

The Initiates. A Rosicrucian Magazine

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A FIRST LECTURE TRIP.

I have given more than twelve years of my time to the grand work in which I am interested, and in that time I have not been able to take a single vacation. There has always been a great deal of work to do and most of this required my personal attention.

On the 12th of June I received an invitation to attend the Convention of the Society for Scientific Revelation founded by Dr. C. H. Carson, and to be held at the Temple of Health, at Kansas City, Mo., June 20 to 24, and be one of the speakers.

For some reason or other I at once decided to attend the convention, and left Allentown on the 18th inst. I had an appointment to meet a student at the station at Columbus. Ohio, the following evening, but on account of a wreck on the railroad could not keep it.

I reached Cincinnati on the evening of the 19th, just five hours late. This forced me to stay in Cincinnati until the morning of the 20th when I left for St. Louis, Mo., via Indianapolis.

At the station and while waiting for the train to Kansas City, I had the great pleasure of meeting one of my good cld friends—Dr. Wm. A. Smith, as well as his good wife. We had a pleasant conversation and arranged for a private talk in St. Louis the following Sunday.

I left St. Louis in the evening of the 20th and reached Kansas City on the morning of the 21st.

After arranging at the Hotel Savoy for my stay, I left the hotel for the Convention Halls, where I had the pleasure of meeting Dr. Carson and a number of other well-known New Thoughters, among them Mrs. Louise Sheldon, of New York City, and Prof. Frank D. Hines, of Denver, Col.

Mrs. Sheldon is not only an accomplished musician, but is also a splendid speaker. I shall hope to hear her many more times and hope that all Mystics may have this pleasure.

Prof. Hines is one of the best speakers on the subject of Astrology that it has been my pleasure to hear. He understands the science.

Dr. Carson has accomplished great work in Kansas City as the many patients testify, and it is his great desire to be able to build a Temple of Light, which shall be for all time and all people.

Soon after arriving at Kansas City a letter was handed to me which contained an invitation to visit my good friend N. P. Nielsen and his good wife. Knowing them personally, I arranged to visit them on the evening of the 22nd, after delivering a lecture at the hall of the convention on "The Mysteries of Osiris—Sun Worship."

Bro. Neilsen and his wife received me in true, wholehearted western style and entertained me like a prince, not only that, but he returned with me to Kansas City and remained with me until I left on the evening of the 24th.

I also had the pleasure of delivering a lecture on "Love," which was well received, showing that the people are ready for the real truth.

Dr. Carson, I must here mention, entertained me royally, and not only dined the speakers but also showed us the best part of that more than beautiful city.

Leaving Kansas City on the evening of the 24th, 'I ar-' rived at Carthage, Mo., on the morning of the 25th. 'I was there entertained by Dr. Marcy and his good wife.' Dr. Marcy, it will be remembered, is the Secretary of the Alba Occult Society. We certainly had a good old talk for I count Dr. Marcy and his wife as among my hest friends.

Leaving Carthage on the evening of the 25th, Tarrived in St. Louis, on the morning of the 26th, where I was net by Dr. Smith who took me to his home on North 22pd Street. Within a short time his splendid office was filled with people, all of whom desired the truth from my point of view.

Dr. Smith and his wife entertained me well and I thank them for it. There is no doubt that much good will be accomplished in that city.

After leaving St. Louis, I visited Indianapolis, from thence to Vincennes, Ind., where I had the pleasure of meeting a number of our best students. From thence home, via Cleveland and Buffalo, arriving home on July 1.

I must say that I am highly pleased with my first trip west. I certainly did not expect to be received by the friends as I have been received and I thank them for the kindness shown. C. C. Martin

All being well, it is my intention to leave Allentown by the 15th of September and cover our whole great country. I shall try and visit every town and eity where a sufficient number are interested to make this possible.

If this is not possible, then I shall no doubt leave for Africa, Egypt, and India, and remain until spring.

In either case case, the magazine will no doubt be discontinued for the winter, to be again started on my return. DR. R. SWINBURNE CLYMER.



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THE SELF-INSTRUCTOR IN ASTROLOGY.

CHAPTER IX.-THE FURTHER REVELATIONS.

By the diagram, given in our last and repeated in this number,—notwithstanding the evident mistake committed by our artist in reversing the points of the compass, and, consequently, making the "ascendant" descending,—will be easily traced a great analogy between the compartments or organs, as arranged in position by phrenologists, and those of the heavens, as divided by astrologers; they divide the diurnal arc of the heavens, which is above the earth, from the eastern to the western horizon, into six divisions or compartments; and the nocturnal arc from the western horizon under the earth, to the eastern horizon, also into six divisions or compartments, called in astrology, houses.

These divisions of the equator, passing through the poles of the world, contain 30 degrees, each making twelve houses, six houses above the horizon, and six houses under the horizon; just by the same reason as phrenologists call the compartments of the head the place of locality of the organs, so are those houses the place or locality for the signs and planetary bodies therein, just as they happen to be situated. There are four principal houses and cardinal points called angles; the cusp of the first house or ascendant, the east point or angle; the tenth house, zenith, or south angle; the seventh house, or western horizon, or angle; the fourth house or nadir and north angle of the figure. Astrologers, according to Ptolemy, consider the eastern hemisphere to be the superior portion of the heavens, being far more powerful, famous, and active than the western; because, in the eastern grand division the planets and stars are always ascending when in this part of the heavens, and introducing themselves into public notice, which division is termed oriental, and the western division is called occidental. In order to put this idea to the test, we perceive, according to the rules of phrenology, that the division of the brain, situated from the orifice of the ear forward towards the east, is the most superior part of the brain, containing the intellectual and moral faculties; and the posterior part of the brain, from the orifice of the ear towards the west angle, to contain the organs of the animal propensities and inferior region of the brain; which, in the first instance, was an encouragement to proceed; we are led to compare that, as the development of organs in the front part of the head conduce to the more illustrious advancement in this world, so do planets in this part of the heavens, according to astrological doctrine, promote the same object. Again, phrenologists divide the brain into three general spheres of faculties: the intellectual faculties, the moral sentiments, and the animal propensities; and as either of these great compartments exceed in development, quantity and quality, so does the principal

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action of each come into operation according to size, weight, and configuration. Astrologers, according to Ptolemy, say that the intellectual faculties are governed by the planet Mercury, as first ruler and significator; the moral and religious sentiments under the dominion of the planet Jupiter; and the animal inclinations and propensities under the influence of the Moon; and inasmuch as those planets harmonize and agree with each other in what is called good aspect of position, in proportionate and agreeable figures, so is perfection conferred upon the mind of the individual. If the testimonies are discordant or contrary, either in quality, position, or quantity, amongst each other, and as they are afflicted by the evil influence of the malific planets, so does the mind suffer in point of endowments, inclinations, and propensities. Inasmuch as the planet Mercury is ruler of the intellectual faculties, so Venus is a co-ruler, governing melody, joy, wit, tune, and assisting the intellectual faculties. These planets, when combined in commendable positions, bearing testimony to each other, and in good aspect with Jupiter, the Sun, or Moon, or each of them, the intellectual endowment is very superior; if Mercury and Venus are in good aspect to Mars (or the organ of combativeness, in phrenology), it confers a great acuteness to the intellectual faculties, giving a spirit of determination to carry those good qualities into effect with a martial and firm resolution. The Sun is coruler, with the planet Jupiter, of the moral and religious qualities or sentiments; and Saturn and Mars are co-rulers with the Moon over the animal propensities and inclina-, tions; as the planet Venus harmonizes with the planet Mercury in ruling the intellectual faculties, so does the Sun harmonize with the planet Jupiter, as co-ruler of the moral sentiments. The Sun usually personates, according to the rules of astrology, kings, princes, judges, and all superior persons, and is significator of honor and grandeur, the Sun being the centre of the solar system, the great fountain of heat and light. The planet Jupiter is significator of the

dignitaries of the church, priests, judges, truth, benevolence, justice, religion, etc. Do not these two most ponderous bodies of the solar system inspire us with wonder, marvelousness, hope, veneration, consciousness, and benevodence? Both have been worshipped in former ages by the common people as gods; the planet Jupiter as the god of benevolence and justice; and the Sun as the sole life and spirit of the heavens, which will be found to harmonize, in rsignification; with the organs belonging to the moral sentiments, as arranged by phrenelogists. The co-significators of the animal propensities are the planets Saturn (ruling the organ of destructiveness), and Mars (ruling the organ of combativeness) ; the planet Saturn effects destruction by secretiveness, coldness, deliberation, and death; but Mars by violence; fury, and combativeness. If these organs are strongly developed; and the lunar region also extensive. "destruction and murder will most likely result from the combined influence or testimonies of the animal powers and forgans when brought into operation; but if the planets Mercury and Venus are in power, and in a friendly aspect por position; with the planet Jupiter and the Sun predominating in quality and quantity over the animal de-"velopment, then will the action of the good faculties overcome the evil propensities, just as the phrenologist says "that the intellectual faculties and useral sentiments are more strongly formed and developed than the animal propensities; consequently it is an argument in favor of the actions of such an individual. This subject, alone, would "require a volume to state the facts requisite to class and edefine the analogy that exists between astrology and phrenology. Many persons are of opinion-that a knowledge of othese sciences will elucidate many matters in natural philosophy, which have not been taken into consideration. We shall preceed with the comparison of the angles in

the natal figure of the heavens, and the organs that appear in the plate to be located in them: the eastern angle is termed the ascendant, because the sun, stars, and planets

are first observed to ascend above the horizon in this part of the heavens; it is also called the house of life, and often, according to the planetary positions and signs in this house, defines the zodiacal or planetary physiognomy of the individual. When Mars is in this house he generally indicates a mark or scar on the face, according to the number of mundane degrees in which he is posited, either higher up or lower down on the face. Venus in the ascendant at birth, particularly if in the sign Libra, usually gives a beautiful round face, inclined to oval, with a dimple, or other graceful mark on the countenance.

In this, the first house or ascendant, we notice the perceptive faculties are located and exercised to observe all things that ascend or present themselves to our view, we judge of their weight, resistance, color, form, arrangement, and order, the quality of the ascendant may be said to belong to this class; individuality, love for variety, and desire of being acquainted with ascending or passing events; therefore these faculties are based upon the eyes and language by which they are brought into operation. This house is also to be the house of life, the nostrils are located in this house; we are told in Genesis that "life was breathed into the nostrils of man by his Creator, and he became a living soul;" the eyes and the perceptive faculties are particularly useful to man, in order to preserve his life, and to defend his head and face from injuries and accidents; these eyes are continually on the watch, assisted by language and the ears, in order to avert approaching danger, or to gratify the intellectual or animal desires. The ears of man are in trine to the eyes and perceptive faculties, forming also a triangle by the chin, the point or end of things as regards the countenance, and, when strongly developed, this feature often adds a shrewd sharpness to the decision and expressions of the individual, and when ill proportioned, and not in character with the jaw-bone and face, folly instead of shrewdness will be the result of the individual's conclusions. It has been observed, by some persons acquainted

with this subject, that what physiognomy declares it is very seldom entirely contradicted, either by the phrenological or astrological judgment-on the contrary, most generally confirmed on a minute and deliberate examination of each, which has led me, from various experiments, to express my opinion in favor of the harmony that exists between these We shall next take the south angle, zenith, or sciences. mid-heaven into consideration. In astrology this angle signifies profession, dignity, the house of kings, princes. governors, and all men in authority, the highest degree of eminence in the figure, the angle of honor, and being the highest point, and midst of heaven, and, in a spiritual sense of the word, the Deity Himself; on reference to the diagram, we perceive, in this elevated angle of the heavens, the moral sentiments ruled by the planet Jupiter and the Sun are located here! the organ of veneration, supported by the trine on each side of the marvelousness, or wonder, on one side, and on the other side by the organs of justice or conscientiousness. Astrologians and theologians are well acquainted that the equilateral triangle signifies harmony, perfection, and friendship. It appears that this angle is not deficient in bearing testimony to the analogy that exists in the position of the phrenelogical head with the astrological figure; can anything be more classical than that the organ of veneration should be located on the highest point of the head, and in the midst of all the other faculties which concur to support and maintain this noble In the astrological figure this and grateful sentiment? angle is situated in the highest point and midst of heaven, being the tenth house thereof, and preceded, on one side, by the ninth house-the house of religion and science-and succeeded by the eleventh house on one side-the house of friends, assistance, and hopes-so that, whether we consider the organs which surround the organ of veneration, or the nature and significations of the houses in aspect and on each side the mid-heaven or south angle, we cannot but feel . convinced that a certain analogy exists, which will become

the more evident as we seek to make the comparison of agreement. The western angle is that part or division of the heavens in and above the point of the western horizon. it is numbered the seventh house of heaven by astrologers, and signifies the house or compartment allotted for wife. husband, or lovers, the persons with whom we are in partners, the public fees, or open enemies of the native; it has also signification of the place we travel to, or the house and country in which we wish to reside; a division of the posterior part of the head and brain is located in this angle or astrological house. The nature of the animal propensities, as arranged by phrenclogy, appear to correspond with the signification of this angle; here we have the organ of inhabitiveness, or concentrativeness, which imparts a strong desire (when well developed) for some particular place, person, an eagerness to settle in life, or to form matrimonial alliance. Philoprogenitiveness, or love of offspring, is also located here, which has a near affinity to the desire of lovers, partners, or wives; the organ of attachment is also associated with this concourse in the western angle and seventh house, thus forming the social portion of this angle. The organs combativeness and destructiveness are rather retired, but still in the western field, and, when these organs are strongly developed, the public opponents and open enemies of such individuals often feel the effects of their utility, and when blended with the moral and intellectual faculties, give a noble and manly spirit to overcome every obstacle by perseverance and activity, but when united with the animal propensities, it inclines to overcome difficulties by destruction, and sometimes death of the opposing party We shall resume this subject in our next lesson



TEMPLE TALKS.

USE OF DISCIPLINE.

The belongings of the earth, in its planetary condition, are always crude and undeveloped in their adaptation to man's nature and wants.

Whatever germ developes from out the earth's surface, is the product of its own seed in a perfected condition. Sometimes the fruit born of sunlight, can be used without further change, but in the majority of cases it must be fitted and prepared by various processes before man can enjoy it as food. Whatever he eats of living things, he first deprives of life, placing it in a condition of dissolution, before he can sustain his own life by the organized physical, whether it be fishes of the water, birds of the air, or beasts of the field. Note here, that of the four realms, fire has nothing of organized physical to offer man for his growth or support. It is the *disorganizer* of the manifested.

If man desires to use iron, copper, gold, or silver or any other metal or substance digged out of the earth, he must first prepare them, sometimes by long and laborious processes, before they become serviceable. Everything he touches he finds in a crude state; nor can anything in the physical state be atomatically finer than the material from which it is made. If that which man touches is crude, then his body must also be crude; and the ego has come down into touch with all this undeveloped matter. It follows then, it is of no consequence how small the comminuted atom, even its smallest fractional part contains the same essential elements and qualities as the coarsest. Therefore, must partake of the crudities upon the earth plane in all

their gross roughness, the soul built from the experiences and conditions of the earth life. The ego building its soul, demanding for itself, as the standard of perfection, a temple for its own indwelling, will seek to discard from the material used, whatever is alien or different in texture from the standard fineness of the building already completed.

The question then, comes squarely to us, how can this be done?

Perhaps the processes for removing the impurities from metallic substances may give us the illustration we desire.

All iron ores, from the beginning of their purification to the end thereof, are subjected to the action of fire; the grossness and dross is burned out by the fierceness of the blast. Again and again is it subjected to the heat of the furnace under differing conditions; then to the hardening of the great hammers; again heated and hammered until the play of the blast's penetrating heat and the great blows struck change the constitution. It is thus the soft ore filled with yielding qualities and impeding substances, becomes steel, the very essence of resistance against impinging force. It is now available for the keen edge from the temperer. Whatever grade of iron ore may have been used to make the steel, it is now a hundred times more available on every point.

As another example, take the metal, gold, firmly imbedded in the quartz. The first action is its subjection to a crushing, pulverizing it to a fine dust. Then it is introduced to a fluid metal which rescues it from its worthless companions, when it has been submitted to the influence of a high temperature. If still to be further purified, it is subjected to the implacable heat of the blast furnace. In both these operations, that which is real and true remains, that which is worthless and impure is thrown off and disappears. The conditions of crudeness are precisely the same, when man institutes purification for himself. By the descent of the spirit into generation or matter, it has come into contact with these imperfections for the express purpose of comprehending them and gaining experience.

On every hand are illustrations of how the fires of life pour down on devoted souls; how the crushing blows of cutward circumstances squeeze together in ever closer concentration, driving out all but the purified atoms which belong thus closely together.

It does not seem to those who are on the forge, under the hammer, that it is kind, wise, or for any good purpose whatever that all this suffering comes; suffering of soul; agony of mental distress, only they who have felt and known can understand. It is cruel advice, or may seem so, to say a development into steel is the quality which must be uppermost; is the quality sought for and brought out in this fierce and harsh training.

The Damascene blade is the sword of all swords for defense and offense. The untempered swords of the ancients are not to be named within the same hour or day with this flash of fiery steel. Seek only the *best*. Again and again is this inculcated in your Record of Ancient Wisdom.

They who endure in resistance, maintaining the single thought "I am I," and however the white-hot fiery focus may touch them; however the conditions have been confused, if this idea can be held of the continued overmastery, the ego-ship, then the happenings, no matter how overwhelming or terrible in aspect, will become to us simply a part of the machinery to perfect purification, the solidifying and closer unity of the individual soul belonging to the ego. Thus would its capacity for union with the universal soul increase.

Hold fast to the knowledge of the higher self that belongs to each one of you. The Divine Monad has condescended to descend into matter and seek for itself, without the consent of the intellectual physical, this very purification and separation of the outer. That which the physical may shrink from, the incarnated ego may eagerly seek. In all cases, the incarnating ego will accomplish as it seeks,

without any regard to the suffering, or the acts of the present physical, which is simply here for its use and behoof.

Let the conscious resistance of the soul force and spirit dominance seeking always the infinite light, dwell and abide with you.

W. P. PHELON, M.D.



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THE SELF-INSTRUCTOR IN ASTROLOGY.

CHAPTER X .- HOW THE DESTINY OF MAN MAY BE FORESEEN.

In order to facilitate reference, we again repeat the diagram, to which contsant allusion will be made, and now proceed to consider the nadir, or north angle, which is under the earth and horizon, being perpendicular thereto, and the opposite point to the south angle. Astrologers call this north angle the fourth house. It is an occult house of the first order, wherein things are hidden from our view, and secret. It is termed the father's house of life. Estates, land, and houses, from the father; mines and secret places, the wife's angle of honor. From this angle the brain is supplied with blood by the great arteries from this house, and from which the nerves communicate their action to the brain, by which means the whole system of phrenclogy is

they do not seruple to call such men mad and infatuated; but when the man of learning has got sufficient property to supply his wants, the contrast of happiness which he enjoys is far superior to any pleasure the illiterate man is capable of imagining; thus is wisdom rewarded by leading us to true happiness, which can only be derived from the exercise of the intellectual faculties and moral sentiments, all other enjoyments are merely transitory, when compared with it, according to the opinion of ¹the greatest philosophers. But, to return to the subject, we have only considered the analogy of the angles with the head and brain, but if we were to consider all the astrological houses, we should find that they all bear equal testimony to the first idea thereof.

In the second house of heaven we perceive the mouth and chin located in this house, which signifies riches, jewels, money, and moveable goods; this organ chiefly belongs to the physiognomist's consideration. Perhaps the portion of the brain hidden from our view, and pointing to this house, may show the organic qualities described by the mouth to the physiognomist; the form of the mouth is considered one of the most expressive features of the face. Men are generally guided in their language and expressions by the nature and extent of their riches or wealth; the boaster is known by the form of this feature, the man capable of keeping a secret, and the language of those who exult to degrade and oppress those persons that misfortune has placed in a capacity under them; the various forms of this feature alone, with its signification, would require the pen of a Shakespeare or a Byron to describe. But in those who are fortunate enough to have a well developed formation of mouth, it will be found to harmonize with the organ of Benevolence at one point, or with Amativeness or Love in the other point, in exact trine to each other; it will generally be observed, that when benevolence is well developed and associated with other good organs, that the mouth of such individuals is well formed. Benevolence expressed by

harmonious language or words from the house of wealth generally produces a noble effect. The third house signifies relatives, neighbors, and short journeys for business and pleasure; the under part of the chin, throat, and jaw-bone is located in this division; how often is it said that such a person is held up by the chin, either by relatives or neighbors. Men often hold up their chin if they happen to be the distant relatives of a lord or duke, let their circumstances be ever so humble. The organ of Gustativeness. situated to the front of Destructiveness, and under the organ Acquisitiveness, signifies desire of food or appetite; this organ points towards this house, short journeys for pleasure, and to dine out with relatives or friends is appropriate, and proves that each science will unfold each other as we trace their analogy. In the fifth house, or house of pleasure, children embassies, etc., in which is located the organ of Amativeness, fondness for pleasure, and all other pleasures which are necessary to uphold the spirit of this influential organ, and, when harmonized with Benevolence well developed, the person then delights in giving pleasure to others, and making them happy and comfortable.

The sixth house signifies servants, tenants, vassals, sickness, and small animals; the organ Adhesiveness or attachment belongs to this house. Persons are usually attached to their servants, vassals, and tenants, excessive attachment to sundry propensities, especially those located in this part of the heavens, will often produce sickness or disease. The seventh house has been mentioned. The eighth house is said to be the house of death, being an occult house, and the house of our opponent's riches; the organs Destructiveness and Secretiveness have a strong affinity for the house The ninth house signifies religion, the organ of death. Conscientiousness is located in this house, supported by Veneration, firmness in the cause of religion. The eleventh house of heaven is the house of friends, hopes, and expectations; the organs of Hope are in trine to Benevelence,

which harmonizes with expectations and friendship. The twelfth house signifies the place of private enemies, imprisonment, affliction, large cattle, great machines, locomotive engines, etc.; the organ of Constructiveness, Ideality, Comparison, and many of the organs in the front part of the brain are required for the use of this division of the heavens. This subject may be greatly enlarged, and other views of the head taken as respects the figure.

The author of the "Zodiacal Planisphere" has remarked that in the view of a front face in the diagram for a man when placed as a judge, one ear is in the plaintiff's or complainant's house, and the other in the defendant's or opponent's house-that is, one ear for each side of the questicn. We then perceive all the noble faculties located in the house of justice and honor, with comparison in the centre, exerted to discover and distinguish between right and wrong; although some persons may not discern the testimonies of analogy at the first view, experience will prove that neither the science of astrology, phrenology, or physiognomy, are delusions invented by madmen. It must appear evident that the Babylonians and Chaldeans would not have preserved the observations of the heavenly bodies for so many years, if it was not to cultivate astrology, and to compare the effects of the planets and aspects at different periods, and then, from the experience and observations in the course of several hundred years, they were enabled to form rules which have been handed down to posterity, and from which the ancients and moderns have derived great advantages. Astrology gces far beyond the limits prescribed by phrenology and physiognomy; Moses says that the sun, moon, and stars were not only created to give light, but to "bear rule, both by day and night, for signs, and for seasons, for days, and for years."

THE INITIATES OF THIBET.*

In the very heart of Asia, among the heights of the Himalayan plateaux, there exists in Thibet a wondrous civilization, differing in every way from our own, inasmuch as it is the outcome of the development of the spiritual nature of man.

The beings who dwell in the cities and monasteries of this region, unknown to the rest of the world, are highly evolved men, or Adepts, who are practically omniscent so far as the laws and conditions of our own solar system are concerned. They understand not only the ultimate working of these laws, but also the principles and causes lying back of physical life. Matter, life and movement are capable of being manipulated by them in thousands of different ways which would cause astonishment to an ordinary person.

The high state of development which they have attained has been the fruit of ages and ages of experiences similar to our own as well as higher, and entitles them to advancement beyond earthly conditions.

Of their own free-will, however, these Masters of Compassion have chosen to remain in touch with humanity, in physical incarnation, that they may aid in its evolution.

High above the turmoil, clothed in the subtler glorious body which is their instrument of expression on these planes, they have very little outer resemblance to man, as we know him; and yet "They have been as we." How

^{*&}quot;Bulletin" of the Oriental Esoteric Center, Washington, D. C.

many acons of ages has the Master passed in arriving at the height on which He now stands? For He was once, in the far-off mist of forgotten universes, as we now are: a Lanu, following the light.

From this center of activity the "Heart of the Earth," as it is sometimes called, there issue the commands which provide for the welfare of man and carry him onward and upward; hence, swift-winged messengers bear the light of hope to troubled souls, and feed with a stream of life and power the feeble and the strong, in proportion as they are able to bear it and according to their needs.

These Great Souls have passed through the experiences in which we now struggle, and have been victorious over them; therefore they can understand our problems and give us aid. Sometimes even, though rarely, they can, and do, take up the body of flesh, which they have discarded, and speak face to face with the disciple.

Some there are who are sent out to live in the world as ordinary men, and some are banded together secretly in small groups in different parts of the world, working in unison for the raising of the heavy clouds of materialism which blind us with their haze of doubt and scepticism.

They live secluded, and for the most part in the communities in Thibet, working on the high spiritual plane, in conditions which it would be hard for us to imagine, and which would afford us, if we could visit them, a practical manifestation of their wonderful powers. They are no longer bound by the limitations of time or space; they live in the Great Silence, for speech is unnecessary to them, while the lesser problems of the human life, light, clothing, food, heat—are solved by their practical knowledge of the resources that nature holds out to him who knows the secret of the atom and can take from the air that which he needs for the support of whatever body he may require to use. The light radiating from the presence of one of these Great Souls is as that of the Sun—it gives light to himself and to those around. They live secluded, we have said, yet they are not inaccessible to the one who has evolved the necessary moral qualities to raise him to the level where he can understand and profit by their teachings—unselfishness, justice and true knowledge, compassion, love and Divine Wisdom, these and kindred virtues are required of him who would tread the path of Initiation. Nor is it necessary for the aspirant to travel to the Orient to seek these higher teachings, for the required preparation must be made where he finds himself in the world—and just as soon as this is completed and he is capable of serving the race, at once he is advanced by the Master who is guiding him and is given every opportunity of proving his strength. Not a moment is lost, for great is the need of pioneers!

From time to time, according to the great cyclic law, this brotherhood sends forth into the outer world one of their number, to incarnate among men and guide the stumbling footsteps of humanity. Born as a little child He lives a few years among us, unrecognized by the great majority, but doing His Father's work: teaching Divine truths in simple language to the poor and humble, living the Christ-life as an example, and giving His life, if need be, so as to set free a great pent-up flood of blessing to water the earth.

Such were the four great Nirmanakayas, or Redeemers, of the past: Rama, Krishna, Budda and the Lord Issa, or Jesus. With the present new era, we are taught to lock again for a new Great Teacher in our own days Who will bring the reign of peace: so that HE WHO FEELS HIS HEART BEAT PEACEFULLY MAY HAVE PEACE.



THE LAST ROSE.

I stand alone at eventide,

Beside a rose tree blooming tall Amid the garden walks and beds, Its sweet, rich perfume rivals all.

If I could only find one rose

Without a thorn to pierce and stain, 'Twould silence all the wrong of years And quiet all the heart's great pain.

But in its heart I know there lurks A worm with poisonous serpent stings 'Twill burrow deep into the flesh, And leave a stain in purple rings.

It is the last that blooms for me Within the garden sweet and fair, But, ch, my eyes do pierce the veil And see deception lurking there.

How many have I plucked, and drank From out their hearts of red wine's glow

I sipped the poison from the worms,

. And drenched my soul with grief and woe.

I smoothed those petals deep and red With gentle, loving, fond caress, And prayed amid the sips of pain, For just one day of happiness.

I gave untrammeled, free, unstained, The passion kiss that thrilled the soul

Steeped with intoxicating bliss, That poets in their dreams extol.

And I glance backward o'er my way, See many vales I've wandered through, To seek a rose with petal red

But never found one staunch and true.

And, oh, I see those gardens fair,
So dear, so dear, they grew to me,
But they are not my own I seek,
They are not what they claim to be.

A keeper holds this fair, sweet rose, Although it bends its stately head, And bids me come a little while And sip the wine from petals red.

Last rose of all—I love thee well. Theu art not meant—not meant for me. Although yeu tempt me with your song You cannot link my soul with thee.

"No more!"—I hear these words again, "No more to suffer pain and death, No more to feel the serpent's sting, No more to drink its poisonous breath."

I close the gate and turn away And heeding not your tempting song, But place my feet where pathways lead Away from suffering and from wrong.

Far o'er the distant hills of faith The Master calls me, and His voice Doth give me strength, and peace, and rest, My heart doth herald Him my choice.

And all the weary journey's o'er;

And all the cups of bitter brew Are drunk unto their inmost dregs But leads at last to gardens true.

Where blooms a *lily pure and white*, Where blooms a *rose without a thorn*, And happiness reigns ever there And sorrow dies—and Hope is born.

EDITH KEENE.

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o) Some of these are rich, some of them are poor, but one and all are seeking for the "Pearl of Great Price."

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But where may one begin to learn—begin to meditate? Let the Sages and thinkers speak. In this book, small in volume, priceless in teaching, entitled "Beautiful Philosophy of Life," published by the Church of Illumination, is presented to the readers that which Thinkers and Thinking yield—TRUTH, THE TRUTH OF LIFE and living.

Philosophers and Teachers are never heeded, save by the few. May we hope that these seeds may fall on better ground to grow and ripen that wheat which is itself LIEE BREAD. And will revelers leave the gay sport, and plotters their game, to commune with the thoughts of the sages? Will exhilaration, will excitement give way, even for the hour, to contemplation, and will he who hurries forward pause to see where he goes !

"Never," observes Seneca, "is a wise man better employed, never is he more busy, than when, in the silence, he contemplates the greatness of God and beauty of His works, or when he withdraws from society for the purpose of performing some important SERVICE to the rest of MANKIND, for he that is well employed in such studies, though he may seem to do nothing at all, does greater things than any other in affairs both human and divine."

To know LIFE is to know of many aspects. "Life," says Spinoza, "is but an expression of a common SUBSTANCE, and this substance is the All—is God."

"There are," says Descrates, "three substances—God, Thought, Matter. In the first have the others their existence. Man is a compound of thought and matter. Man is not God, but is in and of God."

But our purpose is not to philosophize, but to recommend, to the best of our ability, to all seekers after Truth. the "Beautiful Philosophy of Life." It is indeed a wonderful book, and right here a thought of great significance intrudes —In the Bible are exposed, after the manner of revelations, the Mysteries.

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We do not think it necessary to point out that, in order to arrive at the highest point, these Lessons must not only be read, but they must become our life's ideal and must be lived. A man lives the true life in proportion as he follows his highest ideal, his Master, the Christ, and this then must be for man the true ideal of life, that, like his Master, he goes about DOING GOOD. This ideal suggests for life three things. First, a test for life; second, an enterprise for life; and third, a habit for life. Every condition that is likely to confront us, is here brought before us for contemplation. In it is contained the Pearl of Great Price, and will be found by those earnest souls who will follow the great commandments Thou shalt love the Lord thy God with all thy heart, anp, with all thy soul and with all thy mind."

This is the first commandment, and the second is like unto it:

"Thou shalt love thy neighbor as thyself." Matt. xx, 37, 38, 39. "On these two commandments hang all the law and the prophets."

"And this is my commandment, that ye love one another, as I have loved you." John xv, 12.

"Ask and thou shalt receive, seek and thou shalt find, knock and it shalt be opened unto you."

All who earnestly ask for the True Way of Life will find it in these Lessons, and living the true life will find True Illumination, and, having knocked at the door, will be admitted into Eternal Life.

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"Behold, how good and pleasant it is For brethren to dwell together in Unity."

It is like the precious ointment upon the head; when the That ran down upon the beard, even Aaron's beard;

That went down to the skirts of his garments; As the dew of Hermon, and as the dew that Descended upon the mountains of Zion; For there the Lord commanded the blessing,

Even life for evermore."

Fraternally yours,

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