

THE ROSICRUCIAN BROTHERHOOD.

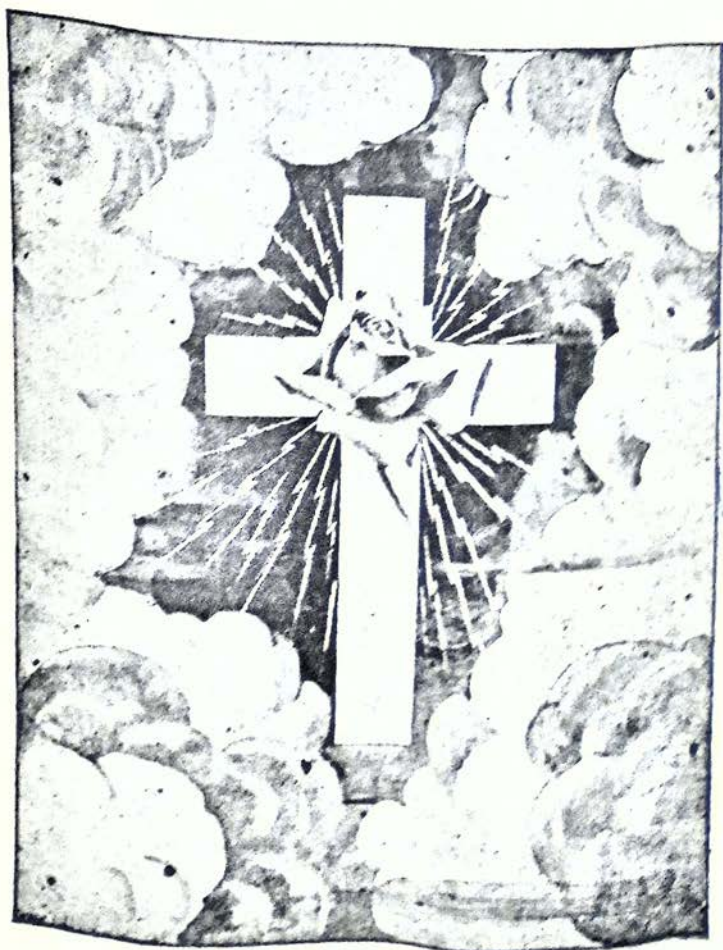
THE INITIATES.

A Rosicrucian Magazine.

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Editor.

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Contents.

THE MYSTERY SOLVED. The Gods. The Gods loving the daughters of man. Children between the daughters of men and the Gods. Divine or Immaculate Conception. Explanation of Genesis 7, v. 2. The Mystery of the Ages solved. The Church teaches Immaculate Conception, but neither believes nor explains it. How it is possible. The Rosicrucian Romance. Foundation of the Secret Science. What is possible to the children of the Philosophers. The beautiful inhabitants of the air, the fire, the

sea, and the earth. The Gnomes. The Salamanders very beautiful. The one Great Law. How mighty men are born. Mystery of Mary's Conception fully explained. The Sons of God. Immortality of the Elementals. Demoniality, or Incubi or Succubi. Intercourse between man and the demons. The Rosicrucian Law. Something that every Occult student mystic and spiritualist must know for their own protection. How man is saved, and how the Elementals can be saved. How the Holy Fathers understood Beastiality and Demoniality. Sodomy and the sins that kill the soul forever. Eternal Death. Sins against nature. Proof of intercourse with the Elementals. Sylvans, Fauns, Duces, Elfs. The Great Law. This Law is given for the first time, and must be known to the student if he wants to protect himself. Vampirism, alone worth a fortune to those who would treat obsession. What the holy fathers admit. A list of those born to women through intercourse with the Elementals—sons of God. A glorious list. Great Law of Hermes. Immaculate Conception—the challenge. Vampires and Onanism. A deadly and soul destroying sin. Angels—what they are. The Council of Nicea and Lateran. The four elements, Elementals can become immortal only through man. Food of the Elementals. A mystery solved. The reason of drunkards. Negatives and dangerous mediumship. Original sin. Meaning of the word Demon. Black magicians. Salvation and regeneration. How the Elementals become visible. To the student. Quotations of the church. Personal knowledge. Vampires, Vitality, Obsessions.

NOTE.—The first part, as given above, will be issued in a separate book, to be sold to all students. No student can afford to miss this. Laws are explained which have never been given to the world before. It is a book of nearly one hundred pages, on 70 lb. paper, and beautifully bound in cloth. Price \$1.00.

The second part of the book, which contains the secret instructions never to be had before by the average student and now first given to all members, contains also :

Secret Instructions.

THE Elements recognized by the ancient masters. The names given them by Paracelsus. Friends and enemies of mankind. The sub-mineral, mineral and vegetable worlds; Names of each one; the Great Law; the Occult and Magical Master; the First Step; the Potent Law; the Magic Key; Love; the Natural Way; how to command the Elementals; our Guardian Angels; the special Intelligence; the zodiacal and planetary angels; the personal guardian; the Four Steps; reason why men do not recognize the guardian angels. Invocation—method of coming into personal contact with the elementals; Magical invocation; seal of Solomon—this gives the method of invocation of the four masters of the elements—Paralda, Gob, Nicksa and Djin—absolutely no special room or regalia is needed—it is all work of the soul; the command of the mind; the Holy Breath; man's lost kingdom; time of invocation; daily exercise; the three Breaths, or true Beatitude; the Omnisic word; sacrifices; the ancient article.

The student must remember that these are given for the first time to the student of the Western world, and were given but to a very few in the Orient. You cannot get these instructions from any other source, for we are the first to give these mysteries to the world, and none other can obtain the authority besides ourselves.

The Soul, Before and After Death.

ARARE Mss. given to the initiates. This is from the copy of Frank Oscar Biberstein by authority, and the Mss. is known as the "Pistis Sophia," considered the most valuable in the French. It is a correct English translation.

Analysis of Pistis Sophia; transmigration of souls; the universe; the messenger of death; the inhabitants of the invisible world; the celestial plane; composition of the human being; spirit of imitation; the origin of the soul; the

soul after physical death; the soul of the non-repentant and uninitiated sinner; the evolution of the soul of the initiate; explanation of the subject of the receivers; Jesus and initiation; Egypt; Creation of Christianity; the Christos; incarnation of Jesus; the Virgin Mary; incarnation of the spirit of Jesus; the fire mystery; the twelve Apostles; role of the Apostles; the two clothings or vestments; the key to the salvation of the incarnate soul, or evangelical initiation; work of Jesus; "I am come to bring division;" the initiates of earth; the way of initiation; theurgy; total reintegration.

There is no manuscript known that is as valuable as this, as it is really from the Christian Copts of Egypt, men who are considered among the highest initiates known.

The book has about two hundred pages, and is uniform with the "Imperial Ritual of Magic" and the "Grand Grimore." It is the same in parchment and bound in the same way.

We challenge all Occult teachers to produce a work, at any price, of greater value than this, and since many of the laws given, such as that concerning the Elementals, the Drunkard, Vampirism, the instructions, etc., are original, and known as "Clymer's Laws;" they cannot be had from any other teacher or Order. The price of this work in genuine parchment and bound in leather is \$25.00, as long as the first limited edition lasts, after which the price will be \$50.00.

ADDRESS ALL ORDERS TO THE

Philosophical Publishing Co.,

DEPARTMENT B.

TO OUR READERS.

As hinted in the last number of "The Initiates," this will be the last number for the year. It is, however, our desire to start the magazine again in the spring of 1911.

The reason why publication is suspended for the time being is fully explained in the last number and were it not for the fact that the Editor will start out on a lecture tour the beginning of September the magazine would continue to be issued.

All our *bon fide* subscribers will be kept informed as to what is taking place, plans of work and progress of the great work. This will no doubt be through the medium of the magazine known as "The Egyptian," which will continue to issue quarterly.

We wish to call the attention of our readers to the remarkable book advertised in the fore part of the magazine. It is the only work of its kind ever issued. In fact, there are no instructions in manuscript to be had that cover these points. It is not only interesting, but so extremely valuable that no one can afford to miss securing a copy.

The challenge to the world at large is peculiar. It frankly states that contradiction is defied, that no one can possibly disprove the statements made and that if these statements could be contradicted then all religious teachings would be nothing less than fairy tales.

However, religion is not false, nor is it founded upon false foundations, and this is amply proven in the work mentioned. Those of our friends who are truly interested may write for special offer.

THE PHILOSOPHICAL PUBLISHING CO.

ASTROLOGY.

CHAPTER XI.

EVIDENCES OF THE TRUTH OF ASTROLOGICAL PREDICTIONS.

Those who deny astrology have surely never contemplated the mysteries of their own existence, nor the common occurrences that are inseparable from it, many of which are inexplicable when abstractedly considered, and only cease to strike us with wonder, because they are obvious and familiar to our senses. If we recollect that the most trifling incident in nature cannot come to pass without a cause, and that these causes are incessantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortune—that to-day gives us the full enjoyment of our wishes, and to-morrow confounds every imagination of our hearts—it is strange we should deny that such causes exist, when every hour's experience confirms the fact, by the good or ill success that constantly attends all human pursuits.

Now, all mankind have each of them, more or less, a certain share of wisdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we see some men, by means of riches, courage, or contrivance, grow mighty, and purpose as if nothing could impede the full accomplishment of their designs; and yet we find there are two things which confound the wisest, the greatest, and the proudest of them all, even in the very summit of their glory. These are Time and Chance—two mighty lords upon earth, which bring to pass many strange and marvelous events. Time is that motion

of space which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to succeed to the world's end. Out of this one long time are engendeerd infinite spaces of time of various sorts, and these are either general or special, and each of them either fortunate or unfortunate. There is a time for every purpose under Heaven—a time of pleasure, and another time of pain and grief—a time to rise, and a time to fall—a time to be born, and a time to die. There is, moreover, a certain lucky time in man's life, wherein (the stars favoring) if he go out to battle, though with but few men, yet he carrieth the victory; and there is also another time, wherein, though he go out with ever so complete an army, yet shall he gain nothing but disgrace. So also there is a time when overtures of marriage shall be successful, but a man's desires answer it not; and, again, there is a time when desires of marriage shall strongly urge, and all overtures prove ineffectual; but there is also a time when desires and overtures shall exactly correspond and suit together. In like manner, there is a time when prosperity and riches shall offer themselves, and be attained, whether a man sleep or awake; and by and by, though he pursue them with wings, yet so unlucky a time occurs as renders all his endeavors fruitless. Some men come into the world in a lucky hour, so that, let them be wise or foolish, they shall be buoyed up on the wings of fate, in all matters of wealth or honor, and succeed in all that they attempt: while, perhaps, wiser and better men, smitten with an unlucky time of nativity, shall be as undeservedly disparaged, and all their undertakings shall prove unsuccessful and unhappy! Some, again, shall be lucky in the van of their enterprises, and as unfortunate in the rear, and others, again, the reverse. And thus time seems to mock and sport with the man of this life, and to advance or counteract all their skill and contrivances, even to a degree infinitely beyond whatever we could reasonably conceive or expect; and yet time itself is but a dead thing, and a mere instrument; but the wheels of the Heavens turn-

expected; and thus Heaven breathes into all human actions an infinity of these chances that overturn all the power and greatness of man. These chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail, and this by some heavenly influence, that infuses a secret virtue or poison into our actions, as courage into their hearts on our side, or dismay on the other, and skill into some men's heads to pursue the right course to be rich, or folly into others, whereby they run headlong into misery and want, or else fortunateth, or infortunateth, by mistake of words, signals, or acts, that turn to the best or worst advantage by strange hits or miscarriages; and thus it happens that a slight mistake in a battle begets often an utter rout, after a victory made almost complete, by the mere utterance of a wrong word, or steering an improper course. But which way soever it happens, the whole matter is wrought by a good or ill-luck, and the hand of God is at the bottom of it, according to the regular order of nature.

Thus both Time and Chance are the servants of Nature, under whose commands they sway the world and its inhabitants, but by their laws are both of them disposed; and thus, by their united services, Nature performs all her great and secret operations, whether upon collective bodies, or places, or persons. It may be thought strange by some that Nature should bring forth men and women at a great distance of years, hours, and places, all destined to die at one time, and by the same manner of death, either by war, plague, pestilence, or shipwreck; and that Time and Chance should, as it were, pick them up, and draw them together, from a variety of different pursuits, to partake, at last, in one and the same destructive fate. Yet this is no more strange than true; for these things frequently happen, and that by the imperceptible influences of those heavenly aspects and stars, which the Inspired Volume tells us "in their courses fought against Sisera." And by the same rule as men, women, and children are, on the other hand, gathered together by a similar force and virtue, to enjoy

ing upon it, imprint riddles in its face, and carve and cut out the various shapes of prosperity and adversity upon the minutes and portion thereof. And wonderful it is to observe that a child, the moment it draws breath, becomes time-smitten by the face of Heaven, and receives an impression from the stars therein, which, taking rise from the ascendant, sun, moon, and principal significators, operate as the impressors stand, and point out, as with the finger of God, the causes whence the fate and fortune of the newborn infant proceed, and whether it come before, or at its full time, or in what part of the world soever it is born, it matters not; for as the nature of the significators are that ascend upon the horizon at the birth, such shall certainly be the fortune of the native. This is a truth well known to astrologers, and which will bear the most minute inquiry, being the ordination of an all-wise and indulgent Providence for the speculation and improvement of his creature, man.

The second great lord over human invention is Chance; and these chances proceed from a great variety of rare and secret operations of Heaven, which throw in the way of men these strange and fortuitous turns of fortune that surpass all human foresight or conception. And yet there is really no such thing as chance in nature, much less can there be anything that comes by chance in respect of God; but all these curious hits that strike in between the cause and its effect we call chances, as best suiting human ideas, because of the undescribable properties they possess; for in shuffling a pack of cards, or in casting the dice, it seems to us a mere chance what cast shall happen uppermost, or what card will go to the bottom of the pack; and yet it is evident, by experience, that there is a certain luck in nature which presides over all these adventures, so that a man shall either win or lose in a methodical course. It also happens in the time of battle, and in every pursuit after wealth and honor, that chances fall in upon us, and turn the scales by a secret kind of fate beyond all that could reasonably have been

great and good fortune.

Therefore, the science which we call astrology is nothing more than the study or investigation of nature, whereby we acquire a knowledge of the secret virtues of the heavens and the shining luminaries therein contained. It is a science which all may attain to by diligence and perseverance. It contains nothing either supernatural or diabolical; and the more we delight in it, the more readily do we foresee the motions of future events, and the curiosities of chance and natural accidents, and the courses of luck by which both are governed, and the order of fate unto which all of them are subservient, together with all the most curious and secret operations of the universe. And as by a skill in this study we attain to see and experience things that are past, so by the same skill we attain to the knowledge of things which are to come, and, by knowing the time of our birth, are enabled to read in the heavens the story of our whole lives, our blessings and crosses, honor and dishonor, prosperity and adversity, sickness and health, and all the years of our life, and time of our death, even as though we had seen them transacted and come to pass in their several times and seasons; for God hath assuredly given this knowledge unto the "wise man" "to know the time and the judgment, and the number of our days, that we may be certified how long we have to live" (Eccl. 1:5—Psal. 39:4,5); that we may be timely prepared for all states of prosperity and adversity for a long and happy life, or a calamitous speedy death, and that we may support ourselves with fortitude and resignation in proportion to our foreknowledge of these events.

That the human understanding is also capable of attaining to a very high degree of knowledge in the hidden works of futurity, is likewise proved and recorded by the most celebrated historians, a few instances of which I shall here mention.

The Emperor Domitian required the Professor Largius Proculus to calculate his nativity from the supposed time

of his birth, which was done and delivered into the Emperor's own hands. Asclatarius, a most famous astrologer of these times, procured a copy of the horoscope, rectified it, and foretold the hour and manner of the Emperor's death, which, when Domitian heard, he commanded the astrologer to be brought before him, when he affirmed his predictions would prove true. Domitian asked him if he could foretell the manner of his own death? Asclatarius replied that he knew he should shortly be torn in pieces by dogs, but, to confute the astrologer, the Emperor ordered him to be burnt alive. The cruel sentence was accordingly put in execution; the body was bound and laid upon the pile, and the fire kindled; but at that instant there arose a dreadful storm of wind and rain, which drove the spectators away, and extinguished the fire, and Asclatarius was afterwards torn in pieces by dogs, as he had foretold! When Latinus informed the Emperor of this event, he was greatly mortified and very melancholy; and on the day his assassination had been predicted, he feigned himself indisposed, and locked himself in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received some important despatches, which he wanted to deliver to him; but Domitian declining to admit him till a certain hour was past, Stephanus persuaded him it was then much later than the time specified. The Emperor, in consequence, concluding the danger to have passed by the hour, or looking upon the prediction as a mere fable, seeing no conspiracy or danger about him, opened the door, upon which Stephanus stepped up to him with a drawn dagger, and stabbed him to the heart in the very hour that had been predicted by the astrologer. The same writers add that the famous Apollonius Tyaneus was at that instant of time at Ephesus, standing in the presence of the magistrates, and, in a kind of ecstacy, cried out, "Courage, Stephanus—strike the tyrant!" and, after a pause, added, "'Tis well thou has killed him." This art of rectifying nativities was a discovery which brought the science to a very high per-

fection, and has enabled its professors to be astonishingly exact in predictions of consequence. Thus Lucius Tarutius Finnianus, by the act of Romulus' life, and the time of his death, found that he was born in the first year of the second Olympiad, the twenty-third day of the month, about sun-rising; and hence he discovered that the building of Rome was begun when the Moon was in Libra, the Sun with Mercury, Venus in Taurus, Jupiter in Pisces, and Saturn with Mars in Scorpio. The archbishop of Pisa consulted several different professors of astrology concerning his destiny, and they all calculated his nativity at different times, and without any communication with one another; but they all foretold him that he would be hanged. It seemed highly incredible at the time, because he was in so much honor and power; but the event justified the predictions; for in the sedition of Pope Sextus IV., in the sudden rage and uproar of the people, he was actually seized and hanged. Petrus Leontius, a celebrated physician and astrologer of Spoletanum, cast his own nativity, and foretold that his death would be occasioned by water; and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night by mistaking his way. Josephus, the famous Jewish historian, tells us he cast the nativities of Vespasian and his son Titus, and predicted that they both would be emperors, and so it turned out. Cervinus calculated the nativity of his son Marcellus, and foretold that he should come to great preferment and dignity in the church; and his mother afterwards entreating him to marry one Cassandra Benna, he very resolutely declined it, saying he "would not, with the bands of matrimony, bind himself from the better fortune which the stars had promised him, if he continued to live single and unmarried;" and he was afterwards really made Pope. What renders this instance of planetary influence more remarkable is, that this prediction was printed at Venice, and published by Curtius Trojanus in a book of nativities, written by Gauricus upwards of three years before he was pro-

claimed Pope. But the most noted instance, perhaps, of all, and which evinces the astonishing power of the heavenly host was that recorded, by veritable historians, of Picus Mirandula. This person was a severe writer against astrology, insomuch that he was termed *Flaggelum Astrologorum* (the scourge of astrologers); and, to stop the bitter malignity of his pen, Lucius Bellantius, and two other astrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards sent him, with this prediction enclosed, "That he would die in the thirty-third year of his age." This exasperated him so much, that he began to write a new tract, with inconceivable asperity, against the poor astrologers, attempting to prove their calculations "a mere bubble," and their art "a mere delusion." But when the fatal appointed hour arrived, he saw the folly of his own conceits, recanted his opinion, and sealed by his death a standing memorial of the unerring truth of this celestial science. Many other extraordinary instances might be here adduced to prove the truth and verity of the art, did my limits permit; but it is sufficiently obvious that the intellectual faculties of man, when cultivated by study and improved by observation and experience, are capable of attaining a very extensive degree of knowledge in the doctrine of planetary influence, and which must invariably have a tendency to exalt the mind above sublunary and terrestrial objects, and thus fulfill one of the chief purposes for which mankind was undoubtedly created.

Prophet Spirit! thou can'st sweep
Where the unborn nations sleep;
Or from the ancient ages shroud
To judgment call their sceptered crowd
Earth has to thee nor birth, nor tomb,
Nor past, nor present, nor to come!
Thou can'st take the lightning's wings,
And see the deep forbidden things;
With thy starry sandal tread
On the Ocean's treasure bed;
Or make the rolling clouds thy own,
Height and depth to thee are one.

HERMETIC BROTHERHOOD.

THE TOUCH OF SUGGESTION.

All conscious life seeks expression of its thought, feeling, vitality, and through the form this takes indicates its nature. All forms of life are animated by an instinct that reaches and towers above its present plane for light.

When two or more persons discuss ideas as old as creation, that are impressed with the nature of truth, flowing ever with fresh newness, they speedily arouse by suggestion a reminiscence of knowledge stored in the soul memory of which they may have previously been unconscious. The thought touch of each acts as an open sesame into the psychic substance packed around the mental consciousness that has been checked in its flow by the mental inability to give it expression.

In the days of Egypt's mighty power, the whole country was cultivated and the soil yielded an abundant fruitage under the life sustaining touch of Nilus water. A network of canals covered the land through which the flow of water was evenly distributed by means of gates and locks to irrigate the fields. The humble fellah toiling all day for small wages could enjoy with the great ones the blossom, fruitage and beauty of the land, and be lifted up in spirit by moving on and breathing their atmosphere. He lived and worshiped amid the exoteric forms of the mysteries whose influence enabled Egypt to wield a mighty power among the nations.

Somewhat akin to this system of canals with gates and locks that kept the soil of Egypt well watered and fertile by stirring and upturning to utilize its rich possibilities,

the mystical touch of suggestion acts in stirring the veined psychic substance of the subconscious organism and opening to the mind the rich seed sown soil in its realm ready to be upturned and cultivated.

Pleasing surprises occur as reminiscence is aroused of what one was previously unconscious of having in stock, that tastes so good as to increase the desire for more of the same kind. An aroma of the unknown seeking to express adheres to them. The true mystic keeps his mind poised and alert to these touches of suggestion that ever leads on with the attraction and fascination of the unknown.

The ideal realm presses for expression in as many forms as respective minds are capable of giving it. As its realities are impinging everywhere, seeking outlets for an infinite flow of fresh, new things, the most indolent, sensation worn mind may be speedily cured of ennui by opening and inviting them to enter.

The Hindoo ascetic misses nothing of the world's busy life while dwelling in the delightful silence of his chosen mental solitude, where a multitude of ideal forms attends his enlarging consciousness. While the Occidental mystic seeks solitude also, he finds it is made sweeter by meeting with other minds that dwell much in solitude to whom to say 'tis sweet.

As the essence of ideal things is absorbed it fills one's organism with the effect of an intoxicant which vanishes rapidly unless expressed in some form leaving a feeling of disappointment that so little of it could be absorbed. The solitude of contemplation is free from the feeling of aloneness that afflicts unreflective minds living in a rush of sensation produced by material objects and pleasures. This place of peace is full of delicate forms and inspiring vibrations, that the mind turns from it to sense activities with an acute perception of aloneness, whose reach is distinctly defined at the instant of conscious return of them.

The silence back of the sounds of life is full of springs of thought flowing through the network of psychic veins,

that ofttimes it seems as if the intense loudness of the pulsations must reach other minds and other ears. Yet unless the face, voice or muscles indicate what is transpiring in the mind, other entities may be in actual physical contact without being conscious of the keyed up vibrations that stir our mental sphere. This common experience demonstrates how entirely alone one is in the silence of thought or of deep emotion that none can penetrate or become aware of what is there transpiring except as it may be expressed through the sense channels.

A mind inflated with a sense of its own largeness and importance to society in general, dwells in a self-maintained, complete isolation, even when moving through a rush of business affairs. One who holds this attitude of mind oft finds his solitude tinctured with bitterness that his sphere of large self-importance fails to receive the full measure of respect it demands from the contacting throng.

Socrates and his countrymen sought expression of the great truths they realized in the silence of meditation through open forum discussion. Their reasoning faculties were developed and kept alert by question and answer, after contemplation had stored their reservoirs with the essence of reason of which the higher nature is composed. Reasoning discussions suggested to their acute minds turns of thought or fine lines of analysis, that opened new thought veins and channel leading on into the labyrinths of truth, that tasted so good they were ever eager to pursue them and open more; nor were they ever lost in the mazes with reason as their guide.

Who shall say that the souls of Greeks and Egyptians of the garden and temple schools may not be reincarnated at present and walking the American continent clothed in conventional garb, shaping commercial life in a practical way, or giving a mystical touch to the deeper phases of its intellectual life. Truly one may meet their brethren the Sophist at every turn.

Each personality moves through the activities of daily

life unconscious as a rule of how many thought waves impinge upon his aura, even when he may be drawing needed sustenance from them, until perhaps suggestions from other minds rouse a consciousness of it.

This action and interaction form an element of the pleasure of companionship with other minds, that have in the silence of meditation assimilated to things of a like nature that respond to the touch of suggestion. If discussion is sought for the purpose of placing one's own opinions, which are assumed to be the whole truth, irritation usually results if they are not accepted by others who are evidently in the wrong, unmindful that toleration of what others may have assimilated as truth opens wider its channels to ourselves.

Those who are able to meet in the power and spirit of the oneness of truth and by the Socratic method of question and answers, unfold by reasoning methods the mystical thought forms back of all sense activity, realize how the field of knowledge expands away to infinity through a bewildering network of inspiring truths which suggestion from each one opens in a way that increases the joy of going on.

The sincere truth seeker ever finds, as in the ages past, the greatest joy of joys to be, the joy of going on and perceiving with a sense of unlimited freedom, how the horizon of the fields of Adrastia moves on from his center of vision.

MARY EUPHIA CRAWFORD.

Given at Headquarters,

892 Fulton Street,

San Francisco, Cal.

May, 1910.



ASTROLOGY.

CHAPTER XII.

THE PROJECTION OF A PLANISPHERE.

Phrenology, physiognomy, and astrology, will be found by experience perfectly to harmonize, and bear testimony alternately to each other; the phrenologist ought to be an astrologer and an astronomer; the astrologer ought to be a phrenologist and physiognomist; and the physiognomist ought to study both, in order to form a solid basis whereupon to build and guide his judgment. A young person who has a desire to obtain a perfect knowledge of either of these amusing studies, should be well able to delineate his ideas, and have an excellent, correct, and expert method of drawing projections of various kinds; particularly that kind of projection known by the name of Mercator's, in order to be enabled to make a correct planisphere of the heavens, the ecliptic, and the earth, by which means the student will be assisted very much in his ideas relative to the positions of the planets and stars, both in respect of their zodiacal and mundane position, which, if properly done, will show the difference between longitude, latitude, right ascension and declination, at one view; the practice of the different projections necessary for astrological and astronomical purposes will so far assist to render the most difficult problem explicit, and so easily imprint on the mind of a clever student, that he can thereby, as it were, survey the heavens, the earth, and all planetary and other significations, to guide his judgment therein, and prevent him from entertaining any fallacious or ambiguous notions which are contrary to nature, science, and truth. In the true projection of a planisphere, the degrees of declination are to be

correctly measured according to number, from a line of tangents; the reason I think this necessary to mention for the notice of the young student, is, there have been many disputations amongst persons, declaring some methods to be more correct than others; the fact is, there can only be one true method. The degree measured on the line of tangents will exactly compensate for the loss a given angle (with the plane of the equator towards the poles) must sustain, if only the equatorial degrees are measured from the equator to the north and south as a scale of the declinations, which is a very incorrect idea; when the right ascensions and declinations are drawn correctly, the student must next proceed to project the ecliptic line upon and from the scale of right ascensions and declinations; the said ecliptic line will form an angle of twenty-three degrees, twenty-eight minutes, or nearly so, with the plane of the equator. The student will find from tables, the right ascension and declination that correspond with every five degrees on the ecliptic line, which must be marked with a fine point; a strip of flexible brass, or lance wood, bent to take these points; by drawing a line through the centre of all these points, it will give the ecliptic line complete; the right ascension will give the place of every degree, which must be marked with the signs, etc., etc. The lines on which the latitudes are to be measured must be drawn through every degree on the ecliptic line, at right angles with the said ecliptic line, which line of latitudes so drawn will point to the pole of the heavens. All right lines which are drawn through a circle from the centre, make right angles with the circumference; therefore all right lines which point to the centre of a green circle, will form right angles with its circumference. A planisphere of the heavens and earth should not be made shorter than three feet, nor longer than five feet; the first would be too small if made shorter, and the latter may be inconvenient if longer: the student can do as he pleases in this respect. The tables of the planetary transits, or ingresses in this work, will be a

great guide (not only to the student, but to the proficient in astrology), of the effects that may be expected at certain periods from the ingress of the superiors over the radical places in the natal figure, their transitory good or evil aspects with the significators, and their ingress over the place of a solar or lunar direction, as also when they transit the ascendant, or either of the other angles, their effects are always very powerful, especially when retrograde. If primary or secondary directions were ever so good and promising, an evil transit of Herschel or of Saturn, more particularly over the place the direction falls in, if near the ecliptic, or on the body of the promissor, it will be found nearly to destroy all the good resulting therefrom. The student should be aware that the slow motion of superior planets operate most powerfully, particularly when they are retrograde, and if Mars happens to retrograde over a significator or direction in a nativity as mentioned, he will act with most powerful violence and sudden action; like gunshot, or lightning. It often happens at the period that good directions come into operation, that a combination of evil transits, aspects, and positions, frustrate or retard the benefit expected; when evil is threatened by malign directions, the effects of a good transit, of the ponderous Jupiter at the exact period, should it transit or pass over this part of the zodiac where the evil is threatened, will by his transitory influence prevent, ameliorate, or neutralize, the effects anticipated; therefore those ingress tables are of the utmost importance for the use of students that wish their opinions of good and evil directions to approximate as near the truth as possible. There is much amusement and profitable instruction to be derived from studies of this class, and by judging from the ancient rules of this science, we become philosophically prepared to meet an evil with more fortitude, and to take a more decided advantage of a good direction; this science affords to the mind of the man of genius and ability a continual fund of amusement, by seeing the rules of this science and his own predictions verified, ac-

according to scientific order and principles. There are many things to be considered in judicial astrology; one argument against another; one testimony for, and perhaps two against; at other times several testimonies for and against the expected event; astrological, phrenological, and physiognomical, judgments ought to be well weighed before an answer is given, or an opinion is formed; for if the student is too hasty in his decision, he will soon afterwards perceive some argument to neutralize what he, at a hasty glance, considered positive. Students of astrology are very often useful to their friends by giving them a timely precaution to avoid an evil, and at other times suggesting the propriety of taking the most advantage of a good or fortunate period or expectation. The man who endeavors to study human nature, and to class different individuals by the assistance of phrenology or physiognomy, can never be expected to complete his observations, or even to bring them into a correct form, without the aid and assistance of mathematics and astrology, which includes, with the others, four essential branches for persons to be acquainted with, and of which these will enable the student to gain a correct idea.

* * *

WILLIAM VOGEL.

A STORY WITH A GREAT DEAL OF TRUTH. READ IT!

The man at the library table laid down the small volume he had been reading and looked at his watch.

"By George," he muttered, "one o'clock. That's certainly a queer book. Let me see—what was it he said about dual personality?" He picked up the volume and turned back a few pages. "Here it is." He held the book under the light of the student lamp and slowly read a paragraph.

"The normal man has a double personality. There is himself as his friends know him. This is the actual man to outward appearances. Then there is the man the man knows—the man of the actual man's imagination—the man

"I don't know him very well yet," he said, "but I'm sure I'm going to like him."

That night after his wife had retired, John Sinclair brought out the little volume and looked it over.

"I think better of you to-night, Herr Vogel," he said in a low murmur. "I think so well of you and your dualities that I'm going to test you still further."

And he laughed and hid the book and went to bed.

The next day he was busy at his desk when a dark little man with stooping shoulders entered the room.

"How do you do, Mister Sinclair?" he said with a strong foreign accent.

John Sinclair looked up and the little man bowed low.

"Hullo," said John. "You here again? What's wrong?"

"Nothing iss wrong, Mister Sinclair, sir. I drop in when I am so near. It iss for the gretting I hope you are healthy, Mister Sinclair, sir."

"I am quite well, thank you."

"You were so kind when the payment on the house was not to the day settled, that I am pleased to give you the little book—with the money for which you so kindly wait. Did you like the little book?"

The dark man looked at John Sinclair expectantly, with his head very much on one side.

"It's a curious little book," John replied.

"It iss a wise little book," said the caller. "I am Galician. Herr Wilhelm Vogel iss Prussian. But he iss known of Galicia. At Novitzburg there was a sick Englisher. He liked Herr Vogel's book. He said, 'I will write it into English and have it printed into English. It iss a wise book.' So he wrote it into English and it was in the print shop and on the press when the fire broke out—such a fierce fire—and the what you call sheets were burned, only two of the sets escaping. And the one is mine which now iss yours. And the other iss in the big library by Novitzburg—for the Englisher is dead."

He had spoken quite rapidly and with many gestures—now he suddenly paused and again looked expectantly at John Sinclair.

"I thank you," said the latter. "The book is interesting."

"Read it again, Mister Sinclair, sir. You find it helps you. Vogel knows. I wish you well, Mister Sinclair."

But he was back again in a moment.

"Keep it to yourself, Mister Sinclair, sir. It iss not well to have a wise book for everybody. It iss for you, Mister Sinclair—I wish you well."

John Sinclair stared at the open doorway, but this time the little man did not come back. John suddenly laughed.

"It appears that I possess half of an extremely limited edition of a rare book. Only two copies are known to be in existence and both can be traced."

He laughed again and returned to his work.

That night his face beamed upon his wife as she opened the front door.

"A little late, my pet," he said as he fondly kissed her, "but you will excuse the delay when I tell you what caused it. Really, it's too good to keep. I must tell you now."

"But the supper, John."

"The supper can wait."

The little wife stared at him.

"Why, I hardly know you, John dear. You seem taller and bigger. And you speak so commandingly. What has happened to you, dear John?"

He flung down his hat and outer coat.

"I'm elated, dear. I'm drunk on the elixir of good fortune. I'm on very good terms with myself. That's the explanation."

The little wife looked at him anxiously.

"Sit down, dear," she said. "I'm afraid you are not well. You look feverish."

"It's the gold fever, my dear girl," he laughingly cried. "I've bought the Edwards tract."

Her eyes opened wider.

"But I thought that would make you very serious—it meant such a heavy burden."

"Do I look serious?"

"No, John."

"Am I bending beneath a heavy burden?"

"I never saw you stand so straight, dear—but I don't like the way your eyes glitter."

"They're justified in glittering, my dear, sit down and stop looking scared. I'm going to tell you in words of one syllable, as far as possible, all about it."

She sat beside him and smoothed his forehead gently with her little hand.

"It's very hot, dear."

"You fussy little woman," he cried, and gave her a bear-like hug. "You can't look upon me in any other light than as a child that needs coddling, can you? Never mind. There's a story to tell and a dinner to be eaten. And there'll be no dinner until the story is told." He paused and suddenly chuckled and the round eyes that anxiously watched him grew bigger. "You know how that Edwards tract has worried me. Well, I put the whole case up to William Vogel this morning. William didn't hesitate. William, you understand, is bold and resolute, I am slow and timid. We wrangled there all alone by ourselves and William won. 'Buy at once,' said William. I still hung back in my irresolute way. 'At once,' cried William. I had the option on the tract and the other papers in my desk. I rushed out—imagine me rushing, but William was there to hurry me on. I had the papers and a certified check—it cleaned out my bank balance—at old Garlington's office at 2 o'clock and fifteen minutes later the tract was mine. There!"

She looked at him with a loving smile.

"I'm glad you bought it, John, but you mustn't let it worry you."

He shook her playfully.

"No more of that, Angie. Why shouldn't I be worried? Am I something precious that must be kept in jeweler's cotton? I'm going to worry all I want to worry. It's good for me. The man who never worries is like a torpid snake. No action—nothing but digestion."

He laughed loudly at her astonished face.

"You—you haven't been drinking, have you, John?"

"Nothing but a little invigorator that William Vogel gave me. No, no, I'm all right. And I'm certainly not going to worry about that Edwards tract—because I've sold it."

"Sold it, John?"

"Sold it to the Clemons Realty Co. They bought it within an hour after it came into my keeping. They had hesitated just as I did. When it was sold they knew they must have it. They offered me \$2,000 bonus. I demanded \$5,000.

"Five thousand, John?"

"Yes. Think of it. If it hadn't been for William Vogel I would have been glad to let the whole thing go for the \$2,000. And say, Angie, I got the \$5,000. Five thousand good hard dollars made in one short hour! Haven't my eyes a right to glitter?" He suddenly caught her up and waltzed about the room with her.

She stopped, half laughing, half crying, to catch her breath.

"And Mr. Vogel's commission, John; how much will that be?"

"I'll fix William Vogel all right," he said. "William will be very reasonable. I'm going to give him a good dinner for one thing. Come along."

And he playfully dragged the little woman to the waiting table.

That evening John Sinclair—his wife had stepped out of the room—playfully shook his fist at the row of books behind which the little volume was concealed.

"I take it all back, William," he said. "You're a brick."

James Hospital. A policeman tried to stop us and your man swore at the man something dreadful and held up the child—and we didn't stop. And when we got to the hospital the doctors said we got there just in time and Mamie would live—and they saw how bad your man was burned—he didn't know it—and they fixed him up and he hurried away when I tried to thank him. But one of the doctors knew his name and I'm sending him these flowers because he saved my baby's life and your lucky to be the wife of such a good and brave man. Your respectfully, Hannah Moreland."

That night when John Sinclair came home the little wife gently drew him into the library and stooping suddenly kissed the white bandage.

"John, dear," she tremulously said, "you have deceived me shamefully. There is no William Vogel—it is just you."

"Don't take him away from me, dear," cried John with a queer laugh. "I need him. He's my better part. Spare him. Besides you are wrong. There is a William Vogel."

He hurried to the bookcase and drew out the little volume.

"Here," he cried: "Here is William's godfather, heaven bless him! Read that, my love."

And he laid the precious volume in her hands.—*From the Cleveland Plain Dealer.*

* * *

TEMPLE TALKS.

STORMS.

As a rule, mankind trembles with fear and holds in unpleasant remembrance all storms and their accompaniment. To some, the lightning and its thunder are the jarring vibrations; to some, the high-pitched note of the irresistible, reckless wind is many octaves beyond the key of their physical, and again, to others the rushing sweep of the tornado-impelled torrents of water bring hours of timidity—a steady agony in their totality. Again, others are on the verge of dissolution, when the rocking earthquake makes our ancient and revered mother insecure footing.

To those acquainted along the ways of the mystic realm,

each of these classes only refer themselves to the domains of the Four Great Angels of Fire, Air, Water and Earth. The servants of these Angels are the Salamanders, the Sylphs, the Undines and the Gnomes. There is no war between the different realms, but, instead, the closest harmony. Man talks of the war of the elements, meaning the Elementals; but there is none.

They work as allies. The roar of the wind in its tempestuous rust tests to their utmost the strength of the works of men's hands; the weak; the unfinished; the too prominently placed are all at its mercy. Poor, puny man's efforts for lodgement on the earth's surface, avail but little in the strong grasp of the Wind and its attendant Sylphs, who are the power and potency of the Air.

There is another view of even the most terrific tornadoes, as the lifting force of the most noxious gases and poisonous effluvia out of their birthplaces in the swamps of the forests and the overflown banks of tardily moving rivers; from the haunts of the vile and poverty stricken—the noisome dens of crowded cities, which man has ever conceived and manifested to his own detriment. All these destructive conditions the blessed wind sweeps out into innocuous dissolution, leaving the space beneath, above and around us, free from the awful, soul dissolving touch.

Fire follows the behests of the wind, and the electrical flash disintegrates what the wind cannot release. To all this is added the power of the water, the universal solvent.

The collection of the idle, the inert, the detrimental, the destructive remains of what man names wastage is hunted out of its holes, where if time permitted, the earth would find means to reabsorb and deprive it of its malific qualities. But in an hour, the inherent urge of the mobile elements of Fire, Air and Water accomplish what might consume months of the Earth's time to overcome. The Earth and the Sea give up their dead. But the Fire and the Air have no dead to give up. They are the spirit and the life of all things, and therefore can hold no dead things in their embrace. It is the Fire that quickeneth and the breath that renews the physical body and all other forms of manifestation. The Earth and the Sea are vast charnel houses, in which the lifeless bodies are stored.

Thus we find the Four Builders are ever against each other in equipoise and a just balancing. They hold their potency and dominance under the Universal Law of

polarity—negative against positive. The increase or accumulation of power at any one pole, upsets equilibrium, and a storm becomes absolutely essential. No one of the Builders can go out on a storm all by itself. The winds blow the water in some form as it rises and falls; the lightning plays its part; while the Earth receives and reacts. Vibration and motion yield the sounds of Chaos being marshalled into order. An evenly adjusted peace is the result.

Storms are the safety-valve for the preservation of life upon the Earth. They are blessings, and they never come in disguise, either. Force is produced and stored up, for the continuation of atomic polarity. The stormy outburst is the result of concentration uncontrolled, sweeping on to Accomplishment, Silence and Rest.

If storms were not, focused potency might destroy manifestation. Storms are like the governor of a steam-engine, which moves obedient to the changing rapidity of the motion, and in turn, regulates the flow of the motor force. A storm does the same thing on a broader scale.

The destruction of life and accumulation is often deplored, as waste. Can there be any waste? Do not all things move in cycles, going forth and returning to the starting point, crossing and recrossing constantly?

But all storms are not on the purely physical plane. All of us know of the tornadoes, cyclones and destructive outbursts that man has permitted to overcome him. The difference between an earth storm and a body storm is that the former is not "personally conducted," but sweeps on at its own free will, for the fructification of undeveloped good. But the *ego* has the body given in charge of itself, and should so control the sweeping maelstrom as to add reserve force and potency for use. "Be ye angry and sin not," is the injunction of one of the Masters. That is, allow yourself to feel the fire of the unflagging Will; the manifesting of the never dying creative force which is our birthright.

It is not necessary to vent the feeling on some trifling thing or person. But we must control and reserve the force. Emotional storms are of minor importance, but the same impulse of Will lies at the gateway of their appearance. Anger is a God-given impulse, and is the cyclone of the soul. Blessed is he who can hold his own storm force for his own use and potential energy. W. P. PHELON,

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"In the Rosicrucian romance of the *Count de Gabalis, or Conversation upon the Secret Science*, by the Abbe de Villars,—a volume to which the world is indebted for the aerial personages of the *Rape of the Lock*, as well as for many graceful fancies(?) in English and German literature,—occur the following passages:

" 'When you shall be enrolled among the children of the philosophers,' says the Count de Gabalis to his incredulous but inquiring disciples, 'you will discover that the elements are inhabited by very holy creatures, whom, in consequence of the sin of unhappy Adam, his too unhappy posterity have been forbidden to see or know. The immense space that is between earth and heaven possesses inhabitants much more noble than the birds and gnats merely; the vast oceans have many more dwellers than the dolphins and the whales; the depths of the earth is not created only for the moles; and the elements of fire, more noble than the other three, was not made to remain void.

" 'The air is full of an innumerable multitude of creatures of the human form, great lovers of the sciences, subtle, benevolent to the wise, but enemies to the stupid and ignorant. Their wives and their daughters are of bold and masculine beauty, such as painters have represented the Amazons.

" 'Know also that the seas and the rivers are as fully inhabited as the air; the wise ancients have mentioned these populations under the names of undines or nymphs. There are few males among them, but vast numbers of females; their beauty is extreme, and the daughters of men are not to be compared to them.

" 'The earth is filled nearly to the center by gnomes, people of small stature, guardians of the treasures of the mines and quarries. The latter are ingenious, friends of mankind, and easy to command. They furnish the children of the wise with all the money that they require, and ask little for their service, except the glory of being commanded. The gnomides, their wives, are small, but very agreeable,