Silence is Strength*; and the silent lip and steady head alone are worthy. Third, because we do not believe in the, to us, absurd dogma of human equality; it is the demonstrable negation of all human reason and experience; is a hypocritical, cruel, and delusive falsehood; puts people out of their element, and into wrong positions; it never was, will, nor can be, true; for "aristocracy" of some kind always rules, is always a unit in interests, while "democracy" always is RULED, and is eternally

at war with itself, and clashing about its own interests, which interests it perpetually injures and destroys. But it is true that some souls are nobler, better, higher, finer, richer, riper, rounder,—these *seven*,—than some other souls, and are worth immeasurably more, whether weighed or plumbed in God's scales or Man's. For some souls are young, green, acid, acrid, imperfect, and non-poised,—these *seven*,—and such stand for aeons of ages gaping, on the highways, at regal souls rushing across the deeps toward achievement; here, there, now, then, up the streets of the worlds, and down the corridors of heaven,—splendid, “aristocratic” souls, who will circumnavigate eternity while the others are wondering,—“What next?” and “Did you ever?”—new souls, just created, requiring a thousand or two of ages to get their eternal sea-legs on, before being able to steadily walk the decks of the eviternal ship of centuries and power, or compete with those who, living now, yet have passed their ordeals long before this civilization had taken root in the mouldy soil of scores that had preceded it,—men who make and govern circumstances instead of allowing circumstances to govern them,—men of absolute individuality of character, born kings of will, and majestic of purpose.

The reason *why* will be readily seen by recurring to the basic propositions of the divine Sciences, which declare that God, the SOUL of the universe, is *positive heat, celestial fire*; that the aura of Diety (God-od) is LOVE, the prime element of all power, the external fire-sphere, the informing and formative pulse of matter. The Induction is crystalline; for it follows that whoso hath most love,—whether its *expression* be coarse or fine, cultured or rude,—hath, therefore, most of God in him or her; the element of time being competent to the perfecting of all refining influences over the ocean, if not upon the hither side. Conversely put, the statement stands thus: whoso most resembles God therefore hath most of love, goodness, and the elements of power. God is not a *libertine*. Now, these latent energies we claim

that we alone have the true knowledge of; that we understand the laws of love, will, and ethereal force, and the principles and modes of their evolution, and crystallization in the homes, the result aimed at being the elimination of the gross, and their orderly consolidation into personal power. We hold that Love is ever, was, and eternally will be, absolutely pure. Paste is not diamond, though they resemble somewhat, nor is Love ever anything but its own transcendent self; yet normal passion is divine, because through it alone God gives *true men* to the great man-wanting world. There can be no such thing as unholy *love*; nor good badness, nor bad goodness.

True PASSIONE is but one, and a minor mode, of Love's expression; its officers are triplicate, and when people understand that one grand secret, farewell to social, domestic, and all other ills; and it is this grand secret we have, for long years, been teaching, somewhat, not fully, in our books, on both shores of the oceans that girdle the world. We know that brains and intellects differ, but hearts and affection are ever the same; that through these last, man can attain unto Goodness, and woman reign queen and equal, where she now serves as drudge, toy, and legal and illegal, —SOMETHING WORSE; that woman, as such, has most of love crystallized within her; and for *that* reason is entitled to stand the peer of the best man breathing God's free air; *not* by reason of her beauty, accomplishments, wealth, or any other accident, but because she hath the womb;—the perfected laboratory wherein she fashioneth, and alone completes, what it took God, Nature, and Man, singly and combined, to only begin; and that, too, so badly, that the wonder is that swarming hordes of murderers do not throng the world's highways where civilized man now walks. But so infinitely great an artiste is she, that from the worst of seed she has raised many a splendid human tree; redeemed the race from savagery; fostered and cultured art, science, religion, and all that renders earth habitable, and that, too, under all sorts of repressions and bad conditions; assuredly

entitling her now to a chance of trying what SHE can do, under favorable circumstances, who did so well under the bad; and we hold this to be the strongest argument for the *real* "Rights of Woman" ever made since the world began; and we advance it only as *one* of the external reasons we entertain; holding in reserve others as much stronger and more voment than these, as a chain cable is superior to a child's slender whipcord.

We, the Brotherhood, further hold that there are AEthereal (spacial) centers of Love, Power, Force, Energy, Goodness, and for, and of, every kind, grade, species, and order of knowledge known to man, and whereof he knows not anything; and that it is not only POSSIBLE to reach those centers, and obtain those knowledges, but that it is achievable by a vast number who now drone and doze away life, die half ripe, and wake up, when too late, to find out what fools they have been, necessitating what it is not our present purpose to reveal. In the present instance it only remains for the purpose of this Declaration of Principles, to draw a brief comparison between our system and the very best that can possibly, truthfully be said of the very best of all other systems now extant anywhere. They are divided into two parts, one of which proceeds to totally ignore the body, mortifies the flesh, and renders life truly a semi-graveyard operation from birth to baptism, from that to death. The other allows the utmost limit to lust and license to the elect, and roundly berates all others outside. VIDE Mormonism, Perfectionism, and Islamism, and contrast them with their opposites in belief, as the Shakers. But current systems, as a general thing, bend all their energies toward the salvation of Men's souls, and, in spending their time in trying to get souls into heaven, lose sight of the bodies, which, practically may go to the other place, of so little account are *they*. They believe in crucifying the flesh altogether, and generally effect THAT VERY THING for the soul. They wholly loose sight of a fundamental principle of human nature, which is to take delight in do-

ing the very thing it is sternly forbidden to.

The people of a town might not, if let alone, leave its boundaries once in ten years; but you just make a law that they SHALL NOT leave it, and that town will be empty in less than a single day. Human nature is strongly perverse, and this suggests the query that were churches and marriages based upon *consent* and *attraction*, instead of what they *are* based on, there wouldn't be a hell on earth or anywhere else, in less than one hundred brief years,—brief to God, and to immortal man.

Churches and marriages exist as repressions,—our system in expansion. *They* drive people to heaven cross-lots, over steep-down gulfs of hell, we teach them to avoid all such. They drive mankind by everlasting gabble on the horrors of deformity; we draw them by appeals to the good, the true, and the beautiful. *They* concern themselves about mourning; we about joy; they about making the best of a bad bargain, bearing life's crosses, abiding patiently till the end, and all that; while we teach people how to neutralize hells by wholesale,—and the worst of them, too, married ones,—and all through the White Magic of Love, Will, and AETHERIEA. What teachers besides ourselves can give men and women all the information on the following list of practical points? or where are they who even pretend to know how to instruct the people? The fact is, they know nothing of what they call Magnetism, and which we call AETHERICS; of what they call Will, which we call VOLONTAE; of what they call by a thousand names, we by the one right title, LOVE. There are certain aims, qualities, forces, ends, energies, powers, and abilities longed for, vainly, by untold millions of people, men and women, in English-speaking lands, which we know the road to, and are able to so direct the wayfarer in the Paths, that, though he or she be a mere weakling, they cannot err therein. Of course we do not propose herein to state even a quarter part of our doctrines, nor of the powers derivable, for that were to transcend our present intention; besides which, many of

them have already been given to the world through the works already published. Still it is deemed advisable to name a few, omitting such as are of a strictly domestic, social, magnetic, and ultra-recondite character. In the course of human life, millions sigh for the Power of irresistibly affecting an applusion; to draw or bring others to them, for good ends, others when afar off, actually or sympathetically. Frustrating bad plans of others, when such will prove a benefit. The precisely opposite,—to assist others, by exertion of the *Aëthio* force of the Soul. Moral and other changes, effected by will-influence, through health changes. Increasing the dynamic life-force through the three principles. Prolonging specific energy through the single breath-force. *Tirau-clairism*,—ability to think clearly to a point, and *know* it. Relating to money dealings, losses, gains, and to forecast them. The grand secret of *domestic* happiness,—the law of marital discord discovered, and its effectual antidotes, and enormously powerful ones besides,—among which is one *not* discovered by us, but of *incalculable* value to every wedded couple whose health or finances may not warrant too frequent family additions, and thus we strike a blow direct against the monster crime of the age,—murder, red-handed, atrocious murder,—the awful crime of *abortion*. This is “The Golden Secret.”

What a vast throng of husbands and married women notoriously find home a hell for want of *reciprocation*, mutuality, sympathy and domesticity,—longing for death, or anything else, to mitigate or change the current horror. Now, none of these know, as we do, that: (1) power comes to the man through woman, who in turn imparts it to man; that (2) man can wholly modify woman's character, and **KINDLE** the ice to a gentle flame; and (3) that it lies in every unhappy woman's power to make or mar the best man living; that she is very often responsible for her own misery, and has the power to resist the depleting effects of Vampirism, disease thus engendered, and to wholly transform the nature of almost any man, no matter how brutal,

inconsiderate, or careless. In this respect we victoriously plant the white banner over the ramparts of the social world.

We admit, and triumphantly, that we believe in the **ELIXIR OF LIFE**; and that the human stay on earth can be prolonged a *great deal* beyond the storied three-score and ten.

Finally, having been forced to lift the veil, we are content to abide the issue, and leave the event with God, well knowing that victory is ours.

“These are the great old Masters;

These, the men sublime,

Whose **DISTINCT** footsteps echo down

The corridors of time.”



ASTROLOGY.

CHAPTER VII.—THE HARMONY OF ASTROLOGY, PHRENOLOGY, AND PHYSIOGNOMY.

The idea thrown out in our last lesson on this subject is still more forcible when we consider its bearings in a more argumentative light.

Locke in his epistle, speaking of new doctrines, says, "Truth scarce ever carried it by vote any where at its first appearance; new opinions are always suspected and usually opposed, without any other reason, but because they are not already common. But truth, like gold, is not the less so, for being newly brought out of the mine. 'Tis trial and examination must give it price, and not antique fashion; and though it be not yet current by the public stamp, yet it may for all that be as old as nature, and is certainly not the less genuine." This appears applicable to the present subject; how particular (says Lavater) we ought to be, to unveil our own hearts and our own temperaments, before we can judge of others, as we can only know others in proportion to the knowledge we possess of ourselves. There are many things in this life which conduce to afford us happiness, but there is nothing more essential thereto than a knowledge of human nature. Some persons contend that it is impossible to study the various temperaments and dispositions of individuals, and also doubt the possibility of laying down correct rules to guide the judgments of those who feel disposed to make such inquiries; whilst others are of the opposite opinion, and prove that it is possible by study, theory, practice, and experience to guide the inquiring

student (having a sound mind) to obtain such a knowledge of animals and human beings, as will appear truly astonishing to those who are unacquainted with such rules. But indolence, prejudice, and ignorance will continually present obstacles in the way of science, which can only be removed by industry, ability, and perseverance. Persons are often surprised at the ignorance of their friends or acquaintance, who are not acquainted with the nature of the various animals and their natural propensities; it is certain that some animals of the same species differ in a greater or less degree from each other. *If* a knowledge of the brute creation is essential for man to be acquainted with, and their various instincts and propensities, their organic uses and abuses, no person will, for a moment, doubt the propriety of our studying the nature, constitution, disposition, and qualities of mankind, and, particularly, of those persons with whom we hold conversation or have transactions in business, with the nature and disposition of those on whom, perhaps, our future happiness or misery may depend.

The sweet intellectual pleasures that are to be enjoyed in friendly society, and our daily and hourly transactions, awaken us to the importance of such knowledge. All persons are aware of the difference that exists in the dispositions, manners, and habits of their friends or acquaintances; there are times we perceive that particular persons resemble other individuals in appearance and also in habits to a certain extent, and we often judge of persons by the contour of the head, the form of body, or figure, the gait, and a variety of peculiarities that are often remarkable; if this is a fact well known to the unlearned, how often must the man of penetration and learning be assured of its existence? Phrenologists consider man by himself, and also compare him with other animals. When the lower animals manifest the same feelings and propensities as those displayed by man, the faculties which produce them are said to be common to both; ancient philosophers have compared the nature of animals to that of man, and the nature of men

to certain animals and birds. Phrenologists (Drs. Gall and Spurzheim) have discovered that the general organic arrangement of the brain in animals of the brute creation, and birds, are found to show the various propensities natural to them, and correspond to a certain extent with the cerebral development in mankind. If there was no other defence in vindication of the science of phrenology than that of men possessing the learning and abilities of Drs. Gall and Spurzheim, who would not risk their reputation for the gratification of an evil propensity by leading mankind into error, can any reasonable man suppose that Dr. Combe would have wasted his time and abilities in writing a splendid and compendious treatise on the discoveries of Drs. Gall and Spurzheim, and his own, on the subject of phrenology? Does it appear reasonable that eminent physicians and gentlemen, whose abilities we cannot doubt, would also expend their time and abilities, as their learned predecessors did, to study a science unworthy of their attention? The rules of the science are open to every man who has abilities to satisfy himself as to its utility and truth, by consulting the works of Drs. Gall and Spurzheim, and the latest edition of Dr. Combe's treatise on phrenology; and after he becomes acquainted with the theory of the science, he need only to put it in practice to be perfectly convinced in favor of its doctrine. It has always been the desire of both ancient and modern philosophers to promote the happiness of mankind on a solid foundation, and nothing will tend more decidedly to achieve this object than a certain knowledge of the ancient sciences of astrology, astronomy, phrenology, and physiognomy united in the same individual; and they, as they are the off-spring of the same parent, bear testimony to the resemblance of each other in different bodies, in order to promote the same end, viz., a knowledge of divine and human nature.

Astrology, as our readers already know, is a science founded on astronomy and the motions, aspects, and positions of the heavenly bodies, together with the ancient sig-

nification of the constellations, and eminent fixed stars, according to their situations in or on the elliptic; as observed during centuries of experiments, at the birth of an individual; at the time of asking a question for the result of any particular event; for the state of the sick; or to discover the strength of a kingdom or nation, from a chart of the heavens erected for the *exact moment* that the sun enters the equinoctial or tropical signs. The first is termed natal astrology, the second horary astrology, the third physical astrology, and the last state astrology.

Natal astrology teaches us by certain mathematical rules to judge of the form and temperament of the individual; the blemishes, hurts, and mental and bodily diseases; the quality of the intellectual faculties and animal propensities; the probability of riches or poverty; the eminence and dignity to which the native may be elevated; the probability of friends and enemies, their nature and description; of marriage; off-spring; strength of constitution; natural disposition; and many of the most remarkable periods of life, either advantageous or disadvantageous, etc., and in various instances the length of life has been mostly correctly calculated by those who are proficient therein.

Phrenology is a science founded on the formation and functions of the brain. In certain compartments on the surface of the brain, the organs of the different faculties, sentiments, and propensities are developed, which the external surface of the head discovers; and in proportion to the number and strength of the different organs, so does the phrenologist give his opinion, on the intellectual faculties, moral sentiments, and animal propensities. It is extremely useful to ascertain the exact abilities, inclinations, and dispositions of individuals; the propriety of appointing men to certain situations and studies, in which they are most likely to distinguish themselves to their own advancement, and for the general good. It harmonizes with astrology, in that portion which treats of the intellectual, moral, and animal qualities, and the probability of arriving at eminence

in the world, acquisitiveness or riches, and in several other points which experience and practice alone can decide.

Physiognomy is a science which teaches us to form ideas of the dispositions and natural propensities of mankind, on beholding the countenance, and judging from the lines, curves, profiles and proportion of the various features of the face, the form of each feature taken separately and collectively, to which they often add the profile of the whole head and body. Physiognomists also assist their judgment in a variety of ways, by observing the manners of individuals on various occasions, their gait, and from the general personal appearance. It is said that "the countenance is the index of the mind, which can be read by observation, study and experience;" every person is a physiognomist to a certain extent.



ROLTAVIA.

Roltavia was born in the late December,
Though not where the earth was flaked with snow,
But far o'er seas, in a sun-kissed climate,
Where palmettos wave and the woodbine grow.

It was here where he spent his happy childhood,
And here where he learned his first lessons of life,
And here where he dreamed by the wild waves' tossing
Of the tender and dim—yet far sea-wife.

Out there on the sun-baked beach he wandered
Mong the tangled weeds where jelly-fish hide,
There he *dreamed of the west*,—the wild waves washing,
Bore his soul far away on the buoyant tide.

And the pearl-decked shells in low, weird whispers
Would purl in his ears when he held them long,
Of the great wide world, he was always wishing
In his dreams with the love of the strange sea song.

Enthralled by the call of the far sea waters,
Charmed by the music of the shells in the air,
He sighed and pined for the long lost vision,
His fair dream love with the midnight hair.

He builded a boat of strong net woven,
And this he bedecked with roses and palm,
Far out o'er seas,—his white sails waving,
With sweet scented perfume of myrrh and balm.

And wooed by a cry of tremulous waiting,
From the rock-hewn banks of a far-off shore,
Caught by the call of the long lost ages,
He embarked on the waves to return no more.

He turned his lyre to the soft winds' soughing,
He sang in low tones enchanting and rare,
And enthralled with his singing the fair sea maidens,
But he sighed for the *one* with the midnight hair.

He could feel on his brow her red lips pressing,
See the white hands reaching out o'er the sea,
And her soft voice calling—ever calling,
"Roltavia come, I am waiting for thee."

"Roltavia is coming, oh, far-sea Idol,
From the land where palms and the woodbine grow,
I'm coming to claim my long lost vision,
That I worshiped in dreams so long ago."

He turned his boat to the far-shore vision,
O'er the bounding tide swept his flower-decked bark
With a song of joy—his white sail waving,
And left in his wake a shining mark.

"It will always serve as a bright reminder,
That the Love gods lead to the one heart's call,
And a rose I'll drop on the shining waters,
As a lyric token of my vision's call."

On he steered his bark to the fair dream vision,
The sea was troubled—with angry roar
Sought to thrust him far o'er the dark waves' tossing
But he steadily rode to the distant shore.

Strong was his hand, strong was his vessel.
Strong was the light that followed in his wake,
Strong was his heart—noble his manhood,
His steadfast purpose no thought could shake.

On the distant shore stood his lost dream vision,
Clad in garments of sombre hue,
Singing a song to the wild waves' tossing,
The song of a heart both tender and true.

He list to her song. 'twas a strange, sad lyric,
And the lyre she strung was of quaint design,
Her eyes were turned to a distant vision,
An old time pain—and a love divine.

He saw her thus as he saw in his dreaming,
She knew him not, for her eyes were dim,
And though she sung to an old tune Idol,
Love wafted the voice and the song to him.

He sprang to her side with arms extended,
Tore the web from eyes of a mystic light,
With a cry of joy and a new awakening
Her song was borne to her waiting knight.

"Roltavia has come, oh, dark-haired Idol,
From a land where palms and the woodbine grow,
I've come to claim thee, my far-sea vision,
That I worshiped in dreams so long ago."

"I heard thee call, oh, star-eyed vision,
Long hast thou reigned queen of my heart,
Long have I loved, long have I waited,
Ages and worlds and seas apart.

"I'll tear from thine eyes, the web of darkness,
I'll deck thee in garments all woven with love,
I'll guard thee and keep thee, oh soul of Enid,
Born with the faith, thou wounded dove."

"Don't sing to the god that slumbers, darling,
Don't twirl with the harp of poisoned string,
Lift thine eyes to the Star of the Great Sea City,
Where the sun glows warm with the breath of Spring."

"The bands that bind thee are mere threads, darling,
Thine eyes are dimmed by a gossamer glow,
Come, let us away to the rose-decked vessel,
Away from the fickle tide's ebb and flow."

But lo, like the flash of the lightning's fury,
A storm swept the flower-decked boat from sight,
And only the gleam of the phosphorus pathway,
Showed in the gloomy and storm-tossed night.

Roltavia sank in the dark wave's washing,
His dark-haired Idol was torn from his arms,
And was cast afar on the rock-hewn abyss,
Alone, unguarded, unprotected from harm.

Oh, what are the songs the sad waves are singing?

Oh, where is the lover so brave and so fair?

'Neath the dark sea waves in the storm-tide's washing,
Far away from his Idol with the midnight hair.

Oh, say, can he hear in the wild waves' clamor?

Can he see in the night the storm-wrecked shore:
And the song that he chanted in the lurid gleaming,
And a strange voice crying, "Ah, never more?"

Oh, say, does he hear his far-sea Idol,

Who waited with song all the long sad night?
Does he see in his dreams the great dark chasm
That stretches beneath her imprisoned height?

Does he hear in the night her low sad weeping;

See the white hands reaching out o'er the sea,
And feel once again the soft lips trembling,
"Roltavia come, I am waiting for thee?"

The strength of a life-time's love came fleetly,

And lifted him up from the cold damp grave,
And spurred him on to the trusting Idol,
Who waited afar o'er the boundless wave.

He strove through the dark, unmindful of danger,

Fought the waves that buffeted strong and wild,
O'er clinging sands, though slipping and sinking,
And climbed o'er cliffs where the great rocks piled.

"Roltavia has come once again, oh Idol,

To claim thee, my own, from the storm that was,
Oh, why should they shatter my poor lost vision,
Why should they murder without a cause?"

"My flower boat I see in your harbor waiting,

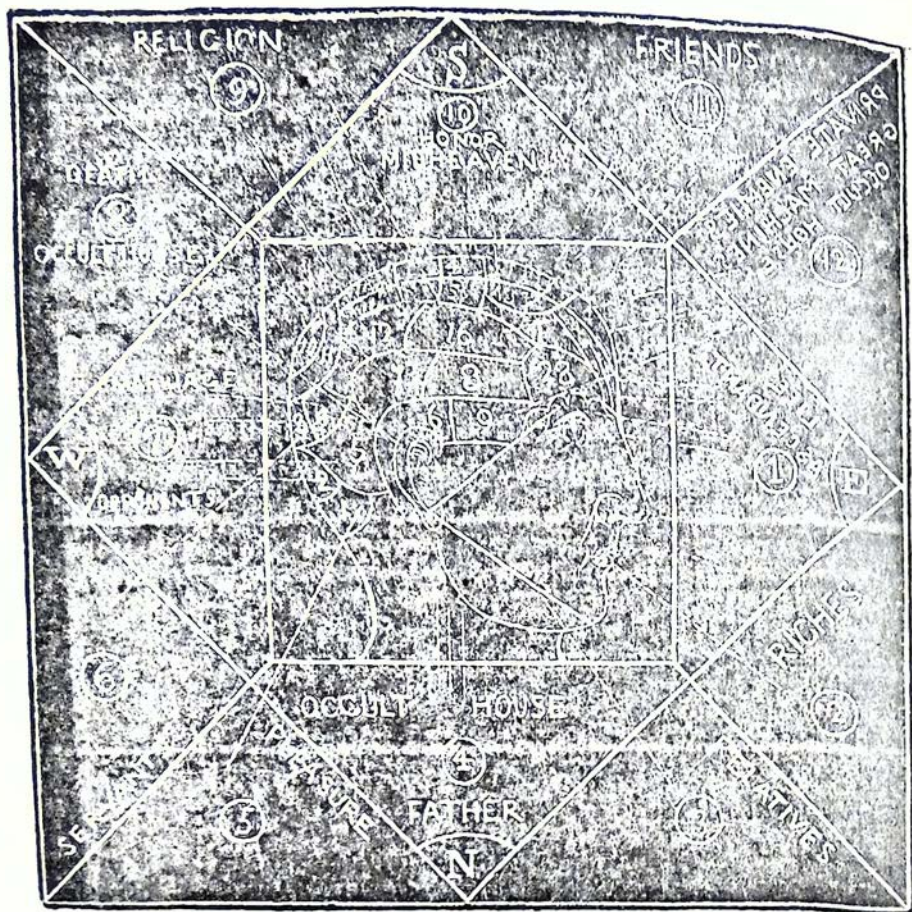
To bear us away to a beautiful land,
All lit with the rose of the sun's awakening,
And sea gulls flit o'er the golden strand."

"Oh, love of the ages, oh, long lost vision,

Sweet Enid, the hope of a life-time gleams,
Awake to the kiss and caress of Roltavia—
Roltavia, the god of thy dreams."

—Edith Keene.

THE INITIATES.



ASTROLOGY.

CHAPTER VIII.—THE ADVANTAGES OF ASTROLOGY AND PHYSIOGNOMY.

There have been many objections raised against these sciences generally by persons who are totally ignorant of the rules, theory, and practice of the science they universally condemn; persons who have any idea of the manner in which we are generally educated, will not feel surprised that early prejudice is usually a substitute for mathematical investigation, particularly if the subject should be a little beyond the common run of things, it is denounced immediately as visionary or impious. Paley says, in his "Moral Philosophy," that "to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog or a wild beast into the streets.

The health and virtue of a child's future life is a consideration superior to all others." If Paley is right, the parents or teachers of young persons ought to be well read in the ancient science of astrology, and the useful and important science of phrenology; by this means the parents or teachers will be enabled to perceive in what business or science the abilities of the child will be found most useful. The astrologian is aware that if the planet Mercury is afflicted, impeded, and combust, at the birth of an individual, that the intellectual faculties of that individual will be unfit for study, but may be fit for business, where great abilities are not requisite; the phrenologist will perceive the deficiency of those organs necessary for study, and the physiognomist will discover a vacancy in countenance in proportion to the inability; a proficient in each science would thus be capable of giving the same judgment, and thus these sciences act in union or harmony with each other. It must appear as cruelty to the individual, and prove injurious to the general welfare, by endeavoring to educate men for situations or professions which, from their natural organization, they are incapable to fill. An astrologian would consider it vanity to expect a man could rise to great honor in the world whose nativity is unfortunate and obscure; it is equally vain to expect benevolence to exist in a man because he has wealth, when the organ of benevolence is deficient. The ancients displayed great judgment in the appointment of their public officers. The mischief that results to society at large by a neglect of those sciences, in this respect, is extensive; indeed, we ought not to be surprised at the many examples, both in ancient and modern times, of the world rejecting, with the most intolerable tyranny and ridicule, that which is intended for their advantage. It is the priests of the Established Churches, by various acts contrary to their profession, who have brought religion into disrepute.

Persons who are appointed to public stations should certainly undergo a scientific examination, as in ancient times, when the honor of the country and public fidelity were considered superior to private motives. Can we expect a man, whose animal propensities predominate, or the man who has the organ of Conscientiousness small, Acquisitiveness large, and Benevolence deficient, to be a fit and proper person to fill an office in the Church, or even any office of trust? We ought not to expect impossibilities, when we hear of a man placed in such a situation unsuitable to his natural propen-

sities or disposition to fill, and should rather pity than censure him, especially when we consider what he must have endured under this organization being contrary to the quality of the office he has to sustain; the person that appoints the individual in this case ought to be made the responsible person, for if the said individual had been placed in a situation which the sciences of astrology, phrenology, and physiognomy would dictate, there is every probability that he would fill that situation with credit to himself, and advantage to his employers. Tiberius Caesar was well skilled in astronomy and astrology (he was taught by Tharasyllus, during his recess or exile at Rhodes); he was correct in his predictions of future events; on inspection of Gabin's nativity (when he was a youth), Tiberius foretold that he should one day be an emperor. He had always by him the genitures of all his nobility, and according as he found his own, or the kingdom's horoscope to be affected, or aspected, or beheld by theirs, so he let them remain or cut them off accordingly. Hippocrates and Galen wrote on the judgment of diseases and cures, by the rules of astrology; Josephus relates of Berosus, the Chaldean that he left it recorded that, among the Chaldeans, he observed astronomical ephemerides for four hundred and eighty years, inscribed on baked bricks and tiles; he also signalized himself by his astrological predictions. The Athenians rewarded him for his learning with a statue in the gymnasium at Athens. Epigenes Byzantinus, being an author of credit, has recorded that, amongst the Babylonians, there were found ephemerides containing observations of the stars for the space of seven hundred and eighty years, inscribed on tablets of brick and tiles; the same author wrote with correctness on comets. The Roman Emperor Adrianus was well skilled in astronomy, and particularly in judicial astrology; he used to erect an astrological chart of the heavens in the calends of January, for the purpose of knowing what should happen to him during the whole year. Thales, one of the seven wise men of Greece, flourished nearly 600 years before the Christian era, and, like other philosophers, he traveled in quest of wisdom; by the priests of Memphis he was taught geometry, astronomy, astrology, and philosophy; he nearly measured the vast height and extent of a pyramid by its shadow; he was the first that calculated an eclipse of the Sun with accuracy; he discovered the solstices and equinoxes; he divided the heavens into five zones, and

recommended by the Egyptian philosophy, the division of the year into 365 days, which is a proof of the ancient learning in astronomy and astrology. Pythagoras flourished more than 500 years before the Christian era; he made the occult sciences his private study. In Egypt and Chaldea he gained the confidence of the priests, and learned from them the symbolic characters and mystic learning of the ancients. His skill in music, medicine, mathematics, and natural philosophy, gained him friends and admirers. He considered proportionate numbers the principles of everything, and perceived in the universe regularity, correspondence, beauty, proportion, and harmony, intentionally produced by the Creator; it is worthy of remark that the most accurate calculations and observations of modern astronomers proves that his system of the universe was perfectly correct—viz., the Sun as the center, and all the planets moving in elliptical orbits round it; but this idea was considered as chimerical and improbable by persons in those days; yet there are many persons who attempt to deny that the ancients were acquainted with the periods and motions of the heavenly bodies; however, it is quite certain the present system was known two thousand three hundred years ago. Zoroaster, King of Bactria, was a great philosopher and astronomer; he lived 2460 years before the Christian era. Another of that name, and the restorer of the religion of the Magii, is fixed at 590 years before the Christian era; both were astrologers. Thales, Pythagoras, Socrates, and all the philosophers, derived their information and knowledge by their own abilities and perseverance, and from the instructions of the priests who presided in the temples of learning in ancient days. It appears that no persons were admitted to study in those temples or colleges, except those who proved themselves worthy, and possessed capacity to appreciate and understand the mysteries of the ancients. We are quite at a loss in forming an idea of the extent of their learning, so many valuable libraries being destroyed by various accidents and destructive conquerors; the ancients would rather make any sacrifice than permit their learning to fall into the hands of the vulgar; therefore we cannot say whether they understood phrenology or not, neither can we assert that they were ignorant thereof; the ancients being such close observers of nature, we ought rather to suppose that they were well acquainted with both phrenology and physiognomy, and many other sciences of which we

have no idea.

Pythagoras taught that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasures, and, in order to suit the mind for such qualities, and to render virtue possible in practice as well as in theory, recommended that the tender years of his disciples should be employed in continual labor, in study, in exercise, and in repose; for, unless young persons are continually employed in body and mind, indolence, with all its baneful influence, will destroy the perfection of both body and mind. Studies in either moral and intellectual pursuits, if continued for too long a period, will produce a diseased body and disordered mind; scarcely any individual is organized in the same manner exactly as another, which in some manner accounts for the difference of dispositions; in some men the intellectual faculties, in others the moral sentiments, and in most men the animal propensities, are strongly developed; some are strong and healthy, and others are weak and sickly in their constitutions; it is useful and necessary for the student to ascertain the extent of his abilities. It appears, from the study of phrenology, that exercise of both body and mind is absolutely necessary to preserve the health of both: if we neglect to cultivate bodily activity and strength, we become unfit for the necessary occupations of life; if we neglect our intellectual and moral faculties, we shall become unfit for society and burdensome to ourselves. "The brain (says Combe) is the fountain of nervous energy to the whole body; many persons are habitual invalids, without actually laboring under any ordinary or recognized disease, solely from defective or irregular exercise of the nervous system. The best mode of increasing the strength and energy of any organ and function is to exercise them regularly and judiciously, according to the laws of their constitution; punishment is the inevitable consequence of disobeying the organic laws of our constitution, therefore the more intimately a man becomes acquainted with his own organization, the nearer will he be able to judge of others, and the happier and more contented he is likely to be himself." Thus the nature of mankind was cultivated by the ancients to far greater perfection than many are likely to credit at present; they not only cultivated the mind, but also paid particular attention to the health and strength of the body. In proportion as the animal health, strength, and spirits decline, so does the

Functions of the mind become enfeebled and unfit for the exercise of those abilities which an individual is known to possess in a sound state of health. "What obstructions are to be found (says Lavater), in the way of improvement, from the nature of our climates, in the forms of our government and education, in the polish and insincerity of our manners, the unsubstantial ailments, the closeness and heat of our apartments, the general use of pernicious liquors, all concur, alas! to extinguish the poor remains of vigor transmitted to us from our fathers." Locke, in his thoughts on education, says, "A sound mind in a sound body is a short but full description of a happy state in this world; he that wants either of these will be little the better of anything else."

A smatterer in physiognomy, whose mind is feeble and his heart corrupted, is, in the opinion of Lavater, the most contemptible of beings; it is certain that the student who is anxious to learn physiognomy must, in the first place, cast off all prejudice, his eye must not be evil, his health and mind must not be impaired, he must know the effects of a sympathetic feeling, and the language of the eyes and countenance; conversant with the different temperaments of various classes of individuals, he must associate in all conditions of society; he ought not to limit his acquaintance to one circle, he should associate with artists and those having a knowledge of man; perfection in physiognomy is not to be attained without long experience and experiments, combined with the assistance of phrenology and astrology. There have been many arguments urged against the physiognomist, said that Socrates was naturally of a licentious disposition, and that his heart was the most depraved, immodest, and corrupt, that ever was in the human breast,—this opinion nearly cost the physiognomist his life; but Socrates declared that his assertions were true, and that he had corrected and curbed all his vicious propensities by means of reason. The opinion of Zopyrus does not condemn the science of physiognomy, but shows that he was too hasty in giving his judgment, and that if Zopyrus were as well acquainted with phrenology or with astrology as he was with physiognomy, that he would not have erred in his opinion of that great philosopher; it is also an argument in favor of the utility of combining the knowledge of each; there are some phrenologists that cultivate a knowledge of physiognomy, and find a very satisfactory result. The

countenance generally shows the emotions of the mind; it is not easy, says a physiognomist, to screen dissimulation from the observer; we know the individual cannot change his bony outline, or the color of his hair and eyebrows. As a man can only do what he is capable of, because capacity is limited to a point at which it ceases, the physiognomist must know that the source of a great deal of disappointment proceeds from our expecting more than persons are able to grant, or capable to fulfill. Can honesty be expected from a knave, or roguish actions to belong to an honest man? It is certain that some men lose by being seen too near, and the same men gain by a more intimate knowledge of them; there is no man so bad but that he may possess some good qualities; an imperfect knowledge of man is the foundation of intolerance. Men of bad habits themselves, or those who have been often deceived by persons, are usually apt to think evil of others; on the other hand, good men consider mankind generally better than they really are. As a general rule, this is most valuable, "judge of the tree by the fruit;" pear trees do not produce apples, neither does the apple tree produce plums; everything in nature produces and acts according to its quality, kind, and disposition. Run over the whole kingdom of nature with a rapid eye (says Voltaire), or confine yourself to a comparison of a few of her productions, no matter which, and you will find in all a confirmation of this truth, that there is a constant harmony between internal powers and external signs.

Many persons have expressed surprise that the early years of Socrates should have been spent in drunkenness and disorderly propensities until he arrived at twenty-four years of age. It is very easily accounted for in astrology; the degrees of the sign on his ascendant being run up to another sign, the planets in his nativity changing their signs from the earthly and watery trigons to the aerial and fiery, fixed and cardinal, which is frequently conspicuous in nativities, where the significators and aspects are powerful; changing the course of life from strong evil propensities to powerful and good qualities, seeing that the concurrence of good primary and secondary directions, in his nativity, effected a different organization in the phrenological point of view, by a powerful development of the intellectual and moral faculties. Phrenologists have found the organs that at one period are obscure, in time become strongly developed; this proves the truth of the quotation, "There is

a wide," etc. Phrenologists have often observed a great alteration in several organs between twenty-three and thirty years of age. This is an age at which the phrenologist will be most certain in his opinion on this subject; and of course, when a change takes place in the development of the faculties and propensities, we are to expect an alteration in the disposition; the countenances of men undergo great changes and alterations, and, in fact, we all change with our years; the ideas of the child are different from the young man, and the young man differs from the middle-aged and from the old man. The same individual undergoes as many changes as the planets that rule those ages are different in quality, as the ☉ rules 1st age, ♀ rules 2nd, ♀ 3rd, ☉ 4th, ♂ 5th, ♄ 6th, ♃ 7th. In harmony with the changes of man, the planets are continually changing their places in the ecliptic, all moving on in the same order, continually changing every circumstance and day different from every other. Physiognomy is one of the studies which an astrologer is obliged to be acquainted with, in order to distinguish the sort of person signified by the various planets; not only are different classes of persons signified by the same planet, caused by the aspects the planet receives, but also from the nature of the different signs of the zodiac in which the planet is situated; therefore, phrenology is found to harmonize with astrology. Astrological and zodiacal physiognomy has long been observed, and often used to assist in the rectification of a nativity, when the time of birth is not exactly known. So precisely is the difference perceptible, that an astrologer of experience can discover nearly the degree or part of the sign which ascended at the birth of the individual, as judged from the peculiarity of the countenance and personal appearance of the individual. Mr. Varley, the erudite author of the "Zodiacal Physiognomy," in one part of that valuable work says, "Those persons who are born under the signs of the watery and earthy trigons often bear some resemblance to foreigners: whilst those born under the signs of the fiery triplicity (which gives fair persons) are particularly characteristics of the English nation, which is under the sign Aries." Not only do particular individuals partake of the physiognomy of the signs and planets that ascend or preside at birth, but nations are ruled and signified by the different signs of the zodiac, as England is signified by the sign Aries, Ireland by Taurus, and cities are also signified by the signs; Rome under the regal sign Leo,

and London by Gemini, particularly from the 10th to the 24th degree. Now, if evil planets afflict these signs, the kingdoms, or cities, and nations are known to suffer, which is particularly observed in what is called state astrology. Mr. Varley has given several plates and figures in his work to describe the peculiarities that belong to each trigon. Aries, Leo, and Sagittarius, the fiery trigon; Taurus, Virgo, and Capricorn, the earthly; Gemini, Libra, and Aquarius, the aerial trigon; Cancer, Scorpio, and Pisces, the watery trigon. "By far the less numerous portion of society is born under the fiery and aerial signs; the world, in its dispositions and habits, are governed chiefly by the earthly and melancholic saturnine, and the watery phlegmatic signs; while the superior princes and nobles of the world, and the sublime and poetical writers, painters, and composers, emanate from the fiery and regal trigon; and under the humane and courteous aerial signs, Gemini, Libra, and Aquarius, are mostly produced the professors and instructors of music, the fine arts, and the ceremonies and embellishments of life and civilization." We have thus shown that there is an inseparable harmony between the science of phrenology and physiognomy; a thousand cases may be cited, such as that of Socrates and Zopyrus, which proves that, to give a judgment in one or the other, both must be consulted, which is a rule observed by a few phrenologists that are very correct in their opinions on the dispositions of individuals—an harmony no less striking between the astrological judgment of the form and dispositions of the planetary significations, of the celestial signs of the zodiac, of phrenology, and of physiognomy; in fact, physiognomy and phrenology cannot be separated. The diagram, showing the connecting link between the three, will form the subject and embellishment of our next lesson.



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