

THE MYSTERIES OF OSIRIS or ANCIENT EGYPTIAN INITIATION

Setting Forth the Symbolism, Mythology, Legends and Parables
Beginning with the Outer Religious Systems of the Egyptians,
Primarily Based on THE DRAMA OF THE HEAVENS; together
with the *Inner* or *Esoteric* Interpretations as Taught in the
Lesser and Greater *Mysteries* Active Throughout the Ages,
Including the Present



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Comprising:

The Priesthood of Æth

The Rosicrucian Order

The Secret Schools

The Hermetic Brotherhood

Illuminatæ Americanæ

Fraternitas Rosæ Crucis

Temple of the Rosy Cross

The Order of the Magi

Sons of Isis and Osiris

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The Mysteries of Osiris Ancient Egyptian Initiation



"What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the religion which already existed, began to be called Christian."—St. Augustine.

INTRODUCTION

***"Man's inhumanity to man has made
countless thousands mourn."***

Ask the question: "Which of man's actions has been the greatest destroyer of human life, and, more than anything else, has brought misery and suffering upon all mankind?" The answer will almost invariably be: "War." A moment's thought will disprove this. The *Moloch* that has devoured the greatest number of human lives and has caused unspeakable sorrow and heartbreaks, has not been war, but the battle of *creeds*.

Wars, however destructive to lives and property, have, in many instances, resulted in bringing freedom to millions of those who were serfs and slaves. War has often elevated the status of man; bringing about great reforms beneficial to millions. Evil though it is, war has chiefly resulted in the loss of lives and property.

The deaths caused by the "battle of creeds,"—the lives lost in *religious* wars—at the stake—in the arena and by assassinations—have not brought freedom, nor have they been productive of any good whatever. Added to the loss of life through religious wars and persecution, millions upon millions have suffered the tortures of hell because they were told, and have been led to believe, that they were damned.

The purpose of this second edition of the present work, is to draw aside the dense veil of ignorance, bigotry and creedal selfishness, which had its beginning toward the end of Egypt's greatness, and has continued until now. It will be shown *how* and *where* the magnificent symbolism, depicting the DRAMA OF THE HEAVENS, gradually became changed into utterly

false teachings, mummeries and creeds which had to be obeyed under penalty of death.

In ages past "truth" led the seeking mind by pleasant and sublime paths, through which the ancient fathers wandered; helping them to PLUCK FOR THEMSELVES some of the "goodly fruits" on which they feasted, without fear of damnation. They were instructed in the activities which were for the good of the Soul, and helped them to scent the fragrant perfumes that were wafted to them from amid the ambrosial bowers where Divine science held her court.

To the seekers after truth were revealed some, though by no means all, the hidden meanings of the hieroglyphs that the eastern sages (the Wise Men of old, like the Magi) carved upon their temples, obelisks and tombs, so that all who would, might see, and of which only the wilfully blind remained ignorant.

It is our desire to help the seeker after truth, who has his own freedom in view. It is not difficult to recognize the true history of the past, as we find it written in the starry skies of heaven. We also find the truth recorded upon pyramids, tombs, temples, triumphant arches, statuary, aye, even in the various symbols that have become a part of our modern churches.

We will explain, in the simplest possible terms, how spiritual truths, handed down to us in feasts and fasts, in forms and ceremonies, even in creeds, names and symbols, and in the various fragments of the arts and sciences have been preserved despite, and notwithstanding, the madness and fury of superstitious and utterly selfish zealots active throughout the ages.

This we will do WITHOUT ACTUAL DAMAGE TO ANY OF THE GREAT RELIGIONS OF THE PAST AND PRESENT. ON THE CONTRARY, WE WILL POINT UP THE MERITS OF ALL RELIGIONS BY MAKING PLAIN THE TRUTHS HIDDEN IN THEM. Additionally, we will reveal much of the *esoteric* or hidden *Mysteries* taught in the inner halls or sanctuaries of *Philosophic Initiation*.

A limited knowledge of the ancient religions in their outer form has been handed down to us in myths, legends, parables, riddles and symbolism. These creations as interpreted by most modern writers, and especially by those selfishly concerned, are hardly less than childish stories, destitute of either truth or plausibility, even though hiding the most profound truths and laws of God and Nature.

Rightly understood, according to their *real, esoteric, spiritual* meaning, the myths, legends and parables bequeathed to us by ancient civilizations, are seen to combine rare beauty, grandeur and practicability of application. Ancient symbolism exhibits to us a system of worship and belief that required ages to complete. These religious or spiritual teachings are all based on truths written in the heavens; the starry skies where we still may see enacted the drama of the ages; the drama, no less, of the present-day mankind, his weakness, his foibles, and, also his *sublime possibilities*.

IT IS THE ETERNAL STORY OF THE CHRIST or CHRISTOS: THE SOLAR MYTH OF THE NEW TESTAMENT: THAT OF THE VIRGIN BIRTH: OF THE DYING, YET ARISEN "SAVIOUR"; ALL OF THEM SYMBOLIZING, OR TYPIFYING THE HUMAN SOUL, ITS DESCENT INTO MATTER: ITS STRUGGLES ON EARTH: THE NECESSITY FOR THE CRUCIFIXION (CROSS-I-FICATION) OF THE BASER (CARNAL) NATURE: THE SOUL'S FINAL VICTORY OVER THE EVILS (WEAKNESSES) OF THE FLESH, AND ITS FINAL ASCENT TO MERGE WITH THE HIERARCHIES MENTIONED IN BIBLICAL LITERATURE.

Ancient mythology, legend and parable, which even the later *Nazarene* did not hesitate to use, is a stupendous and glorious means of history recording. Those admitted into the secret knowledge by *initiation*, as were the disciples of the *Nazarene*, were able to teach a spiritual philosophy of which no seeker after TRUTH can afford to remain in ignorance.

In the sacred halls of the Egyptian Temples where Soul Initiations took place, as these Initiations still take place in modern times, was taught the *spirit* or the *esoteric* side of religion and the MYSTERY OF THE KINGDOM OF HEAVEN.

So deep and sublime is this mystery that when the seeker (Neophyte) succeeds in drawing aside the veil hiding it, and coming face to face with it, he will stand as though turned to stone, and his mind will seemingly refuse to function and will be utterly incapable of thinking thoughts that can do justice to the Great Mystery of *Being*.

The earliest Bible writers, if not Egyptian by birth, were Egyptian in *spirit* and *feeling*. This is readily understood when we bear in mind that all of the truly great spiritual leaders of later years, not excluding the *Nazarene*—like Moses before him—went to Egypt for study, preparation and final Initiation into the Mysteries of the kingdom of heaven. This is admitted in Christian literature.

To be able to understand the Old Testament, and much of the New, it is necessary to become "Egyptianized," or baptized by the *spirit* of the Egyptians' knowledge of the DRAMA of HEAVEN. Their symbolic religion was for the masses; astronomical first—agricultural second. Their creed was a confession of faith, combining both life and salvation, as written—and enacted—in the skies.

The Baal worship of the nations in and around Judea was the same system, modified to suit the conditions of that people. These writings in the skies, which no creed or religious hierarchy has been able to erase, were transferred into allegory and parable, then to parchment and rolls; transferred and again transferred—but always with some slight change or addition as suited the mental calibre and knowledge of the writer.

Looking up into the blue vault of heaven, the uncultured eye sees naught but a confused and promiscuous sprinkling of starry hosts, *seemingly* without system or harmony, *just stars and more stars*. Viewed by the trained eye and recognized as ancient

science arranged them, in their various divisions or constellations, they are seen to wheel in line, and pursue their daily and yearly course with the utmost order and regularity, and according to an exact Law that only a Divine Creator could have set into motion.

This arrangement of the stars into constellations, all following a set rule or law; *without the slightest deviation, is the foundation or basis upon which all forms of religions had their beginnings*; as did primitive Masonry and the numerous mystical and secret societies that have existed and been active throughout the ages.

The seeker for the *living waters of life—truth*, must not permit himself to be misled by the *forms*, but must proceed in his search and finally unveil the *hidden mysteries* underlying these forms. He must realize that *life* is not to be found in any ritual or creed, but in the actual *living* of the forms which the ritual indicates.

The *Greater Mysteries* of the Egyptian Initiation, like all *Arcane* initiations, include the doctrine of the *one* and only, the Supreme God, but illustrating that the sun, moon and stars were minor divinities, *i.e.*, forces.

This doctrine of the ONE God was not, as so many have believed, original with the Jews, but was taught them by the Egyptianized or Initiated Moses, who tried his best, but unsuccessfully, as did the *Nazarene later*, to teach his people the *great Mystery*.

Anciently, man was simple in his ideas and desires. He did not vainly exhaust his intellect and strength to discover God. As yet untrammelled by creeds, man did not depend on faith. HE FOUND GOD in the depths *within* himself. He learned to KNOW God in the love which engenders life—saw Him in the sacred flame which is heat and life; in the light that gave him sight of all the beauties of life. He saw the reflection of God in the majesty of the blazing sun.

Even the later writers of Scripture could not improve upon

this, for they also saw God in *light*. They witnessed God's providence and nature's profoundest harmony in the DRAMA OF HEAVEN; in the constellations' numerous paths of the starry heavens and the movement of the fiery legions in space.

The early man—the mass, not the Initiate priesthood—casting about for the primeval cause of his own existence, dedicated all his earliest powers of mind to religion. (He tried to find something not too difficult to understand, but which would bring him peace of mind, instead of fear.)

Even his earliest triumphs in the arts of civilization were as means to an end. His superb temples of worship, his solemn preparations for another, and, which he believed to be, a *greater* life, and his colossal monuments, record his religious beliefs—remains that are imperishable evidence of his deep and undivided interest in the problems of religion, while of his social and commercial pursuits, only fragmentary and unimportant vestiges are to be found.

Creedism and artificial civilization, in the course of time, with their long train of wars, crimes and diseases, want and woe—an overstrained devotion to the idols of ecclesiasticism and its twin, cold physical science, that does not recognize the Soul—have gradually alienated the Soul of man from his desire and *feeling* for a simple, pure, natural, yet *spiritual*, religion.

The *Nazarene* recognized the evils that followed in the wake of a belief that the religion of one people was so much greater than that of other people. He tried in vain to correct this idea and, in his attempt, taught profound truths in parable, as was the custom of all the real saviours before him. As a result, he antagonized all creeds and systems and paid the penalty for his honesty and fearlessness.

His labors consisted mainly in attempting to abolish systems of religious observances founded altogether upon forms, ceremonies, or ritualism, and introducing a religion almost purely *spiritual*; a worship in which the religious life of man should be based on purity, benevolence and of love for one's neighbor as

for oneself, *despite any difference in belief*. Correctly understood, his life and work, *like his early training*, was almost a counterpart of that of Moses, and the results not greatly different.

The inhumanities of religion, or rather, religious systems and their practices, and the results obtained, have been due to the utterly mistaken idea that, aside from *spiritual* concepts, one religion was more God-ordained than the others. In times past, even as today, there were those who believed that their religion was the only God-ordained religion and they would destroy all other systems, even proclaiming it a Divine command that those adhering to any other belief should be condemned, damned, tortured and utterly destroyed. All this in spite of the fact that religious systems and beliefs followed one in the wake of another, EACH COPIED FROM A PRECEDING ONE, WITH MINOR CHANGES IN PRACTICE AND NAMES.

No one religion was either better or more Divine than the other, except in the degree that it taught purity of life, devotion to duty, faith in humanity, love for one's fellow man, helpfulness to one another and commanded man to search for his own Soul WITHIN HIMSELF.

Religion, regardless of name or sect, must teach man the spiritual meaning of purity of life, and through his OWN efforts, he must succeed in bringing forth the *Christos* (Soul), or the Christ, hidden, deeply buried, by his carnal nature, *within* himself. In so doing "the sons of man have now become the Sons of God, knowing good and evil." This is the mission of the present work. Peace on earth can never be brought about until the Armageddon of religion is at rest.

It is not possible for anyone to reveal the Mystery of the Greater Mysteries of *Arcane* or *Philosophic Initiation*. Man must accomplish that *Work* for himself, but we have endeavored throughout the work to reveal much of the inner *spirit* of this Mystery.

If the reader will carefully concentrate his attention on the

use of words, to their capitalization, to phrases and sentences in quotation marks or brackets, much will be revealed that otherwise would remain unrecognized.

The Goal of man is to achieve perfection by developing purity and uprightness in his daily life. The *work* of real religion should be to help him accomplish this. Man's work is to find and bring into manifestation the *Christos*; the God asleep *within*; this is Christification; the crucifixion of the carnal through its sacrifice upon the altar of purification or elevation.

In the language of Sacred literature, this is the search for, and final finding of the Holy Grail; in Occult, *Esoteric*, or Alchemical language, it is finding the "pearl of great price"; that same pearl which the *Nazarene* commanded not to be cast before swine. It is the unraveling of the truth, or the spirit hidden in every human Soul. It is the finding of the kingdom of heaven, which the *Nazarene* promised to the few—those who would follow Him (the Path) and obey; that is, ACTUALLY LIVE THE LIFE.

Creedism, dogmatism, ritualism, however beautiful, will never accomplish this, whatever the name or the power of the church. Humanism and the *spiritual* life alone can bring about the spiritualization of man. Let the battle of creeds cease, and the life of the *spirit* underlying creeds be given an opportunity to manifest among men and show its Divine power. Such is the *theme* of this work as it is of ALL *true* religion.

The present work is in no sense an original one. It is not, by any consideration, a literary production. There is no continuity of thought. There are many repetitions of the same symbolism. Repetition has a definite purpose: to make the various *interpretations* and *applications* more readily understood—more fully explained—and so enable the student to more easily grasp the underlying meanings.

Proper credits could not be given because, in practically no instance, are the quotations *verbatim*; instead, the quotations in themselves are interpretations.

Among those deserving great credit for their efforts in presenting the *exoteric* side of symbolism may be named: G. C. Stewart, author of *The Hierophant*; the Philosopher Dupuis, Professor Fellows, C. G. Squire, Robert Taylor, Nott and Gliddon, Higgins' *Anacalypsis*, O'Brien's *Round Towers of Ireland*; Professor Rhodes, Ovid, Homer, Virgil and others. Theirs is the basis of the work; ours the *interpretation* and *application*, plus the spiritual or *Arcane* indication for the *unravelling of the Mysteries* of Life and the Soul.

The *Addendum* is based on a lecture prepared and delivered in the ACADEMY at Beverly Hall, in the Fall of 1917, by Grace Kincaid Morey, graduate of Oberlin College and, at the time, one of America's greatest students of symbology. The *esoteric* interpretations and application throughout the entire work, are by the writer.

In conclusion, we wish to strongly impress upon the reader that this work is not of a literary nature, but is purposely prepared for the individual instruction and enlightenment of a select class of readers and students.

The purpose of this work is to establish an understanding among all true believers in a God of Love and Justice, recognizing that all major religions had a common, identical basis, with an *inner* or *esoteric* "*mystery*," the word used by the *Nazarene*.

Gradually, step by step, the form, ceremonies and names of religious teachings changed from the symbolism of the DRAMA OF THE HEAVENS, to Gods, then HEROES, and finally MEN.

We proclaim that the *spirit* is the life of religion as it is of the Soul, and that this *spirit must* be ultimately found by all men in order that, whatever their *outer* faith may be, they will LIVE IN PEACE WITHIN THEIR OWN SPIRIT.

Faternally given,

R. SWINBURNE CLYMER

January 11, 1951
Beverly Hall,
Quakertown, Pennsylvania

THE ANCIENT MYSTERIES

The Lesser (outer) Mysteries Symbolical of the Greater (inner) Mysteries.



ALL authoritative writers on the subject of the *Arcane* Mysteries, frequently called the *Greater* and *Lesser* Mysteries, agree that "there never was an age of the world, from the most early accounts of time to the present, when any civilly-policed nation or people offered a religion for the masses which did not have as its foundation and support, the doctrine of a *future* promise of *reward*, or threat of punishment. . . ."¹

"All the religious inculcations of the past have pivoted upon the promise that *after* life on earth ends, there is an invisible Judge who punishes and rewards the actions of men, both for their good and evil deeds."

This misconception, or misinterpretation of a Law, clearly explained by the Initiates of all times, the true Gnostics and the *Nazarene*, is linked with the further misunderstanding of the basic principles of true religion and the intent and purpose of the Ancient Mysteries.

The fundamentals of religion are a trinity: (1) *The existence of God*, (the Gods) *according to GENESIS*; (2) *The Immortality of the human Soul*, and (3) *The ultimate of a SPIRIT of Universal Brotherhood among all mankind*.

¹Many thinkers, especially those who have attained to Cosmic Consciousness or *Philosophic Initiation*, are convinced that this has been the great weakness of all popular forms of religion. It is not the fear of "tomorrow," or a long-distant future, that restrains mankind from sinful thoughts, desires and deeds (sowings), but the knowledge that the "reapings," the punishments or rewards, the *REactions*, begin *right here and now*. The master *Nazarene* was fully aware of this *ever-active* Law when he said: "As ye sow so shall ye reap," and implied that such reaping began almost *at once* and *not* in some future state or *distant* time.

The *Great Work* of the Ancient Mysteries, and hence of *Philosophic Initiation* ², was, and still is, for the seeker to *prove to himself* the truth of these teachings.

In the analysis of the Egyptian *Mysteries*, by the light of the/our *Arcane* knowledge, we find that the corner-stone of knowledge—which was actually *a wisdom gained through initiation*—had its foundation in the certainty that the first great *cause* for existence itself was *spirit*; that the first and only element was the *Soul*, and that this Soul existed eternally and filled infinity.

By the power of its Will, the Soul divided itself into emanations or many separate or individual Souls, and—*being from God, or part of God*—by its own inherent capacity for creation, the *unresting, or eternally restless* element of force, was evolved.

Following this came matter which, moving on the ocean of chaos, created form and evolved or established order.

Hence it is said, with truth—and those seeking to attain the ultimate should remember this saying in all its applications—that “*Order is heaven’s first Law*,” because confusion or chaos always follows disobedience. He who refuses to obey this Law will be destroyed.

In the order of creation, the fiery particles of matter ascended. It is written that “heaven” is *above*. To form the luminous bodies, the heavier bodies descended and ultimately separated into earths, seas, plants, animals and, finally, into the entities which became men.

This “earth plane” is what we know as “hell,” or the temporal — the ever-changing and constantly-suffering plane of existence. It is the *below* into which Souls *fall* to gain wisdom and understanding by experiencing both joy and suffering.

²The term *Philosophic Initiation* will be used throughout this text to imply the efforts, and the final success, of the individual seeking to *personify in his life* the symbolic inculcations embraced in ritualistic initiations, such, for instance, as are employed in modern times, by The Fraternity of Osiris, Free Masonry in certain of its phases, The Order of the Holy Grail and similar organizations.

From the *eternal* or *Cosmic*—the Soul—proceeded successive emanations of spiritual ⁸ beings, more or less elevated according to their particular status of ascent or descent in the grand scale of the spiritual ⁸ kingdom.

Herodotus claimed that the Egyptians were the first who distinctly taught the Immortality of the human Soul, not as a Conscious entity, but with the capability of *becoming—or attaining to*—such Consciousness.

The foundation of the Egyptian *Mysteries*, which implies the Egyptian Initiation, was based on the *knowledge* of those who instituted the *Mysteries*. They taught that the Soul had originally existed in a pure, sinless state, that it then fell from its original purity and innocence, and gravitated from the form of a *spiritual* essence into a material body. Realizing its reduced status, its chief concern, the aim and scope of all earthly creatures (man), was to *pass through successive states of experiences—sufferings and joys—purifications and exaltations—back to the original fellowship with—NOT INTO—the Deity*.

This was the central doctrine, the pivotal point of Plato, Pythagoras, Jamblichus, Plutarch and all of the *real* renowned sages, philosophers and historians who flourished from the beginning of historical times.

It was also the doctrine of all those fortunate enough to have been accepted by the Mystery, or Initiatory schools, and to have attained to *Philosophic Initiation*. This includes the early Christian fathers; thence the Cabalists of the *Occult Schools*, the Gnostics (or *knowers* of truth), Therapeutics, Essenes and other Initiates of the mediaeval ages, up to the authentic Rosicrucians of the present day.

To attain to *Philosophic Initiation* was the ambition of the enlightened man. The man of the crowd was satisfied with

⁸The term *spiritual* is here used for want of a better and more descriptive word.

symbolic (semblance of) Initiation ⁴ and sought no further. These believed with the poet:

"Aerial spirits, by great Jove designed,
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below.
The immortal spies with watchful care preside,
And thrice ten thousand, round their charges glide.
They can reward with glory or with gold;
A power they by divine permission hold."—*Hesiod*

The true seekers, those who became the Priests and Initiators, were not so easily satisfied. They sought spiritual development, and continued to seek, until they attained to the Soul's Consciousness (meaning *Cosmic* knowledge of the Soul's *divinity*).

The belief in *spirit*-existence, of a life beyond the Great Divide, was sufficient to insure mass acquiescence to the National Cultus. The popular morality of the masses has never been sufficiently high to attain to the high ideals aspired to, and upheld by, the Initiates in the *Mysteries*, because the majority of mankind never did possess the desire for, or the *willingness to undergo, the self-denial necessary for such attainment*.

As a result, the Lesser Mysteries, that which we know as ceremonial or ritualistic initiation, were instituted for the purpose of teaching the truth of the Soul's existence and to give mankind an assurance and a self-satisfaction otherwise impossible. Moreover, these initiations constituted a bond that served to bind the masses together, even if only loosely.

Try as we will, we cannot get far away from the shadow or fact of the existence of a pre-Egyptian country, any more than we can outlaw the belief in the pre-existence of the Soul.

By giving consideration to Egypt as a land of glory, blessed with the *knowledge* of the Immortality of the Soul, we are

⁴Initiation by ritual, by imitation, not by Soul awakening. This is the opposite, or counter to, *Philosophic Initiation*.

brought back in a circle, as it were, to the legendary Atlantis; this for the very sound reason that the Mystery Schools, with their *Philosophic Initiation*, had to have a beginning; and if not in Egypt itself—then WHERE?

Accepting the existence of Atlantis as a fact, and all *Philosophic Initiates* have proven to themselves that such a continent did exist, it is to be presumed that the inhabitants dwelt on what was a large island, smaller islands forming a means of communication between what is now Europe and Africa on the one side, and America on the other.

As to when Atlantis was in its highest glory is a subject on which we can only speculate.

It is almost certain that Texas and the Gulf of Mexico were a part of that continent, as were the southern and eastern states up to, and including Labrador, while also taking in the Atlantic Ocean, then little more than an immense river. Scotland, Ireland, part of England, and very likely much of Brazil, and the African Gold Coast were included.

In proof of part of this, it is to be noted, in passing, that a human skeleton was found buried underneath ancient forests near New Orleans, Louisiana, supposedly dating back as far as 57,000 years.

Atlantis then reached from the Andes to Hindustan, hence the Mystery Schools of ancient India. There was an interchange, or exchange, between countries of commodities such as maize, native to our American Indians, from the Mississippi Valley; copper from the Lake Superior region, so much used in Africa; gold from Peru and Mexico, so plentiful in certain sections of South American and Western America; spices from India; tin from Wales, Cornwall and sections of South America; bronze from Iberia; amber from the Baltic; wheat and barley from Greece, Italy and Switzerland.

It would not be difficult to now connect all these products of commerce with the countries of earth from which they originally came.

The civilization of Atlantis was old—as countries go—when India was in its youth, and Egypt in its childhood. Atlantis passed away, sank under the deep waters of the sea, long before Babylon had degenerated to the most wicked city in the world⁵ and while Rome and London, both proud in their foolishness, were not even a dream. These people of a legendary lost continent were our ancestors. Their blood flows in our veins and their later wickedness still lives in our hearts.

Legend tells us that Atlantis, like much of South America, had more mountains than valleys; their summits being lost in the clouds as are the modern Andes. Atlantis was at its best during the period of existence we know as Cenolithic or Tertiary, including the Eocene, Miocene and Pliocene ages, hence it was the birthplace of the various colors of men.

This great continent was watered by four principal rivers, flowing from a central point towards four points of the compass. *From this fact we derive the legend of the Garden of Eden.* Atlantis, with its four rivers, saw the *beginning* of man—the origin of the human race. It was man's birthplace.

The climate changed from age to age, or cycle to cycle. Beginning with a heat so great no living creature could exist, there was a gradual cooling process until the colored race became possible. This cooling off continued until the yellow race (less pigmentation of the skin, due to less intensive rays of the sun) and, finally, the beginning of the white race, with practically no pigmentation, made its appearance. At this period, the climate was mild and pleasant—similar to that of the Azores.

The inhabitants were of three distinct races, physically and morally, but all three were versed in *primeval wisdom and the secrets of nature*.

⁵In the moral degeneracy of peoples, Babylon, Sodom and Gomorrah are the outstanding classic examples. One could whole-heartedly wish these evils to have passed into the oblivion of time, but current exposures, well authenticated, indicate clearly that the evils of sex degeneracy now rife in our own large cities holds many in subjection and, as happened to the peoples of these ancient cities, may be the cause of their downfall.

The three races differed widely in color and, as time passed, their natural antagonism caused them to fight for supremacy. The light colored race possessed less of the emotional nature and more of cold reason, which in time gained control over the more emotional races.

The Atlanteans had a long period of the highest and noblest civilization. The later Greek, Roman and even Egyptian races, in their glory, were nothing as compared to the civilization that began with the third or "white" race.

These peoples attained to a high degree as agriculturists, part of which was due to the fact that they were vegetarians, animal foods forming no part of their diet.

They domesticated the horse, possessed sheep and manufactured woolen goods. They raised cotton and manufactured articles from it; cultivated maize—from whence came the wheat to later Egypt; then oats, barley, rye, kelp and flax.

They were expert in the building of aqueducts and canals for irrigation, the secrets of which were known to the American Indians of the Southern United States and to certain other countries.

The Atlanteans developed an alphabet of their own; worked in copper, bronze, silver, gold and iron. They had a perfect knowledge of magnetic energy; of the magnet, electricity and a source of power somewhat like our gunpowder.

The Atlanteans possessed a knowledge of Astronomy and the Zodiac unknown in our present age. They had a type of "air-ship" which could navigate in the air or in the water, and could carry many men or much goods. The force employed was similar to the "vril" visioned by Bulwer Lytton in his *Coming Race*.

In time the Atlanteans spread out in colonies, toward both east and west. This required centuries to accomplish and before relations were established between the mother country and the outlying settlements thousands of miles apart, there sprang up—due to distance and infrequent intercourse—new dialects native to the many isolated settlements.

The religion of the people was a gradual development and differed according to racial progress. The religion of the few, the Initiates—based on the concept of one universal Omnipotent first cause—reached great heights and continues to be the basis of present-day *Philosophic Initiation*.

The sun, giver of life to all existing living things, was regarded as the mighty *symbol*—SYMBOL, NOT REALITY—an instrument of the ONE GOD, or *causative Law*. The Soul of man was held to be immortal, though not *Consciously* so until this CONSCIOUSNESS WAS ATTAINED BY SELF-EFFORT.

Unfortunately, in time, decadence set in among the people of Atlantis, *a decadence through which all ancient nations thus far have passed to their end*, always as a direct result of vicious practices and weakness due to their own lack of effort. Towards the end of their civilization the Atlanteans, like other nations after them, became terrible sorcerers⁶ and this brought about their ultimate fall.

Unfortunately for our times, we are in the whirl of another just such a decadent cycle. With few exceptions, men today seek to obtain the things they want with as little honest effort as possible, with the result that the comparatively few who are well organized reap the benefit at the expense of the many not so organized.

There is, however, an even more insidious evil today: The less the mass labors, the greater their compensation, the more time do they have for luxuries and idle pastime, with the natural result that they become physically weaker and less mentally alert. The result: THE GREATER MASS, BEING SUBJECTED

⁶It is a weakness of human nature to slowly degenerate so that morality and personal responsibility are lost or destroyed. Men attempt to obtain for themselves the things they desire, not by honest effort, but by every other means within their power.

As a result, they become, by thought and act, "thieves instead of producers." The great Master Initiate, the *Nazarene*, was fully aware of this. Undoubtedly it was this he had in mind when he said: "Only the laborer [he who produces] is worthy of his hire"—of that *which he produces*.

BY CIRCUMSTANCES OVER WHICH THEY HAVE NO CONTROL, MUST LABOR FOR LONGER HOURS; THEIR COMPENSATION IS LESS, THEIR LUXURIES ARE FEW; THEY HAVE LESS OPPORTUNITIES TO BE IDLE, HENCE THEY RETAIN THEIR PHYSICAL STRENGTH AND ALERTNESS FOR THE PROPER OPPORTUNITY, AND IN TIME OVERTHROW THOSE (APPARENTLY) MORE FAVORED ONES AND THEIR GOVERNMENT. History teaches us this, all too plainly, but we are blind to its warnings and, like the ancient peoples, unless we awaken to our peril, will be made to suffer the consequences.

THE PYRAMID

*An Altar to God. a temple of Initiation, a
resting place for the gods.*

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt."—*Isaiah* 19:19, 20.

IN the interior of the Pyramid there was a temple designed to teach and illustrate all known science, and especially the Sacred or Secret Science of the Soul. The Soul of man was known to the Initiates as a direct ray of *Light* from Deity. The Sublime Drama, which the temples were built to exemplify, represented successive stages in the Soul's progress through matter for the purpose of gaining the wisdom of the gods; its "fall" from pristine purity to an alliance with gross matter; its transmigration through various experiences for the purpose of probation and purification, its ultimate growth into manhood, and—should the animal nature gain the ascendancy, its descent again into degradation or, contrawise, should the *spiritual* in its nature prevail, its new rebirth and final transformation into Cosmic Consciousness.

The greatest of these temples was the famous Temple of Cheops which, by profound and correct astronomical calculations, the founders designed to be the then physical center of the earth.

They likewise metaphysically designed it to be the great center for the *school* of all the sublime teachings which, in the form of the *Greater Mysteries*, too profound for the vulgar mind, were later to be organized and exemplified in Symbolic or Ritualistic Initiation, in which, and during which, symbols displaced inner development and knowledge as the result of personal experience.

† The base of the temple is the perfect square which symbolizes in its four corners the sacred number 1, the *beginning*, the *four-square man* of body, spirit, mind and Soul; the *union* of the masculine and feminine principles, *i.e.*, balance or *equilibrium* between the two forces.

† Its corners are the perfect triangle, the Δ , symbol of *fire*, the Soul; emblematic of the Great *Light* so highly esteemed by all true Initiates throughout the ages.

† The triangle also symbolizes the number three and is further symbolic of the descent of the sun upon its apex at the two solemn epochs of the year, which signifies life eternal, and adversely, death as the result of adverse principles of evil. One of these Initiates has this to say:

"The magnificent unison that strikes from the lowest depth to the highest pinnacle of creation, including all the tones of creation, sounds in vain the harmony of choiring worlds upon the ears that are dulled to every tone save the clink of money—the emblem of materialism—but amidst this eclipse of the *true Light*, this total darkness on the subject of the *spirit* of religious faith, the grand old Pyramid of Cheops stands grimly mute except to the *knowing* ones; eloquently speechless, waiting for the hour when the builders of the new Temple of a divine humanity, missing the key-stone of the arch, which is neither oblong nor square, shall search amidst the 'rubbish' of antiquity, and finding the 'stone that the builders rejected,' place it as the *keystone* in the arch by which the heavens [the above] overshadows the earth [the below], and constitutes the Universal or Divine Temple of the Master Builder—God.

"Notwithstanding the picture of a supposed degradation handed down to us by selfish interests, the animating *spirit* of ancient Egypt, which filtered through the epics of classic Greece, and the memories of once stately Rome, still lives in the depths of the Souls as well as the Subconsciousness of men.

"The spirit continues to animate the inner depths of the earnest student and the patient scholar to fresh research in the

letter of the past, but not dead, Orient—an Orient unknown to the mass and the superficial scholars—and there will be fresh discoveries in the hidden, or *secret* meaning of the Orient's immortal Soul.

"The day will come when gross materialism as we know it, and which holds men in its iron grip, will weaken, and the *Mysteries* of the ancients will become the science of the moderns. In the morning light of revelation the Great Pyramid of Cheops will reveal its innermost secrets; the alphabet which spells out the significance of the *Divine Drama* of existence; not as men know it, but as it *really is*."

The poet glimpsed this truth:

"Gazing, rapt, awed, upon that mighty pile,
The mind is filled with wonder, and we ask,
Is it a tomb or teacher? Whence its style?
What men, what age conceived, achieved the task?
Wonder of wonders in the land of Nile,
Its chambers, passages, mysterious coffer,
Its layers, angles, measurements and stone,
All each, to unsealed eyes of men now offer
Solutions (for four thousand years unknown)
Of truths which stand against the doubting scoffer,
The clearer from their test, as fully shown.
How, in its presence, modern pride is bowed!
Its hoary wisdom whispering from the dead,
Sublime, mysterious, awful, with the shroud
Of forty centuries wrapped around its head!
We catch its muffled tones, now low, now loud,
And hear with wonder nigh akin to dread."—

Joseph A. Seiss, in A Miracle of Stone

The Egyptian, or Greater and Lesser, *Mysteries* were shrewdly and painstakingly hidden in the symbolism of the pyramids. In these *Mysteries* there was both an outer or open worship for the mass, and an inner form of worship for the Initiates. It has

been stated, all too frequently, by those who knew little of these *Mysteries*, that the Priests of the Temples of Initiation deliberately brought this segregation about.

This is utterly false. The people themselves would not understand; were wholly unwilling to make the efforts necessary to unveil the *Mysteries* as **MUST EVERY MAN FOR HIMSELF, BY THE HELP OF THE INITIATED**, but instead, *themselves built up the legends and the forms which they could understand and worship as a creed; not as a knowledge.*

What cavi is this?

Thousands of years after the building of the pyramids, after a new cycle and a new age had set in, this was still true. The great Initiate, the *Nazarene* was well aware of it. He did not try to hide it, but frankly told his followers:

"And the disciples came, and said unto him, Why Speakest thou unto them in parables?

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but *to them* it is *not* given."

—*Matt.* 13:10, 11.

Read "disciples" as "Neophytes" and again, "unto you" as "Neophytes," and "the Mysteries of the kingdom of heaven," as "The Greater *Mysteries*."

The saying of the *Nazarene* is in nowise different from what the Initiate Priests of ancient Egypt taught their Acolytes. Moreover, these ancient Priests could not possibly have used a plainer language to tell their Neophytes, that for the mass there was a creed and a worship which was symbolic or parable, and that the true *Mysteries* would be unveiled to them only if they *progressed in their efforts and grew toward spiritual development.*

Men of all nations were admitted as Neophytes to the *Mysteries*. Many of these unveiled the *Light* and became conscious of the meaning of this Great *Light*. The Initiate Priests, on their return to their own country, or when traveling in other countries, did not always give the same names to their Deity

or the gods of the people, due to the peculiar temperament and lack of understanding on the part of the people.

It is unquestionably true that while one nation adopted the gods of another or other countries, they did not necessarily follow the same worship, nor use the same names for their gods. This was again due to the temperament of the people and many other reasons; but the worship, or method of worship by the people, had nothing whatever in common with the practices of the Initiate Priests.

In Rome, for instance, the worship of Bacchus was in vogue long before the mysteries themselves were recognized and, even so, these mysteries as known to the people were no more than the "parables" of the Masters. Again, at times and in other instances, the worship of strange, that is, previously *unknown* gods, was introduced merely for the purpose of hiding their mysteries, as, in the same Rome, the mysteries of Isis and Osiris.

The first of these Mysteries of which we have any actual knowledge, or account, were those of Isis and Osiris—who became the prototypes of the later "gods" of the Christians—Jesus and Mary. These mysteries of Isis and Osiris were transplanted into Greece, by Cadmus and Inachus; Zoroaster, as far as is known, brought them into Persia; Orpheus into Thrace; Melampus into Argos; Trophonius into Boeotia; Minos into Crete; Cinyras into Cyprus, and Erechtheus into Athens.

These mysteries, their practice, and all their gods, though stemming from the same truth, or the one foundation, differed in almost every respect in the various countries; *the fruit had to be suited to the soil*. BUT THE GREATER MYSTERIES, THAT IS, THE INCULCATIONS, THE PRACTICES AND THE METHOD FOR BRINGING THE *Inner Light* INTO MANIFESTATION have remained unchanged. This is necessarily true, since the *Light* which, Biblically speaking, ". . . is on neither land nor sea" *was the same Light in all countries*; in all ages; in the time of the *Nazarene* as in the present age of the god *gold*.

That which is missed by almost all investigators and writers

is the very important fact that in Egypt they, the gods, were dual—masculine and feminine; in Asia, purely masculine, in Samothrace, ordinarily feminine; in Boeotia, masculine; in Cyprus, strictly feminine; in Crete, masculine; in Athens, masculine and feminine; in Amphissa, masculine and feminine; in Lemnos, masculine; and finally, in the Christian, masculine and feminine.

In the Greater *Mysteries* throughout, the one All-Pervading Creative principle and the one everlasting *Light*, is the Immortalizing *first matter* of the Soul.

The nature, as well as the ultimate goal of these Greater *Mysteries*, was always and eternally the same: teaching the CERTAINTY of the *possibility* of Immortalizing the Soul; a continuous life throughout all states and planes.

Man, the individual, was to *make of himself* the temple of the *one* God, by means of self-training and exaltation, so that the *Christos* hidden or buried within man would be brought into a Conscious reality: "The sons of men *becoming* the Sons of God." In the one word—BECOMING—is hidden the mystery of the Greater *Mysteries*.

Among the most noted and widely celebrated were the mysteries of the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabric, and the Mithraic, until finally at the time of the *Nazarene*, the simple Essenian and Gnostic were the only mystery schools actively functioning.

The Druids of Britain had, as also the Brahmans of India, a number of separate religious rites. The most mystic, as well as the most complicated mysteries of all times, were those of the Druids.

Of all the mysteries, and we have in mind the outer forms, *not* the Greater or *inner* Mysteries, the Eleusinian, celebrated at Athens in honor of Ceres, were the most renowned. In the course of time, these Eleusinian mysteries swallowed, as it were, practically all of the other mysteries.

This was in part because the people surrounding Athens gradually substituted these mysteries for, and to the neglect of, their own rites. In the course of time, all of Greece and Asia Minor followed suit and at length the Eleusinian mysteries, in various forms, spread over the whole Roman empire and even beyond its limits.

Zosimus states that: "These most holy rites were then so extensive that they practically took in the whole of mankind." Aristides called Eleusis the common temple of the earth. Unfortunately, while Zosimus stated a *sort* of truth, he greatly erred in his use of the words: *Most holy rites*, because they were in no sense *holy*. They were mere forms for the release of the emotions and passions of the people. They were an exemplification of the *inner* mysteries as practiced by the Initiate Priests—the *parables*, and not the *mysteries of the kingdom of heaven*.

In these outer mysteries, or the *parables celebrated*, the doctrine of a future state of rewards and punishments was taught. This half-truth has never been changed in the forms of public worship—the religion of the people—and the resulting misconception is responsible for much of the moral and spiritual ills of our present generation.

The future, *i.e.*, the TOMORROW, is nebulous to the mass; something that can be put off from day to day or that never comes; therefore not to be feared or even thought of.

The Nazarene tried his best to correct this error, but the ancient half-truth was too solidly rooted in the human mind. In simple language—so true and simple as to be passed unnoticed—he taught the Law that "As ye sow, so shall ye reap."

He did not teach this as something to happen in a future state or at a future place, BUT AS SOMETHING CONSTANTLY HAPPENING, THAT EVEN TOMORROW WE MAY BE CALLED UPON TO PAY FOR THE ERRORS OF TODAY. Once this mighty all-pervading, all-governing Law is comprehended by the mass mind, the mass will "bethink itself" in its thoughts, deeds and

acts, for humanity is now sowing ill for the reaping of tomorrow, when they may be least prepared to pay.

The mass mind was able to conceive of a Personal God who sat in judgment over them but, fortunately or unfortunately—depending on how we look at it—this God did not become active with his punishments or blessings until in a far distant eternity; hence the sowings of the day, however evil, gave them little concern, nor did the fear of punishment hold the mass in subjection.

The Initiates, on the contrary, were taught the Law in the very beginning of their novitiateship, that God the Judge, is ALWAYS WITH US, that it is the Conscience *within* us, ever active, which keeps the record, sets the LAW INTO REACTION, and BRINGS UPON US OUR REWARDS OR PUNISHMENTS—HERE AND NOW.

THE SOUL NEVER FORGETS. Upon the Soul, though not yet brought to Consciousness, is impressed every thought, desire and act. The Soul continues to retain these impressions unless they are removed by thoughts, acts and deeds of what we term "goodness." These impressions on the mind vanish from sight, *i.e.*, are mostly forgotten, BUT EVIL DEEDS CONTINUE FOREVER AS A DEBT, UNLESS REMOVED—NOT BY MERE BELIEF—BUT BY PERSONAL EFFORT.

Unrecognized by the individual, thoughts and deeds enter into, or are built into, every phase of man's character. These thoughts linger like a subtle perfume in the sphere of the unconscious; pervade the sentiments, and enter into all phases of mental and Soul structure. They enter the mental structure, direct the motives, externalize themselves into words which linger in the ears of others. They are materialized in deeds which detrimentally or favorably affect the destinies of others; probably dearly loved ones, and silently interweave themselves into *invisible but indestructible images which interfere with individual activities when least desired*. This is the mighty truth

of the *mysteries* which must be thoroughly understood and never for a moment forgotten.

If this most subtle, most potential realm of being—that which is the most *innermost* of the *innermost within us*—is thoroughly explored, then all the thoughts, desires and deeds that ever moved the activities of the race can be found in ineffaceable pictures of human Souls, even though these Souls are as yet unconscious.

The master *Nazarene* had this in mind when, as an Initiate, he said: "Behold all the mysteries of heaven and earth shall be revealed." Sooner or later these inner impressions will be thrown upon the world's screen, as the projector throws the drama on the screen of the local theatre.

The Neophyte in the *Mysteries* is made to realize, to become consciously Conscious, that nothing in Nature is ever lost. Nothing is ever blotted out. Future generations living, moving and breathing in (inhaling) images of vanished ages, grow in them, recombine them into the elements of *their own character*, and thus live again, in the ever-active, and ever ascending cycle of time, the ideality or evil reality that was once launched into space.

How farsighted then the vision of the Initiate Moses when he stated the eternal Law:

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation."—*Exodus* 20:5.

The Master of Galilee, like many of the Initiates of prior ages, was able to read the scroll of past ages as well as the scrolls as yet unrolled. He frequently astonished his close followers by foreseeing and forecasting their future acts.

This was notably so concerning his betrayal by Judas and his denial by Peter. Throughout the ages, it has been impossible to hide from the Exalted Initiates the most secret longings, fears and guilt of the human heart, because they are engraved upon the Subconscious where "all who *see* may read."

The statement, often repeated, that the *Mysteries* taught the doctrine of metempsychosis (Transmigration of Souls; also evil Souls reincarnating as an animal) is probably an unintentional error. It is an unfortunate use of the word; used as it is, as a synonym for the word "reincarnation," which has been taught, and continues to be taught, by all the Secret schools.

Reincarnation was a cardinal concept of the Essenian mysteries and was accepted by the *Nazarene* as so clearly made manifest when he asked his disciples: "Whom do they say that I am?" and the answers to this question show conclusively that he and the disciples believed in this doctrine.

- + The *Mysteries* naturally taught that the Initiated—those having attained to Soul Consciousness—would be happier—more at peace—in the future—following entrance beyond the Great Divide—than other mortals who had not attained to this state of Consciousness.

The Souls of the profane (*uninitiated* or Soul-*unconscious*), upon the change called death, "would be stuck fast in mire and filth"; in a word, in the earthly material, and remain in darkness for perhaps ages—or until by operation of the Law, and *according to the Law*, the Soul would again be called, or "drawn into," reincarnation or physical rebirth.

Initiation started—still starts—its work with man as though he were a child, or as "at the beginning." "Ye must become as little children," said the great Master.

- + This means that all prejudices and preconceived ideas *not based on experience*, must be set aside. Neophytes entering the Temples were required to lead lives of purity. In the temple, ritualism was unknown. Neophytes were placed under rigid training and development with but one end in view—the finding of the *Christos* WITHIN themselves, by bringing this inherent *spark of Divinity* into consciousness.

This was then, as it is now, *the aim of Initiation*. No one could then, or can now, attain to Initiation until this is accom-

plished. After succeeding in this effort, the Initiate was able to understand what was later so simply stated by the *Nazarene*: "Ye *are* the temples of the Living God."

The Neophyte had in truth transmuted his carnal self into a spiritual self and God. The *Christos*, or Christ, *was in him*—in the human Temple. The Priests of the *Mysteries* were wholly justified in saying that Initiation assured a happy future state for all men who become (Soul) Conscious beings; becoming exactly what the *Nazarene* became as a result of his Initiation into the Essenian *Mysteries*.

Plato plainly stated that: "Initiation is the aim and end to restore the Soul of the Neophyte to *its original purity*." It is easily understood that the masses, who did not undergo such purification and development of the Soul, could not expect to pass from the present state of imperfection into a state of perfection.

The Priests of the *Mysteries* conceived then, AS THEY DO NOW, that virtue, honor, self-respect and personal responsibility were of the utmost importance—were absolutely necessary—in order to *become* or attain.

Epictetus taught that: "The *Mysteries* are essential . . . to the well-being of humanity. We come into their *true spirit* when we recognize that everything contained in the *Mysteries* was instituted by the ancients, for the instruction and *amendment of life*."

Porphyry gave some of the moral teachings which were enforced in the instructions of the *Mysteries*; among them: to honor one's parents; to forebear cruelty to animals; to be of clear and unblemished character, and free even from the suspicion of any crime.'

It was not necessary, as some have thought, that the Neophyte confess to the Hierophant crimes committed or inherent weaknesses. The Priest quickly became aware of them. When Nero, after the murder of his mother, took a journey into Greece,

with the intention of being present at the celebration of the Eleusinian Mysteries, he was refused admission. Emperor M. Antonius purged himself to the world of the death of Avidius Cassius, and chose to be initiated into the Eleusinian Mysteries, as it was a well-known fact that none were admitted into the *Mysteries* who labored under the punishment of any immorality.

All the anciently initiated were ordered to observe the greatest purity and highest exaltation of mind. "When you sacrifice and pray," ordered Epictetus, "go with prepared purity of mind, and with a disposition so disposed as are required of you when you approach the ancient rites of the *Mysteries*."

Proclus tells us that "the Mysteries and the Initiations *drew the Souls of men from the material, sensual, and merely human {carnal} life, and joined them in communion with the gods.*" No less a degree of purity was demanded of the Initiated in their future conduct. All Neophytes were bound by a most solemn obligation, to commence a new life of strict purity and virtue. They were started into this new life by a severe course of training, which is necessary to purge the mind of its natural defilements—grossness or carnality. There has been no change in this throughout the centuries. The *Nazarene* taught this Law in a few words.

"Do not put new wine into old bottles."—*Matt.* 9:17.

This means that when man enters the Path of Initiation, he enters what is, in fact, a new life, and hence a new Law is called into activity. The old self with all its undesirable characteristics—the old bottle—must be put aside, and a new *vessel* for the new *spirit* (wine) must replace it.

Gregory Naxiensen states that: "No one can be Initiated into the Mysteries of Mithras until he has undergone all sorts of tests to prove himself holy and impassible."

The Initiates, under such discipline, were esteemed as the only happy men—*men at peace*. Aristophanes, who spoke for the people, caused them to exult and triumph after this manner:

"On us only [the Initiates] does the sun [spirit] dispense

his blessings. We alone receive pleasure [full benefits] from his beams. We, who are Initiated, and perform towards strangers and citizens all acts of piety and justice, . . . are the select."

This self-laudatory statement is more readily understood when it is remembered that those so Initiated had brought the *Christos* into Consciousness and could honestly claim to be in communication with God. Later, one of these Initiates, the *Nazarene*, who had so *lived and attained*, made a somewhat similar statement: "Lo, I the Christ, have been with you always."

"Happy is the man," said Euripides, "who hath been Initiated into the Greater *Mysteries*, and leads a life of *piety and religion*."

The honest farmer, Trygaeus, in the *Pax* of Aristophanes, is made to say: "I must become an *Initiate* before I die."

The Athenians believed that those who became Initiates and hence were fully instructed in the *Mysteries*, would receive divine honors after their transition. Such honors were not conferred upon man because he was an Initiate, but because in the *becoming* of an Initiate, *he had to purify himself*; relieve himself of past unworthy deeds, and greatest of all, learn to know, through experience, that he had become in reality the Temple of *Christos*, or the *Living* God. Having found Christ in his present life, he merely transferred into a similar state of existence and consciousness after passing the Great Divide.

Everything concerning the *Mysteries* was under the strictest secrecy. St. Augustine states that: "There are many truths, which it is inconvenient for the state to be generally known: and many things, which though false (in form) it is best for the people to believe; and that, therefore, the Greeks shut up their *Mysteries* in the silence of their sacred mysteries."

Modern smugness has a way of sneering at this secrecy and a feeling of "holier than thou," believing this to have been paganism, forgetful of the fact that the accepted founder of

Christianity fully agrees with all that was taught by the ancients; as for instance:

"To *you* it is given to know the Mysteries of the Kingdom of heaven, but to others [the people, the profane, the masses] it is *not* so given."—*Matt.* 13:11.

And again:

"Cast not pearls [truths—the *mysteries*] before swine . . . [because being ignorant, hence superstitious] they will turn and rend you."—*Matt.* 7:6.

Compare these sayings with those of St. Augustine and you will find they fully agree in principle if not in words.

Like the inculcations of the *Nazarene* who taught in parables for the masses and in secret for his disciples or "the Initiated," there were anciently the *two* classes of the Mysteries; the Lesser and the Greater; the *inner* and the outer; the parable and the *Arcane*. The inner *Mysteries* were for the Initiates only, because they alone could understand and apply them.

These Mysteries could not be taught to the people. If an attempt had been made to instruct them, they would not have been able to comprehend the truth. The people believed in and demanded a *personal* God, and not a *Christos within* every man which had to be brought into consciousness.

It was likewise with the doctrine of rewards and punishments. They would not understand that there was an *ever-active* Law, which by its own REaction, brought punishment upon the evil-doer, hence only the *fear* of punishment by a superior being could hold them in check. Long centuries after the institution of the Mysteries an attempt was made to teach the people part of these inner Laws, but this resulted in the profanation of the Mysteries themselves. When men actually desire the truth, they will seek for it. This also was understood by the later Initiate as implied by his saying:

"Seek and ye shall find;
Knock and it shall be opened [revealed] unto you."—*Matt.* 7:7.

Both the Lesser and the Greater *Mysteries*—as note the

Christian teachings—were originally instituted for the benefit of the people as a whole. It necessarily follows that the precepts taught in both were equally for the benefit of society. It was only when unthinking Initiates left the beaten paths and tried to instruct the masses in the inner teachings and practices, FOR WHICH THEY WERE IN NO WISE PREPARED, that the *Mysteries* fell into idolatry. The *Nazarene* understood this clearly, as did all of the real Gnostic fathers, hence the teaching of truth by means of parables and symbols.

The Lesser Mysteries were no more than the Greater *Mysteries* clothed in simple language so all could apply them in their daily lives. The Greater *Mysteries* demanded nothing of those who entered them, except that which could be obeyed or lived.

All men can, if they will, live a life of purity. All men have the ability to be honest. Every man can think, desire and act so as to bring into life and activity the Divinity—the *Christos*—the *Gnosis*, buried within himself. Unquestionably this is at times difficult and demands restrictions and self-denial, but it is possible and the ultimate reward, the REaction is indeed great.

In the *Mysteries* the doctrine of Unity, or diversity in Unity, was a basis to work from. In modern phraseology: "God [one] in us; and we in God." The unit is a point of centralization. From the unit, the center, have sprung all things, and from it all power will continue to flow.

Clemens Alexandrinus states that "The Egyptians did not attempt ever to reveal their Mysteries indiscriminately to all, nor expose their truths concerning their gods to the profane, but *only* to those who were to succeed to the administration of the state; and to such of the Priests as were approved."

In the Mysteries, man was accepted as an individual, as apart from all other men, a unit in the universe, a unit containing within himself all that existed in the world outside of himself. That which existed within himself was to be brought into outer manifestation. When this was accomplished, man became a

"god." This great and almost incomprehensible truth was accepted centuries later by the great Initiate-teacher, the *Nazarene*:

"And now the sons of men have become the Sons of God."

If man has become a Son of God, he most assuredly has become "a" god. This great truth gave rise to many misconceptions, among them that gods such as Jupiter, Mercury, Bacchus, Mars and others had been men of flesh before they were gods. Whether this be true or false does not matter; any more than that the lowly *Nazarene* became a Christ, or "the" Christ. What is of great importance is that they were "givers of the Law," and that they taught mankind basic, applicable laws for the welfare and progress of all who would accept them.

Clémens stated: "The doctrines delivered in the Greater *Mysteries* are concerned with the universe. Here all instructions end. THINGS ARE SEEN AND KNOWN *as they are*. Nature, and the things of Nature, are given to be comprehended." In other words, the things of the *spirit* can be comprehended ONLY by the *spirit*, because man, become an Initiate, has found the *Christos* to be his *Living Soul*. He has also come into the knowledge which is *hidden within the Soul*.

Strabo stated: "Nature first dictated to man the institution of the Mysteries, as also the other rites of religion. The secret celebration of the Mysteries preserve the majesty due the Divinity, and at the same time *imitate* its nature, which hides itself in the senses."

In this saying we are brought face to face with the teachings of the Thrice Wise Hermes, the Lawgiver, when he stated it as a Law:

"As above, so below.

As in the inner, so in the outer."

As it is in heaven, so must it *become* on earth. Man cannot comprehend the secrets of Nature unless he first awakens the *spirit* of his own self and comes into harmony with this *spirit*.

To know God, man must learn to know God's handmaiden, Nature. It is through Nature that all things are born into the physical form.

Initiation was, and continues to be, the avenue for the development of all the faculties with which the human creature is endowed, and as the result of which, man becomes a "god" or God-like. Is it not written: "And now the sons of men have become the Sons of God."

The religious inculcations of almost, if not all churches, almost universally hold it as a cardinal doctrine that the *Nazarene* WAS a Son of God, but are equally emphatic in their denial that there were, or are, other Sons of God. This denial is refuted frequently by the most authoritative writers of the books of the Bible, especially of those of the New Testament, and it is essential to our *thesis* that we prove this:

"But as many as *received* him, to them gave he the power to *become* the sons of God."—*St. John* 1:12.

Two words are to be carefully considered: RECEIVED and BECOME. To receive means to *accept*; it further means to make *use of*; to *apply*; to *do accordingly*. Hence, as many as accepted the *Nazarene's* teachings, *living* according to the *spirit* of these teachings, would thereby, or as a *result of so living*, that is, FOLLOWING THE PATH HE DID, then BECOME the Sons of God, God, even as he had so BECOME or ATTAINED.

"Beloved *now* are we the sons of God."—1 *John* 3:2.

NOW are we the Sons of God. This clearly indicates that there was a prior state when they were NOT Sons OF God, but that they had BECOME such. Man is not born a Son of God, but by application, by effort, by obedience to the Law, one may BECOME a Son of God.

"For as many as are *led* by the *spirit* of God they *are* the Sons of God."—*Romans* 8:14.

To be *led* is to follow the path, or in the WAY OF THE LEADING. This implies OBEDIENCE TO THE LAW. But it does more.

It tells clearly that it must be by (*in*) the *spirit* of God. The letter must be obeyed so that the *spirit* will be awakened; then will those who do so BECOME the Sons of God.

Plutarch taught that: "The first cause of *all* things is communicated to those who approach the temple of Isis with prudence and sanctity. Idle curiosity can avail nothing. The *Mysteries* can only be had in one way, and that way is by LIVING THE LIFE AND THEREBY COME INTO CONSCIOUS COMMUNICATION WITH GOD and the gods."

Among the mysteries of Egyptian Initiation were the teachings concerning the existence of the one *Supreme Being*, the one God, implying the error of polytheism as then understood, and the future state of the Soul—this implies *pre-existence*. The Mystery of rebirth, whether of the *spirit* (in this sense, the Soul), or of the body, or of both, is as much a mystery to the mass as it was then, or in the time of the *Nazarene*. Few can understand it. None can fully comprehend these mysteries except those born in the *spirit* as a result of the awakening of the *Christos*.

Diagoras, the Melan, foolishly revealed the Orphic and Eleusinian Mysteries, with the result that, in thus "casting pearls before swine," he was condemned as an atheist by the people whom he sought to help.

He also persuaded his friends not to become initiated into the Mysteries and the city of Athens ostracized him and set a price on his head. Socrates was not an Initiate, but had learned many of the truths taught in the Mysteries and in turn tried to teach them to the people, with the result that he drank the poison cup for relief.

This has been the history of all who sought to help mankind beyond the things they could comprehend. The knowing ones no longer blame the Initiates or the Priesthood for not instructing the people in deeper truths than they could bear: "Cast ye not pearls before swine."

Aristides claimed that the welfare of Greece was made secure

by the Eleusinian Mysteries alone. The Greeks during their glory, placed their chief hopes and happiness in them and became great because of them. They remained great until they forgot the truth of the mysteries and fell into degradation because of unhallowed practices. Euripides causes Hercules to state: "I was blest when I got sight of the Mysteries." It was a proverbial saying when anyone thought himself in the highest degree of happiness and was urged from within to say: "I feel as though I had been Initiated into the Higher Mysteries," *i.e., transported into Heaven.*

Sublime as were the Mysteries, *outside of the inner temples of Initiation*, ultimately it was their fate to become corrupted. A number of factors entered into this, chief among which was the fact that inferior priests of the Lesser Mysteries, and sometimes Neophytes, would prove unworthy and recreant and be expelled. Such expelled Neophytes often left their home country for another, and there set up, clandestinely, that is, without full knowledge, and without authority or permission of their superiors, self-styled temples of initiation. They instituted and celebrated the "Mysteries," to the extent of their knowledge, which, at best, was superficial and wholly misleading.

All countries were sooner or later accursed by this debasement of the real *Mysteries*. Not having attained to Initiation, the self-appointed leaders could not teach the *Arcane*, nor bring about the Initiation of those who fell dupes to them. The *Mysteries* were thus prostituted more and more as time passed.

This unauthorized activity brought about the horrid impieties and debasements committed in what were known as the "mysteries" of Bacchus at Rome, of which the historian Livy has given us an account. In the beginning of the narrative he tells of the mischief which was occasioned by one of these debased ex-Neophytes who called themselves priests and were accepted as such, bringing shame and disgrace upon the true *Mysteries*.

In Livy's words: "A Greek of mean extraction, a little priest and soothsayer, came first into Etruria, *without skill or wisdom*

in the mysterious rites, many of which would, in their pure form, have improved the people and have been for the culture and perfection of mind and body."

It was in this manner that terrible and disgraceful deeds were committed in all countries invaded, NOT BY INITIATES AND HIEROPHANTS, WHO WERE ALWAYS ZEALOUS FOR THE PURITY OF THE TEACHINGS AND RITES, GUARDING THEM WITH THEIR LIVES, but by degraded Souls who themselves were unwilling to undergo the ordeals and sacrifices necessary to become Initiates and Priests, and proved recreant to their most sacred vows.

The real Hierophants, Priests and Initiates were at no time to blame. They did their very best to keep the *Mysteries* in their pristine purity and taught only the truth. In the degree these *Mysteries* were profaned by renegades, and accepted by the people, the REAL INITIATES DREW AWAY FROM THE PEOPLE UNTIL AT LAST ONLY THE PROFANATIONS REMAINED.

At the time of the *Nazarene* there remained but one great School or Order which continued to instruct and guide Neophytes in the Greater *Mysteries*. This is known to us as the Essenian Priesthood. The *Nazarene*, like many before and after him, was Initiated in this Order.

Is. Casaubon in his *Annals of Baronius* states:

"When the Fathers⁷ made an effort to bring love (acceptance of truth) to minds previously corrupted by superstition, they first adopted many terms used in their rites (the *Mysteries*); and after thus treating the several truths of the true doctrines, they *further* adopted some of the ceremonies, that they might seem to be saying, as Paul said to the Gentiles, 'Whom ye ignorantly worship the same do I declare unto you.' Thus it came that the

⁷These "fathers" were neither Neophytes of the *Mysteries* nor yet Initiates, but stood in between the two classes. Today we would call them initiates of the Lesser *Mysteries*, NOT of the degree of *Philosophic Initiates*, therefore neither authorized to teach nor to celebrate any part of the *Mysteries*.

Fathers called the sacraments they superficially instituted by the same names as were used to describe the Mysteries, as *mueseis*, *teletas*, *teleioseis*, *epopteias*, or *epopseias*, *telesreria*, and sometimes though rarely, *rites*.

"The Eucharist they emphatically denominated the mystery of mysteries;⁸ and also, by autonomy, *the* mystery, or in the plural, *the* mysteries. You may also everywhere read in the writings of the Fathers, when treating of holy communion, the words *phrieta*, *mysteria*, or *aporetton*, *mysterion*, referring to those that were to be divulged and those that were not; those that were for the Initiates only and those that were for the mass."

Right here we come face to face with the *secret of the ages*. A dual religious inculcation; one for the select or elect, the other for the masses, and we are once again confronted with the *Nazarene's* positive statement:

"To you it is given to know the kingdom of heaven; but to others it is *not* so given; to them it is taught in parable."—*Mat.* 13:11.

In the ancient writings the Greek verb *myesthai* is frequently employed to signify the "becoming a partaker of the Lord's Supper." The term *myesin* for the act itself, and *mystes* for the Priest, from the term *hierophant*, which means "master," or "teacher," the disciples of the *Nazarene* always addressing him as "master." In the Greek liturgies and also elsewhere, *hiera telete* and *cryphis kai epiphobos telete*, i.e., the HIDDEN AND AWFUL MYSTERY means the Eucharist, and this was, and actually is, THE CONSUMMATION OF THE GREAT WORK, THE ATTAINMENT OF PHILOSOPHIC INITIATION; OF COSMIC, OR GOD, CONSCIOUSNESS.

As certain degrees were used in the Ancient rites, so in like manner Dionysius divided the whole tradition of the sacraments into three, distinguished by their seasons and ceremonies.

The first was *catharsis*, the preparation, purgation, or purification.

⁸Such it really was when fully understood and properly conducted.

The second was the *myestis* or passing the Lesser Mysteries.

The third, *teleosis* or the consummation, that is, the *attainment*, which was frequently referred to as *epopsian*, or the *revered*, from which stems our term *reverend* for one who has been ordained, *i.e.*, prepared for holy service.

Tully had proclaimed, even before Dionysius affirmed it as a truth, that the Athenian Mysteries brought to the dying, better hopes. On their part, the Fathers maintained that the mysteries of Christ brought certain salvation and eternal life to those who worthily partook of them.⁹ They did not hesitate to say that the end and ultimate fruit of the sacrament was deification,¹⁰ when they were fully aware that this was a parody of the truth. In the Fathers you may read that the end of the holy mystagogies was deification,¹¹ and that those who faithfully received them should in the life to come be Gods.¹²

Athanasius used the verb *Theopoiestha* (to deify) in the same sense, and subsequently confirmed it by saying, "that by partaking of the *spirit*," that is, BECOMING *one WITH THE SPIRIT*, or OF THE SPIRIT, "we are united to the God-head," that is, become God-Conscious.

It is perhaps not out of place here to discuss the symbolism of the sacraments by which these ceremonies were celebrated. That which is termed "a *symbol of faith*" is divers in its kinds, and serves as *tokens* or *tests* by which they who are *in the faith*, that is, *have the devotion*, or *are in the feeling*, may recognize each other.

Here is the ancient formula pronounced by the fathers, but

⁹The term "worthily partook of them" should read: "Had successfully passed through the Mysteries."

¹⁰"The fruits of the sacraments," that is, the *results of the ultimate attainment* is deification.

¹¹The end of the consummation, that is, *Philosophic Initiation* in its highest attainment, is Cosmic, or God Consciousness.

¹²"Faithfully received them" should read, HAVING REMAINED FAITHFUL UNTIL FINAL CONSUMMATION. Man, the Neophyte, now the Priest or Initiate, has "*become* as one of the Sons of God."

changed in modern times: "Depart hence, all ye catechumens, all ye possessed and UNinitiated." This corresponds with the more ancient "procul este profani," and was certainly more honest than the present: "depart all ye faithful."

Many of the rites by the ancients were performed during the night. Guadentius was author of the expression: "*Splendissima nox vigiliarium*," i.e., the "brightest night of the vigils."

The silence observed by the ancients during their secret devotions was approved to such a degree by the first "Christians" or followers of the *Christos*, that they *exceeded all their mysteries in that observance*.

Seneca observed that the most holy of the sacred rites were known *only* to the Initiates.

Jamblichus, in his philosophy of the Pythagoreans, distinguished between the *aporreta* which was secret and could not be taught abroad, and the *exphora* which was not of a secret nature. The early Christians (Gnostic followers) or Initiates, divided their whole doctrines into those which might be divulged, (a) the *exphora*; that which could be taught openly to the mass, and (b) the *aporreta*, or *Arcane*, which was secret and reserved for the few, or the Initiated. With this the *Nazarene* agreed in his statement:

"It is given unto you to know the mysteries of the kingdom of heaven, but to them it is *not* given."—*Matt.* 13:11.

In speaking of the Mysteries, Basilius states that they kept their dogma secret, but their precepts were made public. The word "dogma" is here misused. The word should be their *Arcane*, while the Laws governing the actions of men in dealing one with the other, were openly taught or "preached."

Chrysostom agreed with this system of teaching. In speaking of those who were baptized for the dead, he said: "I verily desire to relate the matter fully, but I dare not be particular [speak openly], because of the uninitiated [those who would not comprehend]."

"They make it difficult for us in their interpretation, and

oblige us either to speak without precision, or else to disclose that of which they should not be informed."

The ancients used the term *exorcheisthai ta mysteria*, touching those who divulged the mysteries, so Dionysius stated: "See that you do not disclose, nor slightly reverence¹⁸ the mysteries." Everywhere in *Augustinus*, one may read of the sacraments of the faithful.

Thus, *Johannem*, tract I XVI, states: "All the catechumens already believed in Christ, but Christ does not trust them. If we should ask one of them whether he ate the flesh of the Son of man, he would not understand what we meant."

Again: "The catechumen are ignorant of what the Christians receive. Let them blush that they are ignorant." This is to say, the teachings of the Masters or Initiates are "Greek" to the Neophyte until such time as he also becomes an Initiate.

A catechumen is a candidate for baptism, or a person who prepares himself for receiving it. Toward the end of the first century, when the teachings of the Gnostics were still widely accepted, the members were divided into two orders, distinguished by the terms of: *believers* (the accepted) and catechumens (students or Neophytes). The latter, as distinguished from the former, were those who had not yet been dedicated to God as indicated by baptism.

They were, therefore, admitted neither to the holy communion, nor to the ecclesiastical assemblies or inner circle. As they were not allowed to assist at the celebration of the *eucharist*, they were dismissed after the services, with the formula: "*Ite catechumeni missa est.*"

The term "Quod norunt fideles," that is: "What the faithful know," or, as expressed in the Greek: "*Isasin oi pemuemoi*" formed what was known as the watchword of the *secret*. Thus St. Chrysostom, in whose writings Casaubon remarked the re-

¹⁸The word *reverence* is here used with deep meaning. Those who do not feel deeply, or have a deep feeling in the heart or emotions for the *Mysteries*, can never succeed in fully attaining to their consummation.

currence of this phrase many times, in speaking of the tongue (comment in *Psalm* 153) says: "reflect that this is the member with which we receive the *tremendous* sacrifice—the *faithful* know what I speak of."

Hardly less frequently does the same phrase appear in St. Augustine, who seldom ventures to intimate the *eucharist* in any other words than by "*quod norunt fideles.*"

Tertullian tells us that: "A faithful concealment is due to *all the Mysteries* from the very *nature* and *Constitution* of them. How much more must it be due to such mysteries as, if they were once discovered, could not escape immediate punishment from the hands of man."

This has reference to those who are incapable of understanding and hence are suspicious of all and everything they cannot comprehend. To be ignorant is to be superstitious; to be superstitious is to be fearful; to be fearful is to be destructive of that which is feared.

SYMBOLISM

Man's first inscribed language was by means of symbols.

THE early Egyptians observed that from one year to another the overflowing of the Nile was always preceded by an etesian (annual) wind which, blowing in from the north to the south, about the time of the passage of the sun under the stars of the Crab, drove the vapors towards the south. It then gathered them in the middle of the country of Ethiopia, whence the Nile came; and there caused such heavy rains that it swelled the waters of the river and brought on the inundation of lower Egypt.

The Egyptians sought to learn the exact time when it would be necessary for them to prepare for this inundation; this knowledge being vital to their life and well-being.

Close observation taught them that the flowing of the river beyond its banks happened at about the time when the sun was under the stars of the Lion, near the stars of Cancer, though fairly far from the band of the zodiac towards the south.

A few weeks after the rising of these stars they became aware that in the morning one of the most brilliant, if not the largest star of the whole heavens, ascended the horizon. This star appeared shortly before the rising of the sun, which had rendered it almost invisible during the entire previous month or more.

The Egyptians accepted the rising of this magnificent star as an infallible sign of the sun's passing under the star of Leo, and the time for the beginning of the inundation. This star then became a public warning for which every one was to keep a watchful eye, so that it would not be missed, and that on seeing it, the people could retire to the safety of higher ground.

These early Egyptians gave this star two names. Because it

warned them of danger, they called it *Thaaut* or *Thayuat*, the faithful, or dog; and also the *Barker*, or the *Monitor*; in Egyptian, *Anubis*; in Phoenician, *Hannobech*; indicating the analogy that existed between the two languages.

The connection between this star and the rising of the river caused the people to call it by the more common name of the *Morning Star*, or more simple still, the *Nile Star*, or the Nile.

In Egyptian and in Hebrew, *Sihor*; in Greek, *Seitois*; in Latin, *Sirius*. In later times the Egyptians gave it another name, *Sothis* or *Thotes*, which is also *Thor*, the God, or the *Savior*.

The inhabitants, retiring into the towns following the warning of the northern winds and the dog-star, remained there two months or more until the watershed receded or passed on.

During this period of inaction, their attention was drawn to the observation of the southern winds, which were more moderate than those of the Spring. These winds facilitated the flowing of the river towards the Mediterranean. The conformitor indicated the blowing with its direction, which was from the south to the north; also by measuring the depths of the river, they could regulate their husbandry according to depth of the mud which was always in proportion to the severity of the inundation.

All this was peculiarly applicable to the Egyptians who inhabited the delta. By placing their reliance upon the warning providently given them by this star, and retiring to the higher ground with the produce of their agriculture, they were able to enjoy the comforts surrounding them.

This same necessity induced, or forced the Egyptians to become astronomers. The same sense of compulsion also caused them to become painters and then writers. The inspection of the heavens had taught them finally how to regulate their tillage of soil, so strangely crossed by that disposition which was peculiar to Egypt.

The custom of giving symbolic names to the objects that

served them naturally led them to use the figures of these symbols to inform the nation of the work to be done in common, and of the annual events with regard to which it was dangerous to mis-reckon.

This service was performed by persons appointed for that purpose and was maintained at public expense. It was the duty of those so selected to study the revolutions and aspects of the heavenly bodies, and to communicate all necessary information to the people.

The Etesian northern wind continued to blow for about forty days. When this wind failed, as it sometimes did, or was too light to cause the swelling of the Nile to overflowing, general sadness prevailed among the people for this foreboded ill to their crops. During the period when the waters of the Nile were high, the inhabitants remained idle on the high grounds in safety, watching the progress of the inundation.

The days were passed in fasting and other acts of devotion whereby to gain the favor of the gods. The constant blowing of the wind during the forty days that followed the rising of the dog star were called dog days after the name of the star, and from this we have our own modern "dog days."

The star *Sirius* is the second decan or Constellation of the zodiacal sign "Gemini." This star was called the great "dog," anciently named the "wolf," or special hunter and devourer of the hare, *Lepus*; which is signified in the first decan of the same sign. On the Dendara zodiac, Siris is represented as the *Eagle* or *Hawk*. This star is named *Siris*, from *Sir* or *Seir*, meaning *Prince*, *Guardian*, or the *Victorious*.

In connection with the name of the figure in the Egyptian zodiac, as frequently given, we have also Naz-Seir, or Nazir; Naz-Seir means the *Sent* PRINCE. Now note the symbolism: the *rod* that was promised to come forth from the root, *i.e.*, *loins*, of Jesse was called Netzer in the Hebrew and is there translated "the branch,"—the Princely scion who should "smite

the earth with the rod of His mouth, and slay the wicked with the sign of His breath."

This Prince is at once the "Sent Prince, the Messiah," the Netzer of *Isaiah* and the Naz-Seir of the equally prophetic constellation. This is "Him" of whom *Matthew* said: "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophet, *He shall be called a Naz-Seir-ene.*"—*Matt. 2:23*. The *positive* statement: *he shall be called a NAZARENE.*

In the fulfillment of this Prophecy, *Sirus*, the savior of the earliest Egyptians, became the *Prince of Peace* sent by God. The *Nazarene* was rejected by the very people whose leader he was to have been. This rejection was inevitable because, first of all, he was a Neophyte of the Priesthood of the *Mysteries*—the Essenes—and then the leader of the people who were to be rejected.

Today the *Nazarene* is still recognized by all *Philosophic Initiates* as one of the great Master teachers, while Anubis, the Dog-star, so important to these same early Egyptians, is today the *Blazing Star* of modern Free Masonry; the star that also leads them to *higher ground*, or safety, through the precepts of their symbolism.

The Hawk and The Hoop

The "hawk" and the "hoop" were the names given to, and became the symbolic figures of the two winds, about the return of which the Egyptians were most concerned. The hawk signified the Etesian northern winds in the beginning of the summer. This wind drove the vapors towards the south, covering Ethiopia with thick clouds which condensed into heavy rains, causing the Nile to swell all along its course.

The hoop, on the contrary, signified the southern wind, which promoted the draining of the waters, and its return proclaimed the measuring of the lands and the time for sowing.

Here is an explanation to the analogy, the peculiar resem-

blance between the hawk and the northern; the hoop and the southern winds.

It was observed that the hawk delights in the north; but that at the return of mild weather, she casts her feathers, and turns southward with her wings spread, to seek the place whence comes the warm air which will assist her in the shedding of her old feathers; bring in the new and restore her to the beauty of her youth.

In times of the remotest antiquity—long before, and during the time of Moses—the Arabians, neighbors and allies of the Egyptians, had an idea about the hawk that corresponds with what naturalists *now* tell us.

If we refer to the conversation which God had with *Job*, it is shown that the Creator, and not man, by a special providence, or let us say, by His own Eternal and never changing Law, varied all the parts of Nature, and to good purpose regulated the inclinations of animals:

"Does the Hawk fly by thy wisdom, and stretch her wings towards the South?"—*Job* 39:6.

The hawk, by the direction of its flight at the return of the heat, became to the Egyptians the most natural emblem or symbol of the annual winds which blew from north to south about the time of the summer solstice, and hence became a great *signifier* or *omen* to them.

The writers of the book of *Job*, though not Egyptian, made use of the hawk's habits thousands of years later as an illustration of the law.

The hoop, on the contrary, made her way from the south to the north.

She lived on small worms—an infinite number of which hatched in the mud of the Nile—and in this way, in turn, served the Egyptians. She took her flight from Ethiopia into higher Egypt, where the Nile divided. She always followed the course of the Nile, as it returned within its banks, down to the sea. The hoop, like the hawk, was an exemplar; they

both obeyed the Law that governed them. Man, unfortunately, has not yet learned this valuable lesson.

To the Egyptians, the warning given by the dog star was a matter of grave concern. They anciently dated their year and the whole series of their feasts from the rising of the Nile. To them it was their savior, coming as it did, at the ending of the old, and the beginning of the new. Wise as we think we are, *pagans* as we think they were, WE HAVE DONE NO BETTER THAN TO COPY THEM.

Instead of representing the dog star under the form of a star, which might not distinguish it from another star, they symbolized it under the figure relative to its function and name; surely a wise procedure for a "heathen" people. When they desired to express the renewal, or *beginning*, of the year, they represented it in the form of a door-keeper.

It could easily be distinguished by the attributes of a *key*; a procedure that was copied, without credit, in another *new age* or a *new year of an age*, in the symbolism of Peter and his "key." At times they gave it two heads back to back, the one an old man, which marked the expiring year, and the other a young man, which denoted the new. In time, this became the double-headed Eagle of Symbolic Masonry; hence both Christianity and Masonry owe much to the symbology of ancient Egypt.

The legend has it that when Freemasonry was originally established in England, soon after the edict of Canute, in the beginning of the eleventh century, prohibiting *in toto* the Druidical worship—it might be well to bear in mind that this form of "freemasonry" followed immediately after the Druidical worship was forbidden—the strongest oaths were required to bind the Neophyte to secrecy in order that the *real* purpose of its founders should not become known to any but the initiates.

Canute was superstitious as well as vindictive. He left for Rome almost immediately following the edict. This indicates

both his superstitiousness and fear. Along the route to Rome he tried to ease his restless Soul, by visiting all of the most celebrated churches and giving "proof" of his liberality and devotion through the generosity of his contributions. On his return he proceeded immediately to Denmark, but dispatched the Abbot of Tavishtook to England with a letter describing the object and issue of his journey.

This letter was a "sop"¹ to his guilty Soul for the destruction of the Druidic form of worship and the substitution of another form, as well as a preparation for his return and future activity.

In the letter he wrote: "It is long since I bound myself by my vows to make this pilgrimage; but I have been hitherto prevented by affairs of state and other impediments. Now, however, I return humble thanks to Almighty God, that He allowed me to visit the tomb of the blessed apostles, Peter and Paul, and every holy place within and without the city of Rome, and to honor and venerate them in person.

"This I have done, because I learned from my teachers that the apostle St. Peter received from the Lord the great power of binding and loosing with the keys of the kingdom of heaven [these same "keys" that were so well known and so effectively used to change from the old to the new]. On this account I thought it highly useful to solicit *his patronage* with God."

His letter concluded with: "Lastly, I entreat all my bishops, and all the sheriffs, by the fidelity which they owe *to me* and to God, that the church dues, according to the ancient laws, may be paid before my return, namely, the *plow-alms*, the *tithes of*

¹ *Webster's New International Dictionary:*

A morsel, as of bread, cake, or the like, dipped in a liquid, and intended to be eaten.

"He it is to whom I shall give a *sop*." *John* xiii, 26.

"Anything given to pacify—so called from the *sop* given to Cerberus, as related in mythology.

"All nature is not cured with a *sop*." *L. Estrange*.

"A *sop* to Cerberus," a concession or bribe to conciliate a person otherwise liable to be troublesome."

cattle of the present year, the *peter-pence*, the *tithes of fruit in the middle of August*, and the *kirk-shot* at the feast of St. Martin, to the parish church. Should this be omitted, at my return I will punish the offender by exacting the whole fine appointed by law. Fare ye well."

It will be noted that all *tithes*, and certainly there were many for so poor and oppressed a people, had to be paid in the middle of August.

This was the identical time of the year when the Egyptian "doorkeeper" opened the door for the old year to pass out and the new year to come in, using the same "keys" that St. Paul was later supposed to have received. But what a difference! In Egypt it was a time of rejoicing. In England on the return of Canute, it was truly a sorrowful time, because it is certain that in being forced, UNDER HEAVY PENALTIES, to pay all these tithes, little was left to the people. Certainly Canute, destroying the Druids and instituting the rigid rules of the church, did little to "loosen" the bonds of the people.

The Egyptians may have been a "heathen" or "pagan" people, but it is certain that their interpretation and their practices of the law or symbolism, were commendable and have not been improved upon.

The Egyptians expressed the various increases of their swelling river by a column marked with one, two or three lines in the form of a cross, and surrounded by a circle, *the earliest known symbol of God*, to characterize Providence. Frequently, instead of a column, they made use of a pole terminated like a T, or crossed with one or more transverse pieces. We moderns, with all our boasted wisdom, have not improved on this. We still gauge the rise of the waters by a marked, lettered or numbered board, placed where it may be readily seen by all.

The Egyptians painted the devastation made by the overflowing water under the figure of a dragon, a crocodile, a hippo-

potamus, or some other water monsters, *all destroyers*, which they called *Ob*, that is, a swelling, or overflowing, and which they later changed to Python, *the*, or *an*, enemy.

This change in name was made after they had learned the full benefit of the inundation and had properly prepared for it. *Python* was symbolic of the deadly effects of the miasmata rising from the stagnant waters which were naturally left in pools upon the lowlands after the retiring of the waters of the inundation.

Ovid symbolizes the serpent Python springing from the steams or vapors of the mud which the deluge had left upon the earth. In this he makes an allusion to Typhon, whose name is the same by the mere transformation of one character. Moderns are all too well aware of the deadly diseases that follow in the wake of the lowering of inundations of high waters; this is especially true of our own Mississippi.

Ovid, as a poet, in causing Python to spring forth from the slime of the deluge, merely points out the noxious steams or vapors which rose in Egypt after the waters of the Nile had subsided.

When under this symbol, the Victory of Horus over Typhon, he says, "Apollo slew him with his *arrow*, which he had concealed," he merely tells us of the triumph of the sunbeams over the vapors of the Nile and in this indicates his knowledge of the *purifying and healing rays or powers of the sun*.

Python is derived from *Pytho*, the Greek, to *purify*. The serpent Python being slain by Apollo is thus readily interpreted as Python, "the ruins of the waters" being dispersed by the arrows of Apollo; *i.e.*, the sunbeams slaying the destroying serpent or evils.

Typhus, a species of fever that usually follows in the wake of inundations, had the same origin. An early writer, Hooper, defines it as the "result of the effluvia arising from either animal or vegetable substances in a decayed or putrid state; and hence, that in low and marshy countries it is apt to be prevalent, when

intense or sultry heat quickly succeeds any serious inundation."

Referring again to the word *Ob*, this is not obsolete by any means. In researches in Haiti and especially in the backwoods of the West Indies, it was found that the descendants of Africa, still retain the name "Ob," or "Obi," for a white serpent which they worship as a god, and by whose power they believe they perform miracles.

Another method used by the Egyptians in communicating to the people information respecting the inundation, was by publicly exposing three vessels or measures. These were pitchers of unequal capacity and well known to the people. Their size indicated to them either the increase or diminution of the Nile.

This is why these vessels were so frequently found in Egyptian monuments. The name *Canob*, or *canopus*, given these vessels, is due to the use made of them. *Canob* signifies *the fathom of the dragon*, the measure of the overflowing. It is a word combination derived from *cane*, a perch; a fathom, a rod, or cane to measure; and from *Ob*, *the dragon*; hence in the West Indies, Ob or Obi, a serpent.

These canopi were very commonly terminated by one or two crosses. The top of the vase was often surmounted with the heads of several birds to signify and characterize the several winds they knew, and which either assisted or retarded the increase of the lowering of the waters.

Sometimes they put upon the canopus the head (made of pottery) of a dog to indicate the state of the river, or the time of the rising of the dog-star. At other times, they placed thereon the head (made of pottery or other material) of a maid, to point out the state of the Nile under the sign of a virgin, and also at the approach of the draining or retiring of the water.

The simplicity of that language which rendered itself intelligible to the eyes, became common by degrees, and in some instances animals and other figures were made to speak. This symbolism was gradually extended to everything. The symbolic

writing soon served as a rule of morals. It regulated husbandry, and shortly conveyed to the people the most important facts of the time and indicated to them their principal duties.

OSIRIS, THE GOD, and THE SOLAR YEAR

The Egyptian year was related to three principal objects: (1) To the course of *the sun so important to them*; (2) To the order of the feasts of each season, *showing the people's thanksgiving for their blessings*, and (3) To the *work to be performed in common to all*.

The sun, the most important object in nature and for the well-being of all creatures, also received its peculiar character or mark in symbolic writing.

✕ The sun was named *Osiris*; variously interpreted as *the giver of life, the bestower of blessings; the just judge; he who blesses and also condemns. The word also signified the inspector; the moderator; the guide of the stars; THE SOUL OF THE WORLD: THE GOVERNOR OF NATURE*, and later, and correctly so, *the representative of the Son of Man*.

More generally, it signified the governor of the earth, and because the Egyptians also gave that name and function to the sun, it was expressed in their symbolic writing sometimes by the *figure of a man bearing a sceptre*; at other times as that of a *coachman carrying a whip*, or simply by an *eye*; the meaning of "eye" and "sun" being expressed by the same word in many of the ancient languages of Asia.¹

The Egyptians were frequently contented with setting down the *marks* of the dignity of Osiris in the form of a sceptre surmounted by an eye; or a sceptre with a serpent twined 'round it, the symbol of *life WHICH THE SUN MAINTAINS*, and which later became the Staff of Mercury, and still later, the symbol of the physician, or more properly, a *healer*; and again by unit-

¹In the secret archives of the Academy of the International Confederation there is a manuscript considered beyond all monetary value because it gives the *esoteric* meaning of all the ancient Egyptian Hieroglyphics.

ing a whip and sceptre; then again by the royal *cap* of Osiris on a throne, with or without the sceptre. Each symbolization or representation had a different meaning and referred to some special attributes.

Almost everywhere there was present, more especially in the places of their religious assemblies, a circle or the figure of the sun. Near the sun, over the head of the symbolical figures, there were at times one or two serpents. This was and still continues to be, *the symbol of life*. In many places, certain foliage symbolized the bounties of nature; sometimes the wings of the *Scarabeus*' exoterically symbolized the variations of the air; *esoterically* THE IMMORTALITY OF THE SOUL.

The masses of Egypt—never the Priests and Initiates—conscious of the beneficence of the sun, gradually fell into the natural habit of confounding the Unknown God—the unseen giver of blessings—with the sun.

They slowly fell into the mistaken habit of accepting the symbol of the sun, Osiris, the moderator of the year, for a person; hence the *universal acceptance of the idea of a personal God*, which has continued to the present day and has never been discouraged by the church.

Osiris, from a symbolical personage, became in the minds of the masses, a real personality; one who had *formerly* lived among them, and they formulated his history to harmonize and describe his various attributes, history and works while in the flesh.

This is precisely what the church has done in the case of the *Nazarene* and this statement is not made as a criticism or in condemnation, but as an honest and fair comparison.

As soon as the masses in Egypt became possessed with the idea that the statues of Osiris, Isis and Horus were the Gods of their religious forms; that Osiris had lived as a human being, and had been interred there, much after the manner of the *Nazarene*, they framed stories and legends agreeable to this belief and these became the objects of their worship.

For want of a tomb believed to contain the body of Osiris, they were content with a cenotaph. These tombs, though merely symbolic, became a necessary part of their annual feasts and ceremonials, exactly as Jerusalem and its holy places are held sacred places of worship by the Christians. There is not one iota of difference except that one was the worship of Osiris in Egypt and the other that of Jesus in Bethlehem.

The Cretans, being of Egyptian extraction, had their own feasts of Osiris or Jehov, as they called him, and this *Jehov* later became the *Jehovah*, or most sacred name of the Jews. This feast to their god, and the empty tomb, became the ancient symbolism of the coffin of Hiram so important among the emblematical figures of modern Free Masonry.

This symbolism finds a close parallel in Egyptian lore: The masses of the Egyptians came to believe that Osiris had lived on earth, but found no place of his burial, hence they symbolized one.

The Cretans, descendants of the Egyptians, called him *Jehov*; worshipped him in like manner. The Jews renamed the Cretan god "Jehovah," as yet unborn, but to be worshipped and to be born.

The Christians followed the legend of both the Egyptians and Cretans. They worshiped a man born of woman. He became their Christ and was buried. The tomb, when approached, was found empty, but continues to be regarded as a holy place.

Here is one tree with various branches and different names. The *Eternal* in its various phases—if you care to call them that—is one and the same; *i.e.*, there is but ONE GOD. The Initiates taught, and still teach, that there is only one God, but He has various names and many attributes. He is seen, recognized and worshipped according to the temperament, the culture, the vices and the purity of the people.

In the collection of Montfaucon there is a painting of a mummy, representing the death and resurrection of Osiris, and

the beginning, progress and the end of the inundation of the Nile.

This painting is a half-truth of the original illustration representing the "raising of Osiris" from the dead. The original itself is symbolic of the raising of the Soul from the dead by the intercessions of ONE WHO KNOWS, *and in addition, symbolic* of what happened yearly in Egypt before the building of the dams which contained and restrained the waters of the Nile. It has still further significance, as will be seen later.

In the symbolic representation, the sign (figure) of the lion is transformed into a couch, upon which Osiris is laid out in death. Under the couch are four canopi of various capacities, indicating the state of the Nile at different stages of activity.

The first is terminated as the head of the dog-star, which gives warning of the approach of the overflow of the river and by this warning saves the lives of the people who heed it.

The second as the head of the hawk, symbolizing the Etesian wind, which tends to swell the waters, making them still more dangerous to those who fail to heed the warning.

The third is as the head of a heron, the sign of the south wind, which contributes to propel the waters of the Nile into the Mediterranean Sea and help remove the danger.

The fourth is near the Virgin, which indicates that as soon as the sun has passed that sign, the inundation will have subsided and the people saved.

This symbolical presentation is considerably changed in the chart used by the Initiates to illustrate the LIBERATION OF THE SOUL from its sinful inheritance and the attainment of Soul, Cosmic Consciousness, *i.e.*, the Consummation, or Initiation.

It also represents the Soul's release after death, or the "raising from the dead," in that Isis, standing beside the tomb, takes the left hand of Osiris in her right, which was known as the "lion's grip," and with her left hand behind his elbow, raises him from the couch and he comes to life. Members of modern Free

Masonry are familiar with this legend of raising Hiram from the grave, a coffin taking the place of the couch of Osiris.

The Egyptians as well as the Persians, in the religion of the Egyptians as in that of Zoroaster, ages before the time of the *Nazarene*, as also during the first and second centuries, before the establishment of the formal church, interpreted the *resurrection* of the gods, irrespective of the special religious beliefs, in two separate and distinct ways. The one was material and symbolical, the other *spiritual* and *mystical*.

The first conformed to the general or popular idea and was the interpretation of the uneducated and unspiritual masses, but was finally adopted by the church after the deliberate destruction of the true Gnostic fathers and their libraries. This offense against the mystical interpretation was due, in part, to the fact that the unlettered masses could not understand and would accept only the material interpretation.

The second interpretation was based on, and contained the mystery, or *Arcane*, of the *Initiates*.

According to the first view, the resurrection signified the return of life to the material body; the reconstruction and reinstitution of the decomposed corpse, which was imagined destined and believed to take place at the second coming of a Messiah, or at the Last Judgment at the *end of time*. Upon this idea were based the beliefs and the hopes of the masses.

To the Initiate the *resurrection* has always had, and continues to have, a far *different* meaning. It refers in part to the concept of the three-fold constitution of man. It embraces the *purification* and *regeneration* of the person, the "ye must be born again," or *the spiritual birth* of the teachings of the *Nazarene*, simplified by him, yet never understood by the many.

This purification and *regeneration* may take place during the *present* life on earth and in the flesh, and WILL BEGIN TO TAKE PLACE THE MOMENT THE ACOLYTE CONCEIVES THE TRUTH—THE BIRTH BY WATER OF ST. JOHN—AND BEGINS TO LIVE, THINK AND ACT ACCORDINGLY.

This *resurrection* or REbirth, is an *inner* work of the Soul. To be successful, the Acolyte must truly aspire to honesty, justice, truth and their establishment WITHIN the self and among men. Hypocrisy is here impossible. The Soul will appear as it really is, and not as it is imagined to be. The Acolyte cannot long hide HIMSELF, *from himself*.

According to the legend, the *inner self* will be mirrored as dark and mis-shapen, if evil; radiant and beautiful, if good. St. Paul, after passing through the ordeal of *fire*—through which, by the way, all who are on the Path to Consummation or Initiation, MUST pass, fully understood this mystery and expressed it in his statement:

"There is a natural body and there is a spiritual body."—*I Cor. 15:44.*

The *Nazarene* stated this symbolically, as clearly as language could convey, in his talk with Nicodemus. The more the Soul aspires toward spiritualization, the farther it is removed from the attractions and influences of evil, until finally the attraction looses its hold entirely.

In an old hymn to Osiris, translated by M. Chabas, Osiris is addressed as the Supreme Being, and correctly so, because *at that period*, there was no other known God.

"Lord of Eternity, King of Gods, many are thy names, thy holy transformations, thy mysterious forms in the temples . . . he who abides in the human mouth, the creator of the world. Atoum, who among the gods fills the being with happiness; the benevolent spirit among spirits.

"From him the celestial abyss draws its waters; from him comes the wind and the air to breathe and enter the nostrils, for his satisfaction and the pleasure of his heart.

"He causes the soil to bring forth delicious products. Heaven and the stars obey him. He opens the great portals; he is the master of invocation in the southern heavens, and of adoration in the northern heavens. . . . He is good in will and word, he is the praise of the great gods and the love of the little gods."

In the Sixth *Kathaka Upanishad* we have almost identical statements: "The entire universe moves in the spirit of Brahma; he is the issue of that spirit; he is the great fear, the thunder-bolt. Those who *know* him *become* immortal.

"Through fear of him the fire burns; through fear of him the sun shines; through fear of him the heavens revolve; through fear of him death flies;—he is supreme."

Is this not pantheism? It is pantheism as the Initiate understands it, and not as it is represented to be by unenlightened (without the *Light*) theologians who comprehend only the word and HAVE NO KNOWLEDGE WHATEVER OF THE SPIRIT!

Is not the letter *dead* and ONLY the *spirit* LIVETH? It is the truth. The *life* which IS the *spirit* and gives greater life, is the only truth. But one must *understand the letter* to be able to live *in* the *spirit* of it.

All the stupendous edifice of dogma, erected throughout the ages of spiritual darkness by those WHO WOULD NOT UNDERSTAND, AND THEN BELIEVED BY THOSE WHO TAUGHT IT, is a monument to superstition and ignorance which, at the first rays of spiritual illumination, will crumble in the dust. The truth itself, the knowledge hidden *within* the human Soul, is the only reality.

Rees' Cyclopaedia, in dealing with the Egyptian gods, states: "Orus or Horus [these are identical] was a famous deity of Egypt, who, as well as Osiris, was symbolic of the sun."

Belledonna is a poison; it destroys life; says the profane. *Belledonna* is a blessing; it saves lives, says the physician. Both statements are true. Given too much and with intent to destroy, it kills. Prescribed with knowledge to those burning with fever, it saves. It is the same "good," *i.e.*, agent, applied in a different manner and for a different purpose. This wide difference must be kept in mind when dealing with ancient mythologies, with religions of all ages, because to them all there is an *outer form*, and an *inner mystery or meaning*.

Macrobius, in *Saturn*, lib. 1, informs us why the Greeks gave

Horus the name of Apollo: "In the mysteries they discovered a secret which ought to be inviolable, that when the sun arrives at the upper hemisphere, it is called Apollo." From this we may infer that, in the outer mysteries, this emblematical deity was no other than the *star of day*, passing through the signs of summer.

As Apollo among the Greeks was called the Horus of the Egyptians and his skill was known in both medicine and divinations, he was regarded as one and the same person, and called by the ancients Horus-Apollo. The legend of Horus is explained in this manner: The wind *Thamsin* made great ravages in Egypt in the spring, by raising whirlwinds of burning sands, which often suffocated travelers; darkened the air, and covered the face of the sun; leaving the earth almost wholly obscured.

This circumstance represented the death of Osiris, and the reign, at least temporarily, of Typhon. When the sun approached the sign of the lion, he changed the state of the atmosphere, dispersed these tempests, and restored the northern winds, which drove before them the malignant vapors, and preserved in Egypt coolness and salubrity under a burning sun. This was the triumph of Horus over Typhon. This was no more than giving seasons the name of gods.

We moderns have changed but little. We say: Soon it will be Fall, the frost will come and vegetation dies. Easter will soon be here and then Spring will come and with it the warmth of the sun and the appearance of flowers. We have simplified our expression or description, but have also destroyed the poetry. We have become prosaic; hard, unfeeling and, with it, much of our joy has left us.

The inhabitants of northern climes had, and still have, good reason for lamenting the absence of the sun during its journey through the southern hemisphere. This is beautifully portrayed by Dupuis:

"In the explanation of the labors of Hercules, we have considered him principally as the potent star, the depository of all

the energies of nature. He creates and measures time by his march through the heavens. He takes his departure from the summer solstice or the most elevated point of his route, runs over the course of the twelve signs in which the celestial bodies move.

"With them, the different periods or revolutions of the stars, under the names of Osiris or of Bacchus, we shall see the beneficent star, which by his heat, in spring, calls forth all the powers of generation. He governs the growth of plants and trees; ripens the fruits, and dispenses to all the seeds and the active sap which symbolizes the soul of vegetation.

"This is the true character of the Egyptian Osiris and the Greek Bacchus. It is especially in the springtime that this humid generator (sun) develops itself, and circulates in all the rising vegetation. The sun, by its heat, impels the movements of all that grows and gives it fertility.

"We may distinguish two points in the heavens which limit the duration of the creative action of the sun. These two points are those where the night and the day are of equal length. All the grand work of vegetation, in a great part of the northern climates, appears to be comprised between these two limits. Its progressive march is found to be in proportion to that of light and heat.

"When the sun, in his annual route, attains to these points, an active and prolific force emanates from his rays, to communicate movement and life to all sublunary bodies, which he brings to light by a new organization. It is then that the *resurrection* of the great God takes place, and, with this, that of *all nature*.

"Having arrived at the opposite point, this power abandons him, and nature becomes sensible of his weakness. It is attis, whose mutilation Cybele deplored. It is Adonis, wounded in *virile* (creative) parts, of which Venus regretted the loss; it is Osiris, precipitated in the tomb by Typhon, and whose organs of generation the disconsolate Isis never found."

All this symbolizes man whose "heat" has left him and no longer is a creator. Little wonder the ancients mourned the loss of this power, native to both the sun and to man, as he/they entered the "Winter" solstice.

The similarity between the ancient Egyptian symbolism and the subsequent Christian and later Masonic is unmistakable.

The Isis of the Egyptians became the Mary of the Christian. Christ was the *Christos* of the Gnostics. Jesus of the Christians and the apostles was an historical personage. Jesus the *Nazarene* became the *Christos* made manifest; the Christ manifesting God, or Godli-ness on earth; a Divinity, both God and man; one among the "sons of Men" who had attained to the Son of God.

The death of Jesus the man, in the transmutation of the material, ended in the spiritualization of the Christos WITHIN, hence the becoming of the Christ, and only those who *live* the Christ-life can attain to salvation, because "faith without works, is dead."

The Christ of the present was the "good Shepherd," as was Horus of the Egyptians. The Christ was the "Lamb of God;" so was Horus. Christ was, and still is, the "Bread of Life"; so was Horus. Christ was the "Fan-Bearer"; so was Horus. Christ was the "Door of Life," and Horus was the path by which the dead traveled out of the sepulchre; the fog whose "name was written as the road." Osiris was the symbolic representation of the sun, or the sun the symbol of Osiris, and Christ was the "bearer" and "Giver of Light" unto men. Both were "Light-Bearers" and brought Light, hence Life, unto men.

What picture is more effectual to render men sorrowful than that of the earth when, due to the seasonal absence of the sun, she finds herself deprived of her attire, of her verdure, of her foliage; when, deprived of sunshine and warmth from the "God of Light," she is able to offer to us only the wrecks of what were beautiful plants and flowers? What is more uninspiring to human view than the naked trunks of barren trees, arid lands

without culture, or covered with snow which, though beautiful, spells death to all beneath it—at least for the time being?

What has now become of that mild and pleasant temperature which the earth enjoyed in the Spring and during the fruitful months of the Summer? Where is that serene harmony of the elements, which seemed synchronized with that of the heavens? Where that richness and beauty of the fields laden with grain and fruit, or glorified by the matchless beauty of perfume-laden flowers?

Of all this beauty none is left, and the Soul of man is desolate because the God of Light and Life has departed; and, by his retreat, has plunged the earth into mourning which nothing but the return of the sun with its cheerful warmth can dispel.

The sun, in the eyes of the ancients, and in reality to the moderns, whatever their religious inclination, was/is the creator of all these benefits which, under the chilling hand of Winter, are temporarily lost to man. The sun is the Soul, or let us say, the spirit, *i.e., life*, of vegetation without which man cannot exist—and all vegetation, as we know, dies as the sun departs.

What will be the term of his flight and of his descent into other and unseen regions? Will he return and, if so, when? Will he again plunge nature into the eternal shade of chaos, from whence his presence had drawn it? We know, *but the ancients did not*.

Such were the perplexities and uncertainties of the ancient people who, seeing the sun retiring from their land, feared that he might one day abandon them altogether. From this uncertainty, nay fear, arose the fetes of Hope, celebrated at the winter solstice, when they saw this "star" check his movements, and reverse his route, to return towards them.

If this hope of his approach was so keenly felt, what joy must have been theirs when the sun, already positioned near the middle of the heavens, had chased before him the darkness that had encroached upon the light and had usurped, as they believed, a part of their empire.

Gradually, the balance between the day and night is re-established and, with it, the order and blessings of nature. A new period of restoration to all that was beautiful and beneficent, as before, begins and the earth is once more rendered fruitful by the heat of the sun, who had apparently renewed its vigor; embellished herself under the rays of her lord, the Over-Soul or Great Sun.²

ISIS, or the Civil Year

The figure of man,³ who apparently rules everything on earth, was accepted as the most proper symbol to represent the sun, greatest of all forces, because it enlivened all nature—as it does to this day; and when the Egyptians wanted a symbol characteristic of the *producing* power of the earth, they naturally selected woman. The changes of nature, the succession of the seasons, and the variations of production on the earth, which were the subject of general thanksgiving, were readily and most reasonably expressed by the different dresses worn by women.

† Osiris was prototypic of the *active, generating and beneficent force of nature and the elements*, Isis, on the contrary and in complement, represented the *passive, receiving and productive force*, the power to receive, conceive and bring forth.

Osiris was specially adored in the sun, whose rays *vivify* and impart new warmth—which is life itself to the earth—and who, in his annual return in the spring, appears to create anew.

Isis symbolized the earth or sublunary nature, in general; or in a more limited sense, the soil of Egypt inundated by the Nile, the principle of all fecundity, the Goddess of *generation and production*. United one with the other, Osiris and Isis typify the *universal being, the Soul of Nature*, and a great deal more. Without this production man would not be a being, and if he were, he could not exist for want of the substances of life.

²Interpretation of *Abrege de l'Origine de tous les Cults*.

³And "God created man in His own image; in His Image created He him." Gen. 2:27.

The Egyptians solemnized, much as we do our Easter, at the new moon phamenoth (March)—the entrance of Osiris into the moon to fecundate it so that it might in turn fecundate the earth or Isis. This fecundation, or making fertile the earth so that it would produce, was as important to the Egyptians as was the rising of Osiris or the sun to herald the approach of Spring or the renewal of life.

This renewal was, in turn, heralded by the "springing forth" or "coming forth," of flowers and foliage of trees and shrubbery, the greenness of the fields. Our present-day "Easter parade," with the finery of our women, is the remnant of this ancient custom.

When the sacrifice was made during the day, Isis was dressed in *white*; but if at night, she was dressed in *black*. Women of all the world dress in all the colors of the rainbow and are heartbroken if the weather does not permit them to revel in their yearly finery in "the Easter Parade."

In the Fall, at the time when we celebrate our Harvest home week, the Egyptians were wont to place a sickle in the hand of Isis—the *producer*—to denote the arrival of the harvest. When the purpose of a feast with its ceremonials was to remind the people of the security afforded by their dwellings, Isis was crowned with small towers.

To imitate the winter neomenia, the head of Isis was covered with little fillets and with skins sewed together; sometimes with feathers arranged one over the other, or with small shells neatly set together. There were times when, on the head of Isis, was placed a craw-fish or crab; sometimes the horns of a wild goat, according as they intended to signify the entering of the sun into the sign of Cancer, or the feast that was to be solemnized at the time of the sun entering the sign of Capricorn.

In Egypt, where the inhabitants could only judge with certainty the products of the year by the state of the Nile, they proclaimed a plentiful crop by surrounding Isis with a mul-

titude of breasts, indicating sustenance for all; on the contrary, when the presage of fertility was unfavorable, they exposed an Isis with a single breast; thereby to warn the people to make amends for the smallness of the harvest by the culture of vegetables, and by the saving of food.

All of these changes had a *vital* meaning for the people, and Isis, or rather, the dress of Isis, was changed according to the meaning or warning to be conveyed to the people.

In one phase of their worship, the Egyptians gave worship to God in the form of woman—the *divine Soul*, under the name of Isis, as indicated by an extract from Pleytes' translation of the Turin Papyrus, *the Imperishable*.

"Self-born, maker of heaven, earth, waters, life, fire, gods, mankind, animals, cattle, reptiles, fishes, kings, all gods, the seasons; whose way I know not, for I know not the path of the gods. Behold Isis in female form! She embraces myriad gods; she judges myriad spirits. She is not unknown either in heaven or on earth, even as the sun. She makes the divine on earth, and names herself in her heart, according to her own will, the venerable goddess." How like many of the liturgies to the mother Mary?

* Isis means the *Light* of the Soul. Light is life. Spiritual *Light* is Immortalization. *St. John* gives us a clear definition of this *Light*:

"In him was life; and the life was the *Light* of men."—*St. John* 1:4.

* Isis is also the equivalent of Iesus, I-Esus, i.e., spirit-Soul. The spirit being "I" and the Soul "*Esus*," *Iesus*, the spirit-Soul, which forms the eternal "cross" resulting in the manifestation known as the body; it being the expression of the *Christos* or *inner* activity of this spirit-Soul.

* Iesus stands as the symbol of dormant spiritual powers, but existing in man when the *Christos* is *awakened*, becomes the Christ. This is not an embodied person, but a principle MADE MANIFEST in man. He "comes to save," that is, to be "brought

into manifestation," hence man *can* become one of the gods.

Next to Osiris, or the symbol of the sun and God, the Egyptians have no figure that appeared more frequently in their
 * assemblies than Isis, portraying as she did, the earth (the *producer*), the moon (the *emotions*) and the holy mother (the *awakened Soul*).

It is admittedly and regrettably true, that the real meaning of Isis was unknown to the mass, as surely as this is true at the present day of Mary, mother of the *Nazarene*. The fault in both instances lies with the masses, because to them the *symbol became the person*.

In Egypt it was the general custom to make sacrifices and public prayers upon *high places*; more especially in groves to shelter the people from the heat of the sun. When Isis, who proclaimed the feasts and whose figures constituted one of the most impressive features of the ceremonies, became the object of the feast, she was looked upon as the dispenser, rather than the symbol of the gods whose marks she bore. Here several representations, which foreboded abundance and joy, were agreeable to the ever-credulous populace.

The false sense which they, the people themselves, attributed to these figures, became the means for obtaining a plentiful harvest; hence the *images* themselves, instead of the *spirit* they represented, came to be worshipped with solemnity and the crowds flocked to the religious ceremonies and feasts of the lovely queen.

They now firmly believed that Isis loaded them with blessings and in time came to know her as the "Queen of the Groves," from the places of the meetings, rather than the "Queen of heaven," as formerly.

She likewise became the queen of the herds; Ashtoreth; the great fish, or queen of the fishes⁴, Adirdagal, and the queen of Amalthea Appherudoth.

⁴The *Nazarene's* many references to fishes should be remembered as an in-

The Greeks softened the sound of these names and gave them the inflection and turn of their own language. The queen of the herds became *Astarte*; that of the fishes became *Atergatis*, while the mother of corn, or the harvests in *toto*, became the Aphrodite of the Syrians and the Greeks. The name Appherudoth, the mother of the harvests, changed into that of Aphrodite and this word, to the Greeks, signified the "froth of the sea," the "place of the mother," or "where the fishes came from." On this basis they built the legend of the goddess engendered of the froth of the sea, suddenly springing out of the bosom of the watery main; a latter memory of the *legend that man was born out of the sea in the form of a fish*.

They represented their Amalthea Aphrodite, the queen of the harvest, holding with her left hand a long goat's horn; the legendary "horn of plenty," out of which they made ears of corn, vegetables, and fruits to "come forth." The queen of the harvest had a sickle (emblem of the harvester) or some other attribute in her right hand. In this manner they united the mark of the opening of the harvest, together with the horn of the wild goat (great virility), which anciently signified the end of the harvest, and the onset of winter.

The masses, with all due respect to them, have throughout all times, *even in the present so-called enlightened age*, been fond of mummeries, equivocations and legends. The change of figure or the temperament of a people has frequently made *many gods out of one*.

The same symbol was diversified by the use of a variety of names, even the differences of pronunciation of these names, due to the difference in languages.

This frequently produced a multiplicity of real, or imaginary, personages as is all too plainly manifested in our modern religious creeds and ceremonies, although the people accepting

dication that for the masses the old legends survived throughout all forms of religion.

them and worshipping accordingly, will stoutly maintain that theirs is a simple religious worship and easily understood.

What they actually mean is that their *faith is simple*. They have no desire to investigate the beginning or inner meaning of names, or terms, being satisfied to "accept on faith" and "trust in God" for the rest.

Isis, when identified as the "queen of heaven," or as the moon goddess, was then called Echet, Hecate, or Achate; that is, the *only*, the *excellent*; *inter ignes luna minoras*. Among some of the people of Syria, the identical figure, with only a slight change of the name, was called Achot, the *sister*. They had previously made her the wife of *Jehov* (later the Jehovah of the Hebrews), or of the Sun, and/of Jupiter.

This same Egyptian Isis, now Achor, afterwards was made the daughter of Jupiter, and later the mother of all Gods. All of this is the result of the diversity of the *attributes* given to one and the same symbol. All are true in *spirit*, but misunderstood.

The name Diana was sometimes of a terrestrial deity, at other times the moon, and again the queen of hell. Properly understood, she was all of these: a goddess, emotional and loving, and again the betrayer; hence a destroyer or "caster into hell."

In her first institution she was related to earth, and produced. The false interpretation was given to the crescent and the full of the moon which in symbol, she bore over her head to proclaim the feasts. This caused her to be mistaken for the moon. During the time when she remains invisible, that is, between the last phases of the old moon and the return of the new moon, she was said to have gone to the abode of Ades, the invisible, *to down below—hell*—or the empire of the dead or hell. From this legend, it was said that the *Nazarene*, during his invisibility, "had descended into hell," and thence arose from the "dead" or *from below*.

The ancient proclamation of the new moon, made in a loud voice, proclaimed the beginning of the neomenia. This gradually degenerated into loud shrieks, uttered as mere supersti-

tion and custom at the entrance of cross streets. They saluted the goddess of the dead at her coming out of the horror mansion.

All through ancient antiquity, following the confounding of the symbol of the new moon, and of the feasts relating to the several seasons of the year, with the stars regulating society by its phases, the masses ascribed to the moon a universal power over all the production of the earth, and generally over all the operations of men.

In time these operations were separated and gods representing them were invented. The ancients likewise believed that the moon was fully acquainted with future things⁵, and that she never appeared without foretelling by certain marks, what was to befall husbandry, families and kingdoms, hence our modern maxim: "Coming events cast their shadows before them."

Moderns, despite all their boasted advancement, have not in the least been able to free themselves of these ancient beliefs, as witness the present-day prayers and *Novenas* to the Virgin. Despite the symbolism and superstition, *behind* and *within* all these ancient inherited beliefs founded upon symbolism as ancient as the world itself, there is a mystery, and *Arcana*, the foundation of which rests upon the mother *in* humanity, the Divine *feminine* side of God, the Creator, but not the *matrix*, of all mankind.

Modern Masonry is no more free from these ancient symbols than are religious forms. The pillar Jachin is Isis, the mother side of God, while Boas is representative of the masculine or creative. In primitive Masonry, these two pillars were actually the respective figures of a man and a woman.

ARGUS

The gods of the masses were jealous gods: "I, the Lord thy

⁵In this is hidden a deep, eternal truth. *Arcanely*, the moon is symbolic of the human Soul. In the Soul of man is hidden, engraved or impressed, all that the person in whom that Soul dwells had ever deeply thought, felt or experienced, and this foreshadows or manifests itself in that person's life and behavior; in his success and failure.

God, am a jealous God,"—*Exodus* 20:5, and "Thou shalt have no other gods before me,"—(*Exodus* 20:3) is a modern version of ancient symbolical teaching. Juno, for instance, provoked at the conduct of her husband, as women will be even today, took from him fair Isis, and turning her into a heifer, committed her to the vigilance of Argus, who has an hundred eyes, some of which were awake, while the rest slept. Wise Mercury, by his songs, lulled all the eyes of the guardian to sleep, and carried her off. Here Isis is given an entirely different meaning, a new attribute, as is illustrated by our modern saying: "woman is never the same from day to day," or "woman changes as does the wind."

Weaving was a famous art at Athens, in the Island of Amor-gos; likewise in Colchis, as well as in Egypt. Isis, the symbol of the feasts, when she proclaimed the neomenia and other solemnities of the winter and spring, was attended by a Horus to *fit the character* and manner of work that was to last for six months.

This figure of Horus was covered all over with eyes to mark out the peculiar kind of work which was done at night. Horus imitated the necessity of watching to speed up the making of cloth and for this reason he was called *argus*, that is, "weavers' work."

Isis, after having left the horns of the wild goat, symbolizing winter, assumed, during the whole of spring, the form of a heifer. This symbolized the passing of the sun, under the sign of the bull, which constitutes in the temperate zone, the true beauty of this delightful season.

The vernal Isis, as a handsome heifer, thus remained several months together under the eyes of Argus, or by the side of the open-eyed Horus, until the latter was removed and the heifer carried away by Mercury; that is, until the nightly works, the spinning and making of cloth, were over, indicated by the rising of the dog-star or Anubis.

The people, as usual, having lost the meaning of these

natural and regular occurrences, simply remembered the legend of the symbolism, that of Isis being changed into a heifer, of her guardian Argus, and the notable exploits of Mercury, who, on this account, was surnamed Argiphontes, the murderer of Argus.

The Egyptians also gave the name of Argus to the peacock by the side of Juno or Isis. In the mythologies, Juno, after the death of Argus, took the eyes he had about him, and used them to embellish the tail of a bird that was consecrated to her. This peacock, placed near Isis, is an attribute to denote the beginning of the nightly works, by an agreeable imitation either of the starry heaven, or of the multitude of eyes constantly kept open.

CIRCE

This same Isis, carried into Italy with her many attributes, gave birth to legends of an entirely different nature. There she became the sorceress Circe, who, with her magic wand, turned men into lions, serpents, birds, swine and other things. Considering what men throughout the ages have permitted themselves to become for the "favors" of women of one kind or another, this legend is not without foundation.

In Italy, the Latin mythologists, being of an entirely different temperament from those of Egypt, took her as an emblem, or symbol of voluptuousness of a nature which brought men down to the nature and condition of various beasts. Circe is no other than the Egyptian Isis, who, sometimes with a measure of the Nile, sometimes with a weaver's beam, a distaff, or a lance, always appeared with some distinction in her proclamations.

She was always accompanied by the figure of Horus and others, but changing from month to month, or day to day, according to the signs of the zodiac. She was the principal of the enigma to which all other enigmatic emblems were subordinate.

She was to be met everywhere, and had always by her side and under her wand, sometimes a man with a dog's head; some-

times a lion with a serpent or a tortoise; sometimes a whole child; at another time a child's head upon the body of a serpent, and, successively, the animals of the zodiac, and/or such others as denoted the return of the different rural works.

Isis was in reality called *Circe* because of the *circ*, or solar circle she commonly wore over her head and because she emblemed the entire solar system. That circle, which in LATER CENTURIES BECAME THE *Halo* OF HOLY MEN AND SAINTS, was the symbolization of the *Infinite Light* of, or in which, the *Supreme Being* always appeared to men.

Isis proclaimed the *Supreme Being* at the several feasts, much after the manner in which the Mary of the Church is now proclaimed to the faithful. And why was this sun, disc or light, called *circ*? For the very simple reason that God could not be painted, and the disc or circle, symbolic of eternity, was the symbol, *par excellence*, of God. The place in Italy to which Isis, with a circle over her head, was first brought and honored, is still called *Monte Circello*.

To proclaim certain feasts or sacrifices that were celebrated in the evening at the rising of the new moon, or in the morning at the rising of some special star, or of the planet Venus, water was put over the head of Isis instead of the disc of the sun; a star, a known planet, a crescent, or the full of the moon. The several foliages she bore in her hand, or over her head near the figure of the moon, or of some other planet, made the people believe that the properties or influences of these planets were beneficial.

They believed that a knowledge of their virtues enabled *Circe* to make both heaven and earth submit to her power; much as the faithful of the present pray to Mary to intercede for them. This practice later had an entirely different symbolization. It became the privileges of the common witches, and the people were persuaded to believe that the sorceresses at pleasure disposed of heat, cold, hail and all other things undesirable.

This figure of *Circe*, which ignorance of an enigma or

popular ensign had converted into a witch, was said to be capable of turning men into various animals. Such witches were also supposed to have the power of displacing the stars. This relates to other attributes of Isis, such as the sun, the moon, various stars, certain plants, and not infrequently to animals of a monstrous kind. The further legend, by its conformity with this interpretation, completed the demonstration of its exactness.

Circe, or Isis, in this respect, was really the proclamation of the year. She put on, or was caused to put on, such clothes and dresses as were harmonious to the seasons.

To announce the beginning of Spring which overspreads and glorifies, as it were, the earth with flowers and verdure, as does the lover his enamored, she wore carpets of different colors. To denote the beginning of Summer, which produces the things that nourish the body, she bore in her hand a basket and a loaf. To proclaim the Autumn, she bore a cup. At the beginning of Winter she bore a chafing-dish, or a stove with its foot.

These four figures gave birth to the fable, mentioned by Homer in his *Odyssey*, that Circe had four maids, as in truth she did, one of which spread the carpets of several colors to receive the guests; the second prepared the table and placed large baskets upon it; the third presented the cups, and the fourth kept up the hearth.

The Ceres familiar to Sicily and Eleusis was none other than the Egyptian Isis brought into these places by the Phoenician merchants who became rich by transporting the corn of Lower Egypt into places where the scarcity of provisions drew them, as well as to the different coasts of the Mediterranean, where they had offices and establishments. These merchants, traveling from country to country and understanding the temperaments of the people, naturally interpreted the teachings and legends to suit each people.

The ceremonials of the rural feasts were interpreted in like manner by these merchants and travellers. In these countries,

the mother of the harvest was made to lament her daughter instead of bewailing her husband, as in the Egyptian ritual.

During the feasts of Ceres, men carried to excess the forms and gestures of situations and circumstances, and forgot the scrupulous recitals of the set forms of the prayers; the length of the vigils; the outward purity; abstinence; the forbearance of all pleasures, and all forms of distractions.

The whole of their religious forms was gradually reduced to outward show or debased practices. Gradually, as time passed, those who observed these ceremonials no longer knew any but the artificial devotions, or the mere skeleton of the ancient holy and devotional practices. The true, the unprejudiced student, he who is seeking the truth, will readily be able to recognize the beauty and the force, the grand intention of these *first forms which expressed inner truths*, simplified so that the mass could understand them in their implication and relation to their own life and habits.

Of these feasts when practiced according to the early ritual, an authority tells us: "A lengthy description of all the forms of purification and other ceremonies, that made up the first nine days of devotion consecrated to Ceres, would be tiresome and is no part of my plan, which chiefly aims at obtaining the origin of these ceremonials."

It is the same with the long processions made from Athens to Eleusis, and with the several marches peculiar to each of the nine days, *all of which had esoteric* or spiritual meaning as applied to life itself. The Greeks had laboriously built every particular of the minute ceremonials upon the adventures that composed the wonderful migration of Ceres into their country.

The *saga* of this migration is not so very much different from that of Moses and his followers out of the land of the same Egypt and, in a manner of speaking, one is a continuation of the other, with a slightly different interpretation, due to the temperaments of the peoples involved. History continually repeats

itself, both as to folly and to virtue, and that which was yester-year, shall be soon again.

The ceremonies carried on during the feasts of Ceres at Eleusis, were also practiced during the feasts of Isis. Let us, therefore, pass on to the explanation of the *autopsia*, or the manifestation of truth, which was, in a manner, the last act of the representation, and was the whole object of these festive mysteries.

After a period of darkness, lightnings, thunder-claps, and an imitation of other activities most shocking in nature, and which tested the mettle of men—all much after the manner of various initiations in our own modern day—the serenity which at last succeeded, discovered four personages magnificently dressed, and whose habits were most mysterious.

The most brilliant of all, known as the Hierophant, or the *expounder* of truth, sacred things or the *mysteries*, was dressed to represent the *Being*, *i.e.*, the Great Architect of the Universe who governs all things.

The second was the *flambeau*, *i.e.*, the *Light-bearer*, and had relation to the sun, the light that lights the Universe.

The third, called the *adorer*, who kept near the altar—as priests ever do—represented the moon.

The fourth was called the *Messenger of the Gods*, in short, Mercury, who corresponds to the Egyptian Anubis, with his dog's head and measure of the Nile, or staff, well known in modern initiations, accompanied by two serpents—symbols of wisdom. He represented the wholesome or constructive advice which the dog-star wisely gave to the Egyptians, who started their journey to the higher lands at the beginning of the rise of the waters.

No ceremonials could possibly be better contrived than these magnificent portrayals whereby the Egyptians incessantly recalled to the minds of the masses the faith of the first men concerning the judgment of God, and the hopes that bring solace

to the minds of the just at the approach of what we know as death, which brings us before the Judgment all men must meet.

MENES, OR MOSES AND THE ESTABLISHMENT OF A NEW LAW

The rural work could not be resumed in Egypt until after the Nile once more retreated from the inhabitable plains. The public sign for the beginning of husbandry was named *Mensues*, later changed to Moses, meaning: "*Saved from the water*";¹ because the moons of Horus Apollo, or husbandry, were known by the *same* name.

At the end of Autumn, the inhabitants being freed from the work in the fields, turned their *night work* to manufacturing thread and cloth, from which most of their riches were obtained. The signs which identified this period were known by the name Linus, which signified *watching*, or *sitting up in the night*, hence "night work." The star that lights the night has retained this name, as has the manufacturing during these watchings.

The public was informed of the several Government regulations by the various postures of the son of Osiris, causing him to be commonly called *Menes*, that is, the *ruler of the people*; THE LAW GIVER.

The Egyptians, due to this title, established it as their belief that Menes had at one time been their legislator; the author of their Government; the orderer of the year; the *actual founder of their laws*; and they placed him at the head of the list of all the kings of the various provinces.

The name of *Moses*, *Menes*, or *Mensues*, was thus wisely and most properly given to the public as a sign for the rebeginning of husbandry. This word signified the "drying up." It was made a part of the calendar and was the summary and substance of a

¹ Students of religious history should carefully compare the authenticated historical fact of the Nile's inundations and the saving of the people on higher ground during these periods, with the Biblical legend of Moses leading his people out of Egypt during the *parting of the waters*.

statute of the Government. This was in the minds of all the people after the river receded back to within its banks. It was originally a *man's* name; but if *Menes*, *Mensues* and *Moses* are one and the same—as they certainly are—WHAT BECOMES OF THE FIRST KING OF EGYPT?

Menes was also called the *son of the star of the day*, because in very truth, HUSBANDRY NOW AS THEN, CAN DO NOTHING WITHOUT THE SUN. Again, it was called *Museus* because in Egypt, husbandry *could not* resume its operations until after the returning of the waters. It was surnamed *Menes*—"Harken thou, O Menes Mensues, son of the star of the day"—that is: *The Ruler of the people*, for in truth and fact, it *did* govern the lives of the people.

We can well digress here by basing rational judgment upon actual effect or occurrences, rather than *assumed* causes. It would be wise to accept the conclusions of the *Pagan* FIRE PHILOSOPHERS of the middle ages, that the Soul of man, puny as he is in *fact*, is *like its source*—THE CENTRAL SUN OF BEING, of which GOD IS THE INEFFABLE LIGHT, in its nature and essence; pure, unalloyed, a spiritual certainty UNTIL DEFILED BY MAN AND HIS CARNALITY.

This Soul is the generally *invisible* and *infinitely sublimated spirit of fire*, that is, the *Eternal Light*. It is NOT the gross visible element that can be seen, felt and approached by the senses, but the wonderful *innermost Light*, which reveals and proves all things, to the one who possesses it, *i.e.*, has *developed it*. The Soul itself is invisible, unknown and uncomprehended by the profane (the *un-Initiated*), hence even the reference to it cannot well be understood, must less visualized.

It is this *Ineffable, innermost* and *Divine* quality of the Soul which survives all changes; which is neither subject to decay nor disintegration. It is a spark derived from the

Deity; the Alpha and Omega of the human being; the link which unites the creature to the Creator.

IT WAS THE OBJECT OF THE SEARCH BY THE NEO-PHYTE IN THE MYSTERIES and symbolized by the so frequent reference to light which, by the profane, was understood as the light to be seen by mortal eyes.

Encompassing this Divine *Essence* of the Soul, and clothing it as a spiritual body; a subtle and refined element which, in its effect, force and action, in the human creature, is the Light of Immortality, and this *Menes*, *Museuser*, *Mensues* or Egyptian Moses, was the first of the Initiators to make reference to it in other than the Halls of Initiation.

Man's physical frame, with its nervous and arterial system and its centers of force, is the most complicated mass of mechanism ever created. This physical system is moved and regulated by a dual vital force within; a power that can never be comprehended by mere human intelligence. He who seeks to understand it properly must seek to be Illuminated by the same Celestial sun of suns (*Light*) which is a part of the original source.

This is as true today as it was during the heyday of Ancient Egyptian Initiation, despite all the efforts of the Initiated to help the mass understand it by means of symbolism. Centuries later, the *Nazarene*, Great Initiate that he was, found it impossible to convey this wisdom either by the symbolism currently employed, or by the parables he used so effectively.

The present-day true Rosicrucians were the successors to the Essenian Order. Much was written about them during the fifteenth and sixteenth centuries, but actually very little was known to the outside (profane) world.

They maintained that the final analysis of the Supreme Being would fail to discover any other existence of this *Ineffable Light*, symbolized by material or sunlight, than

that of a central *spiritual* sun; an infinite, eternal, and incomprehensible sun, whose outer attributes were heat and ordinary light; whose manifestations were the universe; revealed by light, energized into forms, suns, systems, worlds, men and things, by means of the *spiritual* heat whose gross external exhibition is common, ordinary fire.

If these abstractions are meaningful to the thinker, it will be of little wonder that the ancient people, those of *Menes*, *Mensues* or *Museus* and Moses, and even those of earlier times, considered that they saw God, that is, saw Him with their innermost possibility of thought, *in fire*, but not our vulgar, gross fire; neither is it the purest material or electric fire, which still contains something of the base, bright side of the world; but an *occult*, *mysterious*, *supernatural fire*—not magnetic—yet real, all-embracing.

It is the *inner* LIGHT, the *Christos* of God, containing *within* itself all things. It is the *Soul* of things, the Wisdom of the Ages, into whose inexpressibly intense, all-consuming, all-creating, *divine*, fiery *essence*, all the worlds in succession will merge; returning into the arms of Immortal Light on the farther side, where it will be received, and then once again thrown out by the Divine energy inherent within itself.

The basic principle, the *floor* or foundation, of all religions founded in truth and on fact, transcends into this *spiritual* fire realm, on which, or in which, so to speak, the phases of time itself are laid. Material fire is brightness, while the matter upon which it preys, or which reflects it, is darkness—the *shadow* of the true spiritual *Light*, which invests itself in fire or light as a mask, and in which, or through which, it alone can manifest itself.

In a sense, the material light is the opposite of, rather than the expression of God. The Egyptians, fully conversant with the Fire mystery, could not represent God as light; that is, a material light. Hence they expressed their

ideas of Deity by means of darkness. Their adoration was frequently paid in darkness, for in darkness they could bring forth the image of the Eternal.

Though fire is an element which feeds on everything that gives it life, it is itself merely an element existing in a second non-terrestrial, none-physical, ethereal fire; in which the first, or terrestrial coarse fire, flickers, waves, brandishes, consumes and destroys, as witness the bon-fire on a dark night.

It was the mission of Initiation to take the gross man, with his gross fire, and transmute both into the Divine *Light*, and cause man to become fully conscious of the celestial or *spiritual* fire. This was not possible by words, nor yet by example, but was brought about as a result of an inner *awakening* and *growth* into the new condition.

The intent and purpose of Initiation has never changed. It was this same *celestial fire* of the ancients, and those who had BECOME Rosicrucians, that burst asunder the bonds of error and darkness which held the Soul bound within a material prison-house.

The Rosicrucian Initiate became the pontifex (bridge maker) conducting Souls across the dark waters of ignorance, from the realms of the known to the unknown, from the realm of gross matter to the brightest road of celestial spirit; from earthly darkness to the *Ineffable Light*; from the visible fires of purgation to the invisible Soul *Light* of eternity.

These teachings of the latter Initiates have a deeper significance than any other theories ever advanced concerning the wonderful phenomena of life and being; of the existence of Deity. Allowing for the varied modes of expression which prevailed in different countries and among people different in sentiment, these opinions yet present a very fair though necessarily condensed abstract, of the philosophies of the Christian Cabalists, Gnostics,

Pythagoreans, Platonists, and of many of the most enlightened of the Greeks, Romans and even of the early Christians.

The Celestial fire referred to by the Rosicrucian Initiates as the *Ineffable Light*, was the same all-pervading element, if such it may be called, which, in its action through space, has been termed the Great Light, and in its investiture of the Soul, as a *spiritual Light*.

This innermost of the Rosicrucian's Celestial *fire*, like that of the human Immortal essence, in reality is incomprehensible, yet in *conscious* possession of the Initiate, to-day as in the time of *Menes*, *Museus* or *Moses* of mighty Egypt.

What, in fact, is the Neophyte to search for? Throughout all eternity he has been in search of but one thing: HIS OWN SOUL. This Soul, composed in essence, of all that is, is a true cosmos of the universe. Upon it are engraved all the things of character, motives, functions, vices, virtues, hopes, thoughts, desires and memories which it has gathered up in its progress of growth through the lives of the material body; hence it is as much a perfect microcosm of the individual's mind *within*, as of the visible and invisible universe without.

Every deed, word or thought which has helped to make up the sum total of a human life is photographed upon the subconscious of man — the as-yet unconscious Soul, with as much fidelity as is the mind of the Creator written in the starry hieroglyphics upon the glittering skies. The inner self, call it the subconscious or what you will, keeps as faithful a record, as true a doomsday book, and pronounces as certain a sentence upon human life and conduct as ever the Egyptian Osiris did in his sternest mood and in Godlike justice. This is the judge of the judgment day who will judge us all. It is a god within us.

MAN'S SPIRITUAL RELATION TO GOD

Man's real religion is to establish a relationship between himself and God.

EVERY form of religion teaches man to establish, for himself, *his* own IDEAS OF HIS relation to the Infinite Existence, which we call *God*, and of which he feels himself a part, and from the teaching of which he should obtain a proper knowledge for his conduct and guidance in all of life's actions.

Any religious form or system which fails to establish such a relationship between man and the *infinite*, OR THE LAW WHICH REPRESENTS THE INFINITE, is not religion, but a corruption of it, and came into existence for purely selfish purposes.

If a religious concept does not harmonize the life conduct of man with the infinite, then also it is not a religion and leads man astray to his own and his fellow man's detriment.

The *essence* or *spirit* of genuine religion was *always*, and still *is*, understood by men who are not bereft of the highest human capacity for devotional feelings, as the ESTABLISHMENT BY MAN OF HIS RELATION TO THE INFINITE BEING, OR BEINGS, WHOSE POWER HE FEELS ABOVE HIMSELF, *for his personal benefit and advancement toward a greater and higher life.*

However different the concept of this relationship between man and God has been for different people at different periods of time, or in the various sections of the world, it has always determined for man his behaviour in the world, and has largely been the guidance, or inducement, of his actions.

A Jew understood his relation to the Infinite differently, perhaps, from all other people. His concept of God and life devel-

oped gradually, due to two causes; His relationship to the rest of mankind as that of a slave without much freedom of thought or action, and the very gradual, but positive teachings by the leaders of his people, that he was one of the *only* chosen people of God.

This thought, that although a slave, he was one of the chosen, gradually took possession of him as a fact—even though it assumed that God showed favoritism, and therefore was unjust to all other peoples. In time, this belief gave him the strength to free himself from his slavery; but, it also alienated him from all other people made him forever a stranger among them.

This conflict of ideas has never been altogether eliminated from his consciousness. The eternal conflict between his race and all other races, has, up to the present, led him to power in high places, only to bring about his ultimate downfall in the end.

A Greek's concept was simple and without mental conflict: He understood his relation as that of being dependent upon the representatives of infinity—the gods—and he must therefore do that which was pleasing to God and the gods.

The Brahman's concept was equally simple, but his religious activities were complex: He understood his relation to the infinite Brahma (God) by considering himself a manifestation of this highest being, and that it was his duty to strive to *re-*unite himself with this highest being by means of a renunciation of life.

The Buddhist idea also was simple: He understood his relation to the infinite as that of one who, passing from one form into another, inevitably suffers, and that as these sufferings proceed from, or are the result of passions and desires, he must strive to destroy these passions and desires, and in doing so, pass into Nirvana.

The Hindu went a step further and in a different direction.

He believed that his Soul had passed through the animal, and that according to the life he led, he would pass into higher or lower animals; hence in time all his thought and attention was given to the animal and his Soul received scant attention, with the result that degradation in general followed his ideas and actions.

Despite his irrational—to us—ideas, he had a high concept of God Himself: "Heaven is His head; the sun and moon are His eyes; the earth His feet; space His ears; air His breath. He is the *Soul* of the universe; the sun of all luminaries. All creation derives light from Him alone. The wise call him the supreme light-giving spirit."

He failed to *follow through* with *this* concept and never, except in rare instances, made the necessary effort to find this *supreme Light* WITHIN himself.

In the Egyptian and Persian theogony, the direct acknowledgement of one supreme being corresponds to the sun and its attributes — symbolizing a *spiritual counterpart* — and is as marked as in the Aryan records.

The elaborate world of Grecian and Roman mythology partakes of the same golden thread of this concept, and while ramifying it into a complete system of polytheism, constantly refers back to the Egyptian idea of creation as—according to *Genesis*—springing from one supreme or individual center of heat or creative energy on the one side, and *Light* or creative *wisdom* on the other; hence the final command: LET THERE BE LIGHT—and the world became alive.

In the Orphic songs, the one first Great Cause celebrated as Zeus is more completely associated with this Egyptian idea of a sun-god; or more correctly a LIGHT-God; a spiritual (form) "without parts or passion, sex or nature," than in the theories of later philosophers who were not as fully informed and who mistook appearances for facts.

Orpheus, the sage, to whom the introduction of the Egyptian

theogony into Greece was largely due, chanted thus to his Supreme Being:

"Zeus is male. Zeus is female. Zeus is the *spirit* of all things. Zeus is the rushing of uncreated fire. Zeus is the king; he is the [light of the] sun and the moon. Zeus is the mighty power, the demon [good wrongly used], the one mighty frame in which this universe revolves. He is fire and water, earth and ether, day and night. All things unite in [are a part of] the body of Zeus."

This concept does not differ greatly from that of the Christian, which inculcates that God is both the material AND *spiritual* Father of all men, and that man's highest welfare is attained when he begins to RECOGNIZE THE POSSIBILITY OF BECOMING INTO SONSHIP with God, not by means of a creed or belief, *but by acts*, and proceeds with the formation of the brotherhood of man; a brotherhood not based on man's individual beliefs, but as the *result of acts*.

Does a *true, i.e., an "all right,"* religion exist? Religions are infinitely different and no one has the right to designate any particular religion as the only *one and true*, merely because it most nearly corresponds to *his* own tastes.

Religions are infinitely different in their forms, but if basically correct, they are similar in their fundamental principles. It is these fundamental principles of the various religions which represent that true religion which alone today is *natural* to all men, and the acceptance and *application* of which can alone save men from their calamities.

Humanity has existed for eons of time. From generation to generation, sometimes slowly and sometimes rapidly, humanity has elaborated and perfected its practical acquisitions. In the same manner, mankind was helpless to prevent the broadening and clarifying of those *spiritual* principles which formed the basis of all life, and the rule that governed conduct.

That blind men do not see is no proof that all men are sight-

less, or that light does not exist. On the same basis, it is a fact that while a million believers have not found the *inner spiritual Light*, others succeed in bringing the Soul to consciousness, and come into the *Ineffable Light* of the God which all religious forms represent.

For many of us, this true religion is the one based on the teachings of the *Christos*, which would be Christianity with its principles of right and justice; and its means for attaining individual *spiritual* consciousness in fact, not in mere theory or belief.

We who so believe, assert, BECAUSE WE HAVE PROVEN IT, that there *is* a God, the *source* of all; that *within* the individual man there is buried a particle of the divine element which he can either *diminish* or *increase* by his *mode* of life, that is, by his THINKING, DESIRING and ACTING.

To increase this element man must transmute, *i.e.*, change his passions and increase his love *within* himself. The practical means to accomplish this is by acting toward others as one wishes others to act toward him, or *he with himself*.

All of these principles were common in the *mysteries*, if not in the outer form, of early Egypt; of Brahmanism, Confucianism, Taoism, and constitute that which is recognized as God in every form of religion that has stood the test of time.

In some forms of religion there is more of it; in others, less of it, but the *essence* is there, however deeply buried; otherwise, that form of religion would cease to exist. The basic laws of behaviour, similar to all religious forms, were, and still are:

Act toward others as you would that they should act toward you. Seek not to revenge yourself against those who do evil unto you, but seek justice. Let your acts be good against the evils of others; be temperate in all things; be chaste; do not take life except compelled to do so in self-defence. Suffer not anger to confuse you; seek peace within yourself and manifest it to all.

All these things are the essence of reason, the exoterics of religion, but all of them have a profound effect upon the *esoterics* of religious practices; the *inner* life that leads to the *ultimate unveiling of the mysteries of religion; the God Consciousness to be attained; the becoming of men as gods.*

Any form of government, beginning with the first formation of a society among men to the present time, which did not incorporate religion, or spiritual concepts into its statutes, has ever been short lived. Likewise every organization that ignored the religious element existing within man, and which we term his religion, has at best maintained a poor existence and has always been destined to speedy annihilation.

Religion, in one form or another, has left its foot-prints upon the deserts of time and the far-reaching steppes of the old world, as well as on the wide-spread prairies and savannahs of the new.

It has in truth been forced to nestle for brief periods of time, while hiding from the ravages of those who attempted to destroy it and succeeded only in destroying themselves.

It has crept deep into dens and caves of the earth. It has left there those touches of beauty, those sublime hieroglyphs, which will yet unfold to man more fully its ancient teachings in their pristine purity; its defects as well as its beauties; its victories as well as its defeats; all to prove that however great a thing may be, it still possesses its weaknesses and, contrariwise, that in the weak there is hidden great strength.

Religion has been the teacher and guide of all that is true in art in every age, and its proofs yet may be seen and admired amid the crumbling remains of ancient temples, mausoleums and cities in ruins.

That the religious element in man is inherent (hidden in his inmost spirit) and not acquired, is made manifest by the fact that the motive power, the sentiment, is equally strong under every form of worship but the most degraded. Religion, in

some form, pervades all nations under heaven and more human creatures have been ready and willing to die for their religious faith than for all other reasons combined.

The most exalted nations and the most degraded, the most intellectual as also the most ignorant individuals, *feel*, even if they fail to manifest, this all-pervading impulse; the intensity and mode of expression alone being modified and controlled by organization, education and surrounding conditions. Seldom does education alone bring about the most humane results.

The religious feeling that so deeply pervades humanity has in every age been seeking to incarnate itself in *new* forms of beauty; in new avenues of expression, and has ever been seeking to expand itself into a *higher* and *more expressive* life.

The manifestation of the present life and its activities has ever aroused the conservative element in man; while, in reverse, it has brought about in other men, unwilling to live an *enlightened* life and goaded by an active conscience, those scenes of religious diabolism which so frequently enshrouded the world in deepest sorrow, due to the certainty that self-guilt or inner accusation becomes the most powerful of all forces for evil in AN ATTEMPT TO JUSTIFY ITSELF.

Every sect worthy of its name has had its martyrs; every church its bright and shining lights; every form of worship its prophets and apostles. Religion has presented to the world a bright array of those who, by the manner of their lives and the purity of their teachings, have proved themselves and their inculcations worthy of their origin.

Unfortunately, very few of these sects and systems also carried with them the *spiritual* counterparts, the "*mysteries*" which, according to even the *Nazarene*, can (may) be given to only the few most advanced Souls following the path.

And thus it follows that a self-seeking or degraded sect of professed believers in the *Nazarene* and his sane and modest doctrines might turn a sacred last supper into a drunken bac-

chanal, as did the Corinthians and others, while a Mohammedan or Pagan love feast (Sacramental supper) could be noteworthy for its incorruptible purity, and its Godlike portrayal of love and benevolence.

The existence of God, of a supreme or Divine Law, the doctrine of rewards and punishments, present and future, and the various religious dogmas that have obtained credence throughout time and the world, are as firmly believed in now as during any former period, though the belief, or acceptance of them, is manifested in a manner and in accordance with the spirit of the age in which we live and the temperament of the peoples.

In past ages the attempt was made to eradicate what was known as heresy—but which was no more than non-conformance to the exact beliefs of others—by means of the flames, torture and wild, hungry beasts.

Today this type of persecution has not wholly ceased, but is being resurrected in another, though equally cruel form. This present-day form of persecution achieves its aims by means of the ruination of character, business, peace in the family, and a hundred other most subtle ways known to those who have knowledge only of the doctrine, but know nothing of the *spirit* of their faith.

There is apparent a gradual yielding of the older and more "regular" forms of dogma. This may be the forerunner of a more liberal spirit among the religious bodies throughout the world. There is also great danger that this "liberalism" become "irreligious" and working toward the destruction of all religious forms, turning man back to animalism and carnality.

Thinking men, men who would see the world a better place and men more brotherly, hope that the more self-exalted and narrow-minded sects in both Christian and so-called "pagan" lands will come to an understanding of the fact that "men of all nations who learn to love God, and fear Him only when they ignore His Laws, will work toward righteousness, hence will be acceptable to Him, irrespective of creed or dogma."

Our present age is a paradox. On the one hand are the few great minds who really think. On the other, an ever-increasing mass of those who, under promises of betterment for themselves, permit the few and least able, to think for them, *until shortly they are no longer able to think for themselves. This always leads to serfdom; a slavery more dangerous to mind and Soul than to the body*, and is exactly the end sought by selfish, Soulless leaders who are not only anti-Christ BUT *anti-God as well. Self is all.*

The few who do not accept promises of gain or power are beginning to think for themselves and to question: *WHENCE?* They inquire into the reason and wherefore of those doctrines and forms which perhaps have nothing but antiquity to commend them. They are beginning to recognize that no doctrine *of itself*, irrespective of its past or present association, is capable of bringing man the peace or happiness which can only be achieved through the *Christic* spirit.

It is the application of reason and love for humanity, the finding of the *essence* or *spirit* of these things that attracts what the heart desires. Mere possessions cannot bring happiness and contentment. A well-filled stomach is no more than a sedative for the actual suffering of a guilty or uneasy conscience.

Ancient systems of theology—not the *Mystery spirit* of them—are undergoing a process of resurrection; antiquarians are delving among the ancient ruins, examining claims of the ancient sacred books and beginning to *sense* the *spirit* of those mighty teachings that once led the world without religious terror or inquisition. The knowing, understanding Christians are becoming more tolerant towards what was once known to them as Paganism, but which held within its bosom a *mystery* and a *spirit* known to few religionists of any system.

Mankind is beginning to have an inkling of the grand and sublime teachings of the past, and may yet be willing to improve its present views and beliefs, discarding the objectionable features inherent in both the modern and the ancient. Such objec-

tionable features exist in religious systems as they do in all things man-made or man-created, or man-formulated.

The appearance of any new manifestation of religious thought, practice or interpretation is heralded into existence amid authorized and accepted intolerance, creedal hate and editorial slugging.

The pulpit, the press and the bar all too frequently vie with each other in manifesting bigotry and intolerance; not realizing that man can only be carried to the higher eminence of spiritual life as a result of successive waves of an ever-swelling ocean of thought breaking in from, and upon, the shores of time. Nevertheless, the warfare against man's newest, holiest convictions, is not as bitter as once it was and gives way more quickly than formerly.

Although the changes in the theological world are no longer accompanied by the clashing of warrior's blades and the booming of artillery as they once were, they are actually more thorough and far-reaching because, today, the press, the radio and television carry the news so much more quickly than ever before.

Such revolutions of religious thought no longer array nation against nation, and brother against brother in deadly conflict, or in hatreds more deadly than war, even though the questions in dispute are as directly enunciated as at any time in history. The new interpretations are often as revolutionary in their character and tendency, and are more marked, because more reasonable and more enduring in their results.

Conflicts are certain to continue until a common ground of belief is found. This is due to the indisputable fact that ritualism, formalism and organized creeds are the natural enemies of the individualization necessary to spiritual development or Initiation. *Inner* spirituality and even Christianity—becoming *Christ-like*—has, in fact, nothing to do with formal churchism, or priestcraft in general.

Christ-ian signifies the Christ or Christ-like—or more correctly—*Christos*-like; resembling Christ in fact and spirit. The word "Christ" or "*Christos*," in this sense, is not the proper name of any certain man or person.

True Christianity is therefore not a personal or diffused belief, but a STATE OF BEING. The word "Christ" is an adjective expressing the quality and characteristics of the inspired and Illuminated teacher or guide. It is derived from the Greek. In Greek, the word "Christ" is not a proper name, but an adjective denoting merit or a *state* of being, in the same sense that the Gnostics used the word *Christos*, the divine principle *within* man, which must be brought into manifestation, whereby man becomes the, or a, Christ.

That which truly constitutes the *Christ-ian*, a spiritual life based on sense and reason, is, in short, *Individualization*, and individualization is INITIATION; a personal solution of the *Mysteries* which the *Nazarene* tried to teach, but found it impossible, hence made use of parables to teach the mass at least some part of eternal truth.

The universal text of the formal Christian has itself never been permitted to stand upon its own merits but, instead, has been studied and interpreted in accordance with the desires and ideas of sectarian leaders who, with rare exceptions, had not the slightest *esoteric* knowledge. These interpretations were issued with the solemn pronouncement that they were God-inspired and that it was damnation to contradict them.

Practically all, if not all, of the mistakes made throughout the centuries by orthodoxy, whatever its name, in respect of Biblical interpretations, was the result of quoting statements which in their intent were *spiritual* or *mystical*, but were interpreted to imply principles, processes and states of the Soul, as connected to historical persons, events, and things belonging to the body or material world. This has been the curse of all formal religions and is still the destroyer of spiritual individualism.

Even the Christian Cabala is little else than an interpretation of the *esoteric* meanings of Scripture, itself couched in *mystical*—parabolic—language and in need of a “key” for its explanation.

John the Baptist and the *Nazarene* were both taught in the School of the Therapeutæ, and the Order of the Essenes. This explains why they used allegories when teaching the Scriptures, or *spiritual* (*esoteric*) Laws and truths. Philo, and others of the learned Initiates before him, taught *spiritual truths* in the same manner. This method of teaching was used to guard the sacred interpretations from profanation and loss through being divulged to the ignorant and vulgar. The *Nazarene* made this plain in no uncertain terms when he boldly commanded:

“Neither cast your pearls before swine.”—*Matt.* 7:6.

According to Pausanias, the wisdom of the Greeks had from the earliest times been wrapped up in allegories and enigmas, *i.e.*, the *parables* of the *Nazarene*. This fact is borne out by the result of intensive study and investigation of their interpretations.

Sallust gives us a detailed account of the reason for this practice; while Sanchonianthon and Proclus state that the Phoenicians and Egyptians before them veiled the great secrets (*Mysteries*) of existence under figures and symbols.

This practice was also followed by the most ancient school of philosophers variously called Gnostics, Hermetics, Neo-Platonists, Alchemists, Rosicrucians and others of a later day, whose object was the perfection of the *spiritualization* of man—the individual—by means of his *REgeneration*. Their language, like that of all crafts, was technical, hence symbolic and unintelligible, *i.e.*, *gibberish*, to those who did not possess the “key.”

To the Christian world the Bible must necessarily play an important part in the present and future history of both the material and religious world.

The time is not far distant when there will be a clash of arms to determine whether this *Christ-ian* text is to continue to be the guide of at least the Aryan mankind, or be replaced by that of another religion.

The so-called infidel may throw aside religious teachings, but he will return again and again to ask for a re-examination, and despite his protests, there is *within* him a *voice*—a *feeling*—that will not be stilled, do what he will. The blind devotee to the Bible's literal sense, who has taken it to heart in its gross, outer meaning, as he has been taught, will yet awaken to hidden beauties of which he has never dreamed, and once awakened to their influence, rise to a deeper appreciation of that which *is*, but to which he has been blind.

The objections of agnostics to revelation, miracles, the spirit *within* man, Immortality, the reality of a spiritual beyond the material and other tenets of spiritual texts, are due to ignorance of the reality of existence, not as it seems to be, but as it really is. This erroneous judgment and condemnation is not based on wisdom, but on the actions of their fellow men. They base their conclusions on outer acts, not on reality, because they have been as blind to reality—the *mysteries*—as were the masses at the time of the *Nazarene* when he tried so hard to teach them the truth, and finally was compelled to fall back on allegory.

There is an almost universal awakening to the belief that what men have been taught is not the truth, but the outer *shell* of truth, and hence there is a demand for an entirely different interpretation of the Biblical teachings. Such an interpretation is not in itself difficult, but even those demanding it find it difficult to accept the truth, due to the fact that responsibility for their every thought, desire and act is THROWN BACK DIRECTLY UPON THEMSELVES.

There is no one else to pay their indebtedness or atone for their evil deeds. Such an interpretation brings upon them with

terrific force the truth affirmed by the lowly, but gloriously grand, *Nazarene*:

"Whatsoever a man soweth, that also shall he reap."—*Gal. 6:7*.

There is no qualification to this truth.

The vast majority of authors of past centuries, aye, ages, have collected the diverse and widespread fragments of the teachings of ancient forms of worship, but failed to realize that the dogmas and forms of such worship, both ancient and modern, were but the relics and dismembered parts of worship that have had their ramifications throughout the world.

They failed to even *sense* that hidden *within* these many forms, there was an eternal, ever-living *spirit*, which gave *life* to those who sought deeply enough to find it.

These researchers are not altogether to blame. They had no opportunity to study the *esoteric* or *Arcane*. They had no one to guide or to interpret them, hence they accepted the letter, knowing nothing of the *spirit*. They accepted the husk of the wheat, instead of the wheat that is hidden within the husk and that gives life to those who eat of it.

The general method of treating this all-important question has been, and still continues to be—because men actually fear to face the truth—as though an anatomist had found the bones of an arm, and accepted it as the skeleton of a strange animal, or a skull as the bony structure of an animal of some unknown or forgotten species.

Modern geology has discoursed ancient religions as the naturalist would discuss fossil remains, but much more severely. Back of this discussion there has usually been the spirit of condemnation, instead of a research for the finding of truth.

All religions now accepted have grown out of, and hence are but *fragments of, a long past, most complete and magnificent symbol worship of which the Priests held the key*. At present that key to true religion is lost to all but the Illuminated ones; those who search for, and find the *spirit hidden within*. This

statement does not imply that the symbols were actually worshipped, because all adoration was for the *spirit* which the symbols *represented*. This is the difference between that long ago worship and that of the present day.

The Alexandrian library, destroyed by the Saracens, is supposed to have contained more reading matter than all the literature now in the world; the greater bulk consisting of manuscripts not of a symbolic nature. It is certain that the old Phoenecian alphabet, the parent of the Greek, Latin and English, is very ancient. The symbolic writings, however, carry us much farther back, for they have been perpetuated amid the conflagrations of cities and the ruins of empires.

The meaning of these ancient writings is *alive within itself*, and less destructible than are parchment rolls and bound volumes. The mad bigots of every age never sought the truth, but hated it with a deadly hatred. They attempted to eradicate all evidence of the earlier forms of worship, as they did in the case of the late Gnostic fathers, when they destroyed all the sacred Gnostic books that their own false teachings might be accepted instead.

The symbolic language, however, was engraved upon monuments and tombs and buried with the dead. Some of the Gnostic fathers carried the mysteries away in their memories, so that the truth, though it suffered, did not die, while the destroyers are dead and forgotten. The truth, the so-called mysteries, the *spirit*, lives as it has in all ages and will continue to live as long as there are men with Souls who seek.

The modern church, of whatever persuasion, has condemned and made every effort to destroy all vestige of our modern connections with the ancient symbolic worship, and the *spirit* or *mysteries* of the inner circle.

During the whole of the Christian era this knowledge has been religiously excluded from the seats of learning or, if introduced, has been misunderstood and misinterpreted. In many instances this "truth" was purposely perverted from its original

meaning, despite the fact that the priests, in their secret sanctums, have delved deeply into the meaning of the symbolic writing and the spirit of the mysteries, but only for the purpose of *enlightenment for themselves*.

In our modern institutions of learning all that concerns the spirit hidden in ancient mythology antecedent to the Greek and Roman, is excluded, or introduced in some of its less acceptable forms. The reason for this is not far to seek. Whenever any of the so-called *Pagan* doctrines or ceremonies of the Greeks or Romans corresponded to either Jewish or Christian, the force of the coincidence was explained by the supposition that the "pagan" or "heathen" borrowed them; despite the fact that such symbols or teachings existed centuries earlier. Where is there a Christian who will admit that the *Christ* of the Christian is the very *spirit* of the *Christos* of the Gnostic Christian Fathers?

When we are actually able to show that Jewish and Pagan are identical, the older system must be given the palm of originality. For this reason our researches necessarily lead us to investigate the older systems of religious teachings and practices for the purpose of comparison. In religion, as in all else, there recur rebirths; like history, "it repeats itself;" and we MUST SEEK TO FIND THE *spirit* IN ALL FORMS, that we may be guided thereby.

It is but fair that we should give a sound reason for our running counter to the settled convictions of the age. We shall here give that reason, by laying down a proposition which is irrefutable. It furnishes a firm basis for the argument, that *truth* is at all times more desirable than an abstract affirmation. Truth is absolutely necessary for our thesis and, above all, ESSENTIAL FOR THE PROPER DEVELOPMENT AND ADVANCEMENT OF THE HUMAN RACE AS A WHOLE.

The facts that will prove the identity of all religions are rapidly accumulating. The enemies of revealed religion are becoming acquainted with the facts and, unfortunately, are using them with powerful effect in subverting the present order

of society without substituting something better. In short, the truth is perverted for the destruction of all forms of religion.

The infidels, as well as the enemies of religion in all its forms, have become acquainted with the fact that the various systems of religion active in the world at present have borrowed most, if not all, of their ideas from the ancients and have perpetuated these forms and ceremonies by means of changes or substitution of words, names and symbols. In view of this uncontradictable fact, the infidel and enemy of religion argues that modern religion was organized on a false basis and should be destroyed.

These infidels are grossly material. They have not the slightest idea that the *spirit* which activated religion, as it does man's Soul, is as alive and vital today as it was in the beginning of man's first inkling of the existence of God. We accept most of the facts in the case, but deny and refute the conclusions, *because we KNOW them to be incorrect and false.*

We freely admit that ancient forms of worship, AS WE HAVE BEEN TAUGHT THEM, were false; but we also KNOW that what has been taught was utterly false and in many instances, inculcated with deliberate intent to mislead.

In our present age, more and more men are beginning to think for themselves. They seek access to the sacred books and manuscripts of the ancients that they may investigate them, learn the facts, and arrive at their own conclusions. We are learning to decipher the oldest hieroglyphics and beginning to get an understanding of the beauties of their philosophy. These sacred books, these hieroglyphics, unfold to us the mysteries underlying their worship and furnish us with a "key" to unlock the doors that were long hidden.

Behind these doors we find the mysteries hidden in our own Bible. We seek not because we love the *Christos* who became the Christ less, but because we love the beauties of the ancient cultus more, and because we feel it well for mankind to pull down the walls that separate the two and thus bring greater

enlightenment to mankind as a whole; furnishing man with a sounder basis for his religious beliefs and spiritual practices; proving that one without the other is as dead as the *Nazarene's* saying is true:

"Faith without works is dead."—*James 2:20.*

We emphatically deny the accepted idea that ignorance is the mother of devotion; but believe instead, that the greater a man's knowledge of God, the wider will he open his heart to the influx of His *spirit*.

The Bible has long been the battle-ground of the Christian world, and what horrors have been committed in its name! Over its mangled remains each claimant alternately has triumphed, or mourned its defeat; but as a result of the battles, the victims could be counted by the thousands; aye, even millions. As we proceed in our search, or research, we clearly perceive that neither clan, sect nor party has actually understood the spirit underlying its teachings, because that SPIRIT IS ONE OF LOVE, DEVOTION AND CONSTRUCTION.

The Bible admittedly forms the basis for our social and religious institutions. It contains vast funds of constructive information and, correctly understood, advocates the best of morals. It reveals laws not improved upon through the centuries, and must not be treated with contempt by the ignorant. On the contrary, in its history of peoples, it contains much that is revolting to common decency and good morals, to say nothing of honesty and truth. It is our duty to inquire how far, and to what extent, it is to be accepted in its literal sense, *and above all*, TO SEEK AND FIND, AND THEN APPLY, THE SPIRIT THAT UNDERLIES ITS INCULCATIONS.

As human creatures, of lesser or higher degrees of development and enlightenment, created in the form of the Divinity Himself, are we to believe that all ancient worship of Him was wrong, and that the believers of those times are damned because

they did not know any other teaching except to be imbued with a desire to do Him homage? If this is correct, then we must, as reasonable beings, believe that God is not God, but an awful *idea* of destruction, for if that form of worship was wrong, *why did God fail to send them one who would enlighten them?*

Man must be instructed in the truth in doses he is capable of ingesting and digesting. It has been necessary to give him only as much as he could or would receive. Even in modern times it has been necessary to recognize that the vast majority could be taught only in parables and dark (hidden) sayings, as so well explained by the *Nazarene* to his disciples, some of whom were themselves hardly able to comprehend the *mysteries* he revealed to them in their secret meetings.

THE LEGEND OF SOULS

The Soul's descent into matter that it might gain experience and learn both good and evil.

THE human Soul is an emanation from the Deity. In its original essence, it is all purity. In the Paradise of purity and love, in the Father's garden of immortal purity and wisdom, Souls sprang up like blossoms. It is the tendency of the Divine nature, whose chief attributes are love and wisdom, heat, which is life, and Light that is eternal, to duplicate itself, and mirror forth its own perfection in scintillations of Light from Itself.

These Divine Sparks from the heavenly Fire become Souls. Since the effect must share in the nature of the cause, the fire which warms into life also illuminates into light. The Soul emanations from the Divine are therefore all love and life, while the illumination of light, which streams ever from the great central sun of Being, activates all Souls which correspond, or *harmonize* with the beams of the *Ineffable Light*.

Born through love, which corresponds to Divine heat and light, and stimulated by the *Light* which is Divine wisdom and truth, the first and most powerful Soul emanations repeated the action of their supreme Originator. They in turn gave off emanations from their own being, some higher, some lower; the highest tending upwards toward spiritual essence; the lower forming particled matter.

These denser emanations, following out the creative law, aggregated into suns, satellites and worlds, each repeating the story of creation; suns gave birth to systems, and to every state of spiritual and material existence.

In like manner, ideas descend or organize into forms, while

forms in turn ascend into ideas. Thus growth, development and progress of creation is endless. The spirit is compelled to originate and create worlds of matter for the one purpose of its progressive unfoldment and advancement; to cease effort is to be destroyed.

Will the mighty march of creation never cease? Will the cable anchored in the heart of the great *Mystery* we know as Deity, stretch forth forever?

"Forever!" shout the blazing suns, leaping on in the fiery orbits of their shining life, and trailing in their glittering pathway thousands of satellites and meteoric sparks, whirling, flashing in their jewelled crowns, all embryonic germs of new, younger worlds yet to be.

Is there to be no end? In thundering tones from out of *everywhere* we receive the answer: ONLY TO THOSE WHO CEASE TO MAKE EFFORT AND INSTEAD OF ADVANCING, THOUGH EVER SO SLOWLY, BEGIN THEIR RETROGRESSION, *until they pass into nothingness.*

The universal, all-pervading Law is attraction. Man, by keeping on trying, ATTRACTS. He who continues to try, attains. This is the Law underlying the *Mysteries*. *It is the secret of Initiation.*

Earths that have attained a capacity to support organic life necessarily *attract* it. Earths demand it. Heaven *supplies* it. From whence? As the earth groans for the leadership of superior beings—honest men, strong men, Soulful men, the *ruling* powers, the Hierarchies in their Edens hear the calls and answer them.

Never before has the call been more urgent than at the present moment, nor mankind less worthy of such help, for the one all-potent reason that man has ceased to help himself, and is no longer sufficient unto himself. He has lost his manhood, hence godhood is not for him until he awakens and retrieves his past.

Man lived on earth through myriads of different forms before he reached his present state of development—self-consciousness. Only now is he *man*, while at every other stage of his great journey he was no more than an embryonic being; a fleeting, temporary shape of matter, a creature in which a part of the deeply imprisoned Soul should shine forth.

This being was a rudimental shape with changing functions, ever living, dying, sustaining a fleeting spiritual existence, as rudimental as the material shape from whence it emerged. It was like a butterfly springing up from the chrysolitic shell, but ever as it onward rushes, in new births, new deaths, new incarnations, anon to die, and then live again, but still stretch forward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once again, once more to live and to be a material shape, a thing of dust, a creature of flesh and blood.

Then it suddenly emerges a man with what *may* become an Immortal Consciousness. Today, this man, who has progressed so far in his attainment, is in grave danger of losing all again, because he has become careless of his inheritance and, all too often, has bartered his freedom for what is truly a "mess of pottage."

It is from the dim memory of the past, that the Soul retains, at least in part, the memory of its original brightness and its fall. It has dim recollections of its countless migrations through the various stages of being that foreshadowed its present appearance on this earth in its present form. These recollections are responsible for the erroneous doctrine of the metempsychosis (transmigration of the Soul through means of animals) that has arisen and is holding millions of Souls in the deepest, lowest bondage. All too many of these millions live far more degrading and less constructive lives than the animals through which they believe themselves to have migrated.

Despite man's evil proclivities and acts, it is a sin against Divine truth to believe or teach that the one who has reached

the dignity and upright stature of man in possession of a Soul that may be brought into Consciousness, should, or could, retrograde into the shape of creeping things or crouching animals.

This is not borne out by the *revealed* Law which tells us that those who become so evil or degraded shall lose their Souls. The "Soul that sinneth it shall die," interpreted properly, means that "HE WHO IS IN POSSESSION OF A SOUL AND THUS DEBASING HIMSELF, *shall lose that Soul, and he, not the Soul, shall be no more.*"

† After the Soul's birth into humanity, it may, AS A RESULT OF ITS OWN DELIBERATELY MADE EFFORTS, acquire *consciousness*; gain knowledge of its own individuality. Once having accomplished this, the Soul can forever end its career of material transformation and with the death of the mortal self, gravitate on to a new and higher series of existence in purely spiritual realms of being. On this new plane, the Soul can become active by co-operating with world helpers, *i.e.*, Hierarchies, or it may elect to return to earth as a teacher of the Law, thereby helping others to attain to self or Soul Consciousness.

The story of creation itself was woven into legends, of which *Genesis* is but one. The same story has been interwoven into legends of gods and goddesses. The relationship between man and woman is often interspersed with astronomical signs and even descriptions of animals and, as a result, such legends became deified as types of creative energy—*Creative energy being the beginning of all things created.*

The legend of the Garden of Eden, the temptation and the fall of man, has all too frequently been accepted by materialists as of a purely astronomical origin.

† The August constellation of the Virgin represents a woman holding a flower, sprig or *fruit* in her hand, beckoning to Bootes, *i.e.*, Joseph, the constellation a little to the north of the Virgin, but in close proximity to her.

This configuration of the heavenly signs is interpreted into the legend of Adam and Eve as well as the Virgin Mary and

Joseph. The radiance, bloom and beauty of the seasons in which these constellations appear signify the earthly Eden. The woman, symbolized by Eve, is tempted by the serpent who, symbolically, appears in the sky as the great dragon. She in turn gives the fruit to man; he eats and his "fall" follows.

The heavenly (sky) drama continues. The Cherubim and Seraphim of the skies—the constellated stars, drive them forth from the Eden of the summer into the gloom of cold, and famine of winter. To restore the fallen man to a future paradise, a Saviour must be found, and this is effected by the birth of the Sun-God at midwinter and his restoring influence during the succeeding spring and summer.

To properly interpret this actual astronomical occurrence we must have access to the spiritual concepts of the teachings of the Thrice Wise, or Heavenly wise Hermes: "As in the above, so in the below; as in the inner, so in the outer." To accept this legend of the operations of nature without considering the *spiritual* significance concealed beneath it, is equivalent to the assumption that the ancients actually worshipped the material sun, moon and stars as personal gods.

The truth is, the *knowing* ancients never enunciated sacred ideas except by means of allegorical forms. They never mapped out the scheme of an allegory without also veiling a profound *spiritual* meaning. This plan was followed by the *Nazarene* who taught, to all but the very few, *truths veiled in allegory*. The Christian drama of Joseph and the Virgin Mary, of the Saviour and the Sun-God, is another representation of the same astronomical occurrence.

With the descent of the Soul into physical or material life, the human creature became dual; male and female "made he them," *i.e.*, they did *become*, with sex as the dividing line between. Following this division, there ensued the mysterious transformation of the Soul's faculties which converted spiritual love into material passion; *intuitional* knowing into human reason; boundless perception into dim memory and vague pre-

science; eternal things into things temporal, and a creature without parts or passions, into one all organs; swayed by every emotion ranging from the depths of vice to the lofty heights of the deepest virtue—ALL DUE TO THE CONFLICT BETWEEN LOW CARNALITY AND LOFTY SPIRITUALITY: *the conflict between the purity of the Soul and the degradation of the flesh.*

Now the once free Soul is once more to become an "angel"—that is, an Immortal being. To accomplish this it must first be a truly human, then it becomes a spirit, struggling on through grades of *unfoldment* and *regeneration*. When all this has been accomplished, the Soul originally expelled from its primary Eden of innocence and ignorance, as a result of keen desire which compels conformity to Law, will regain another Eden, and possessing the strength, wisdom and love which alone can constitute it as: "and now the sons of men have become the Sons of God." This process of *unfoldment* was one of the Greater *Mysteries* of Ancient Initiation. It is a mystery understood by few, yet one of the most sublime achievements possible to man.

It was this spiritual perception of the human Soul's destiny, by rebirths, which implied and necessitated generation. The ancients esteemed the generative functions as divine, and the deification of these emblems as an act of religious duty. Thus it was natural that solar and sex worship, *as symbolic of Divine activity*, was born out of man's *highest* conception of the Divine plan. It rose into a perfect science by means of which the antique man perceived the correspondence *between* earth and the heavens; *the above and the below*, the Creator and His creature.

It must be remembered that all this occurred ages before the invention of letters and when creation was the highest glory of a man-wanting world. The *phallus*, organ, or means of creation, became the highest, most significant hieroglyphic or symbol of creation in its outer symbolization, and salvation or REgeneration, in its inner meaning.

Later the saltier or St. Andrew's cross, preceding of the Christian cross with the same *spiritual* meaning, forming an angle of twenty-three degrees, that is, the angle of the elliptic or angle formed by the sun in *crossing* the line, became an emblem of salvation.

+ It was the sign that ushered in the *fruitful* season as a result of which man survived. The lingam was also an emblem of fecundity and the two became blended into one. As time passed, this having a "pagan" beginning, it was changed into the serpent, itself a sign of salvation.

The Roman cross also symbolized the principle of fecundity, as did the course of the sun. In their inner meaning, these various emblems symbolized the REgeneration of man; for in truth, man is saved by the *Cross* whether he is aware of it or not.

According to the ancient mystical and astronomical sciences, men are saved by three forces, *i.e.*, the warmth produced by the sun as the sun is cross-ified or crucified at the passover; the generative power of the appropriate organs in vegetable life which continues to produce sustenance; and lastly, by the REgenerative power of the phallus, the Sun or the *Christos*, *i.e.*, the Christ of the Christian; all of which have the same spiritual meaning when properly understood.

The *spiritual* truths of antiquity have never died, for their exhibition has at all times illuminated the ages with light; a light so little understood and by so few, that its holy radiance has been mistaken for the baleful glare of "supernaturalism." These truths cannot die; because in them is the assurance of a resurrection that transcends death.

Following the simplicities of the early man, men began to congregate. The necessities of a state, *i.e.*, the congregation of numbers in a given area, required the appointment of persons considered capable for the duty to be performed, which was to regulate (make known, explain) the times, seasons, observances and laws to be obeyed. The first efforts of those so

selected were naturally directed toward the most pressing demands of the people.

After the completion, so far as possible, of the social organism, religion or the spiritual welfare of the people demanded attention. During the long centuries preceding the time when men began to build cities, the wandering herdsmen had most anxiously observed the movements of the heavenly bodies during their nightly vigils and, as a tradition, preserved a knowledge of the names and movements of the principal luminaries.

It required the combined intelligence and means of the peoples to organize a complete system of stellar symbolism. The starry hosts soon began to be considered the abodes of the gods, and it became the business of those appointed as priests of their religious services and ceremonies to locate them in their appropriate domiciles. These men who were so set apart by the people became their teachers and leaders, and their religious form naturally took on an astronomical nature, as in truth, most religious *forms and observances still are.*

These selected men gradually withdrew altogether from the labors and pleasures of the rest of the people, and in solitude devoted themselves to religious contemplation and observances. The human Soul, never really satisfied in its material prison of finite limitations, is always aspiring after the good and true; always hoping for a messenger out of other spheres, and therefore expectant of receiving such help. Consequently, it was natural that the people, conscious of the saintly lives of their hermit teachers and leaders, should set them apart as objects of veneration to be respected and obeyed.

As time passed and truth and legends spread of them, men began to travel far to inquire of them how evil might be eliminated; diseases cured, wrongs corrected; for it was believed with good reason that in thus devoting themselves to a life above the tumult of the passions, occupied solely with spiritual observances, they would be able to approach very near to God,

and receive direct revelations from Him which could be conveyed to, and be a guide for, those of lesser wisdom and spiritual insight.

It was in such manner that the priestly orders had their beginning and that these priests, because of their chaste life, meditations, and inner *spiritual* development came into intercourse or communion with the beings or Hierarchies of the heavens, and were enabled to act as mediators between the people and God. They were considered as having attained to Godhood, or, as the Christian text would have it:

"As many as receive him, to them gave he power to become the Sons of God."—*St. John* 1:12.

The priests soon became the sole conservators of the *Mysteries* and, as a result, they naturally were given authority over the people and, like the *Nazarene*, taught them as much as they could receive. It was *not* that the priests deemed the knowledge they had received or attained as too high for the masses. They did not convey to them all of the wisdom that was theirs because they knew the people would not be able to understand or accept the *mysteries*. It was true then, as it was much later in the time of the *Nazarene*, that the people could be taught only in parables.

The great truths were for the few and became known as the Lesser and *Greater Mysteries*. It could well have been said to these few:

"To *you* is given to know the mysteries of the Kingdom of God [or Heaven], to others it is *not* so given."—*Mat.* 13:11.

To simplify the *dual* natures of man which are in constant conflict within him, as they have been since the beginning of time, it was taught that the human Soul attracted two spirits to itself from the moment of birth—invisible beings or angels—the one, his original *spiritual* nature, powerful for good; the other his carnal or evil nature, equally powerful for evil. These spirits were called by the ancients, and continued to be so-called in the early Gnostic teachings, the good and evil Genii.

The natural inclination to vice or virtue in the individual to whom they ministered were stimulated or exalted, as the Soul gave heed to the inspiration of the good counselor or evil tempter.

In addition to the realms of beings enumerated, it was taught that other orders existed in the spaces, not wholly good; not actually evil; neither entirely spiritual, nor actually material in their nature; creatures of the elements, corresponding in their state, power and function, to the different elements in the universe. These were said to fill up all the realms of space with uncounted legions of embryonic and rudimental forms. This theme was not wholly ignored by the writers of Biblical texts.

There were references to Angels, Archangels, Orders, Principalities, etc., as resident in the "heavens," though considered on the side of evil rather than good. This was due to the fact that these writers were not of the Initiated or *selected*, and when writing on a matter about which they knew little or nothing, they rather confused the subject.

Beings of the order mentioned were, by reason of their semi-spiritual state, generally invisible to man. All too often, because of the gross tincture of matter in their composition, writers of Biblical texts were unable to discern any orders of being but themselves, except through rare and unusual rifts in the atmospheric surroundings. This reference to such beings is understandable only to the Initiates of the Occult Mysteries.

These beings were made to correspond to the ether, air, atmosphere, water, earth, minerals, plants and the different elements of which the earth and the universe is composed. Some of these beings, *like the nature of man, who creates them*, are malicious and antagonistic to man himself, while others are good and often very helpful.

They exert a definite power to influence man, especially in the direction of the elements to which they correspond, and are endowed with graduated degrees of intelligence. Man attracts that which is of his inmost self, be this good or evil, and for

every evil in the Soul of man, there is a corresponding element to further strengthen and give it greater life.

Being invisible to man, except as a result of rare or prepared conditions (conditions and preparations known only to the Initiates), they were termed "spirits." Being embryonic, rudimentary and attracted only by certain conditions, they were termed elementals, until the Bible writers classified them differently and gave them class names.

There were said to be many kinds of spiritual essences besides human Souls, such as the spirits of earth, the sea, running water, the air and fire. Their abiding places could not be named without enumerating the secret corners of the earth. These "spirits" are often under the dominion of man, as all Initiates know. They often influence men, as is stated in the Biblical texts on Angels, Archangels, Orders, Principalities, etc. The Gods, Angels, Archangels, Principalities, Hierarchies, call them what we will, have not been ignored by any major religion, nor by any of the great writers, ancient or modern.

Loa-Kium, a contemporary of the great Chinese sage Confucius, founded a school, which, for the spirituality of its doctrines, far transcended that of many of the earlier and later schools. His basic statement placed all power in the trinity: "Tao (God) produced one; one produced two (by division); two produced three; and three produced all things."

Jamblichus, quoting from the doctrine of Hermes, said: "From this one came all gods that be, all spirits, both good and bad, and many that be neither very wicked nor yet very good."

The early teachers of religious worship organized their system on the perfect planetary order, but this was provisional and was to give way to one more perfect; an organization of the heavens to harmonize with the constellations, just as nations organize under a provisional government, until they formulate and adopt a constitution. This was a planetary system of seven, that being the number of the planets known to the ancients.

From this came the symbolical or perfect number of seven,

and later the system of Pythagoras was based on this belief. This system proved to be a forerunner, a prophecy, a witness a *John* the Baptist, the voice that was to usher in the more perfect system of *the twelve* that was later to be perpetuated in every religious system under heaven, even to our present day.

It is well not to forget that the Egyptians, even in the most ancient of days, were fully acquainted with the signs of the zodiac. The monuments known to be of the earliest antiquity were covered with figures, among which were the crab and the goat; the balance and the scorpion; the ram and the bull; the kid, virgin, and the rest of zodiacal symbology.

The twelve symbolical signs, which still signify the twelve portions or divisions, both of year and the heavens, were of the greatest help in indicating the proper time for sowing, mowing, harvesting and all other activities of that period of time.

It was very convenient, as well as essential, for those selected, to expose in public a small figure, or a single hieroglyphic, to indicate to all concerned the exact time for certain work to begin, or certain feasts to be celebrated. The use of these figures or symbols was so convenient that, by degrees, they were extended to cover practically all, if not all activities. Was this pagan practice? What would *we* be doing if some one had not invented the calendar or something similar?

This method of giving directions, or showing one thing to intimate another, was the beginning of teaching by allegories. They preserved, for long periods, the method of teaching everything by means of symbols, calculated, by some mysterious influence, to excite curiosity, which was afterwards rewarded by the satisfaction of having discovered the truths the symbols concealed. Pythagoras, having travelled the Eastern nations and accepted the practice, brought the custom into Italy.

It is comparatively simple to illustrate the common origin of systems of action and forms of worship, as also the origin of practices and names of God, or the gods.

There came to Lower Egypt one Ham and his descendants.

Ham is also known as Hammon; furthermore he was commonly called *Jehov*, and this was the beginning of the Hebrews, *Jehovah*, or unspeakable name of God. He was further known as Jehov-Ammon. After leaving Lower Egypt he is supposed to have built the city of Thebes, known as Ammon-no — or Ammon's abode—*Ammo-no, or City of God*; probably the first reference to *God* as God. †

The word *Jehov*, in its primitive meaning, signified the *Father of life*—the *Supreme Being*. The Greeks translated this name *God* into that of *Zeus*, or *Dios*; *Zeus*, God; *Dios*, life, and later the Romans translated it into *Deus*. While there is a difference in language, there is no difference in the meaning. The Christian can accept all of them. The Romans sometimes added the name *Father*; or an interpretation of it, calling God, *Diospiter* or *Juvpiter*. The Ammon later became confounded with God, also with Osiris, or the star moderator of seasons, and then became *Jov-Ammon*, or *Jupiter-Ammon*.

This Ham and his descendants came to or inhabited Lower Egypt. Neither history nor legend tells us which is correct. It is known that they were in total ignorance of everything Egyptian. They began by cultivating the land according to the order of the year, after the manner followed in other countries. No sooner were they ready to cut the harvest, when, at the driest season of the year, and without the least sign of rain, the river swelled, and to their great amazement, overflowed its banks, and took with it the provisions of which they felt themselves certain. The waters continued to rise; covered all the plains; carried away their cattle, and even some of the inhabitants themselves.

† This experience caused Ham and his people to leave the Lower Egypt and retire to the higher ground. Here he founded the city of Thebes. Many of those who had come with Ham to Lower Egypt, finding it inconvenient to move from Lower Egypt, noted that after the retiring of the waters, Lower Egypt throughout the remaining part of the year, became like a

beautiful garden; a delightful place to dwell, and proceeded to prepare themselves for the return of the waters.

They proceeded, as had the Egyptians, to observe from one year to another, that the overflowing was always preceded by an Etesian wind, which, blowing from north to south, about the time of the passage of the sun under the stars of the crab, drove the vapors toward the south, and gathered them in the middle of the country of Ethiopia, which then caused plentiful rains; these swelled the waters of the river, and brought on the inundation of lower Egypt.

They now set about to learn the exact time when it should become necessary for them to prepare for the inundation. They found that the overflowing of the banks of the river happened some days before or after the sun was under the stars of the lion; near the stars of Cancer, though rather far from the band of the zodiac towards the south.

A few weeks after their rising, they noticed in the morning one of the most brilliant, if not the largest star of the whole heavens, ascending the horizon. This star appeared a little before the rising of the sun, which had rendered it almost invisible for a month or two before. They then accepted the rising of this magnificent star as the infallible sign of the sun's passing under the star of Leo, and hence the beginning of the inundation. This star—their salvation—became to them the *public mark*, or warning sign, for which every one was ordered to keep a watchful eye.

MYTHS MAY BE HIDDEN SPIRITUAL TRUTHS

Mythologies—Heavenly Order—Spiritual Truths

IN Greek mythology, Saturn had his domicile or seat of power in the planet Saturn, the most distant from the sun then known, whose year required thirty earthly years. As time was measured by Saturn, he was called the father of time. About him, a legend was written in the book of fate, that one of his own offspring should, in time, dethrone him and occupy his place in the heavenly hierarchy.

From this legend came the myth that Saturn devoured all his own male children except Jupiter—after the legend of God slaying all of the oldest Egyptian male children except Moses—whom his mother hid until manhood, when he made war upon and dethroned his father.

The interpretation of this prophecy and myth is simple: Saturn was, is, *time*; time destroys all his own works, save the *sun*, one of the works of time under the name of Jupiter, *i.e.*, the *great* God, which becomes the permanent object of worship IN PLACE OF THE PLANETARY SYSTEM—hence Saturn ceases to be the king of Gods.

Before this system of symbolic sun worship was perfected, and although divine honors were paid to what it represented, and to the lesser luminaries, yet old time was considered the *father of all creation*; all things having been begotten by him *out of* the prolific womb of chaos.

The god Brahm of the Hindoos was none other than time; bram-a was the *first* time, the letter "a" denoting *one* or *first*, *i.e.*, the *first father*. The parable of Dives and Lazarus actually represents the old or dying year, and the new, or beginning year. As the old year expired it was symbolically carried

into the bosom of time—represented by our own modern OLD FATHER TIME with his symbolic scythe, and between time past and time present, there was an *impassible gulf*; a period of great darkness; a mighty sorrow or suffering, because of the uncertainty of the ability of the new time to bring forth the infant sun (son) out of the infinite darkness; for unless the old sun which had gone down into darkness (hell) would be replaced by a new one, chaos would follow.

The legend of the Hindoo Avatars or incarnated God-men, Krishna and Buddha-Sakti, closely parallels this yearly occurrence, as does that of the Christian drama. The birth of these Avatars through the motherhood of a pure virgin; their lives in infancy threatened by a vengeful king; their flight and concealment in Egypt; their return to work miracles, save, heal, and redeem the world; suffer persecution; a violent death, a descent into hell (or darkness), and a reappearance as reborn Saviours—as new-born Sons of God—are all symbolized by, or patterned after, the Sun God's history, his appearance and reappearance. The most recent of these Saviours was, of course, the *Nazarene*, the modernized version of which is recorded in the Gospels:

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and *flee into Egypt*, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

"And when he arose, he took the young child and his mother by night, and departed into Egypt.

"And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Out of Egypt have I called my son.*"—*St. Matthew 2:13-15.*

Unquestionably, the two most important actors in the drama of what might be called the Christian age and the Laws that should—even though they do not—govern men and their actions, were the *Nazarene* and Moses before Him. Moses, though generally believed to have been a Jew; gave the Law or Commandments which have never been improved upon. Moses was the son—unadmitted—of a Princess of the house of Pharaoh,

whose father was supposed to have been a Jew, hence, the drama of "hiding" and "finding." Be that as it may, Moses was, partly by birth, and certainly by education and training, wholly an Egyptian:

"And Moses *was learned in all the Wisdom of the Egyptians, and WAS MIGHTY IN WORDS AND DEEDS.*"—*Acts 7:22.*

This is not a recording of either Egyptian or Jewish history, but rather, of the Christian; and when one thinks of the millions upon millions of Bibles sold, one cannot but wonder if even one out of each million who bought these Bibles ever gave a serious reading to this seventh Chapter of *Acts*. If they have not, they should do so; it would prove enlightening.

Here you have the undisputable fact that *all Avatars, Saviours and Redeemers were compelled to go to Egypt for the safety of their lives—to keep alive, or living. This is proof that all religions were born out of the Egyptian religion, or followed that pattern—history and/or religious drama repeating itself.*

+ Egypt taught the sun-god's history in legend, myths and parable, so all could understand. The real *Mysteries* were taught only to the few capable of understanding the *spirit* of religion, and all who became Saviours or Redeemers had, perforce, to go to Egypt, *i.e.*, the MYSTERIES, for their Initiation, or Soul's Illumination.

The legends of Osiris, Isis, Horus and Typhon, the good and the bad, are symbolizations of the astronomical pattern which never changes. The myths of the gods Zulis and Memnon, the worship at Heliopolis; the gorgeous order of the celebration of the mysteries and the mythical personages scattered throughout the whole of Egyptian theogony, are the outer forms or worship of the powers of nature. Without these powers, and lacking the Zodiacal activity, man would quickly cease to exist, and with him the *spirit*, which, in religion, is *God*.

Beneath the splendor of Egyptian ceremonials and polytheism, was hidden, is hidden, the Mystery known only to

the "sons of the Lord of heaven," of the Gods. This truth was guarded by the Initiates as a mystery, not as a doctrine.

The sublime system of Zoroaster recites the history of the sun-god in the story of Mithra. Here again it is the outer form which alone the mass would accept. The *spirit* of the symbolical legend was truthfully based on astronomical occurrences.

The Chaldeans, Ethiopians, Phoenicians and the greater number of the settled Arabian tribes, followed the same basic ideas in their forms of worship.

The Scythian nations generally worshipped through the symbolism of fire and preserved the traditions of a crucified sun-god. These traditions, *except for names used*, DIFFER VERY LITTLE FROM THE CHRISTIAN CONCEPTS, EXCEPT THAT THERE WAS NO PERSONIFICATION AS IN THE CHRISTIAN SYSTEM. They celebrated the sun's birthday on the 25th of December and, among certain Tartar tribes, there followed a festal ceremony harmonious with the tradition.

The religions of China and Japan, before the entrance of Buddhism, which brought about a modification, were originally based on the mythical history of the sun-god. The feasts, ceremonial rites and seasonal observances were like that of the Sabeian system.

In the islands of Ceylon, Java, the Philippines and Mouccas, various systems of a combined solar and astral worship prevailed for ages. These have long since deteriorated into nothing more than forms, and the *various aspects* of the *one* God worship have long since been lost to them.

The entire system of beautiful imagery of both Grecian and Roman mythology was no more than a paraphrase of the symbolical Egyptian solar worship; enlarged, embellished and changed to harmonize with the poetic conception of the Greeks and Romans, and for the period during which they were in vogue.

The almost incomprehensible idea of a great *spiritual* sun,

the *Unknown* and *unknowable*, of the ancients, finds its perfect counterpart in the Greek *Zeus* and the Christian God; ONE who dwells alone, and from whom proceed, as subordinate emanations, all the impersonalized powers of nature, planetary and astral spirits, who so prominently figured in the famous Pantheon; each having its proper place and its important duties to perform.

Apollo, Mercury, Hermes, Bacchus, Prometheus and Æsculapius were sun-gods, mediators, saviours and, delude ourselves as we will, these are as much alive as ever, although known under different names. Hermes, in one of his personalities, known as Moses, gave us the law we are supposed to follow but generally ignore. Æsculapius is today our physician for whom we forget everything when in a bit of pain; when faith in ourselves is gone, and so on along the line. *We have substituted names, but we have not changed our religion.*

Proserpina and Pluto played their special parts in the astral or starry drama. All of them derive their names and special duties in the divine drama from the same *source*. Arabians, Parsees, Greeks and the later Christians, deny it as we will, drank from the identical *celestial* (God-created) fountain, and that fountain WAS EGYPT to which Joseph took the lowly born *Nazarene* for instruction and training.

All of these were instructed in the same system; the same *Mysteries*. Their rites, ceremonies and names, however, varied according to the temperament of the people to whom they ministered, modified by the Will of the Priests of the *Inner* sanctuaries and Initiates of the *Mysteries*. ALL OF THE NAMES WERE NEITHER MORE NOR LESS THAN SYMBOLS AND FORMS SIGNIFYING SOME ASPECT OF ONE GOD.

Nearly every nation of antiquity visualized God as a Demi-urgus; neither male nor female, yet incorporating both within himself as the central *source* of life, light, health and *creative* power; *one*, yet incomprehensible, EXCEPT IN LIGHT: uncreated and indestructible. The first of the Divine representa-

tives was Osiris of Egypt; the Brahma of the early Hindu Trinity; the Ormazd of the Persians; the Logos of Philo, the Adam Kadman of the Cabbalists.

The idea embodied in this theogony was that in the Deity resided the *masculine* principle of power and the *feminine* of wisdom, called *En Soph* or Sophia by the Gnostic Cabbalists. From the incomprehensible union of these two (Principles) proceeded a third, the Logos, or *Word*.

Through this *Logos* the Will of God was made manifest by outer expression. This expression or material manifestation was through the evolution of forms, worlds, suns, systems, reproductive germs, and a vast multitude of progressive beings.

In this stupendous system of creation, the superior or *higher* creations were the gods; *Genesis* itself recognizes not only God, but *the gods* also—directing the birth, formation and destinies of worlds then in existence or yet to be created; then came Archangels, charged with missions of almighty power and wisdom. These were followed by legions of Angels. Later religions, finding nothing greater or higher to replace these angels and archangels, kept them *in toto* as part of their system.

Despite all contradiction and reference to "pagan" and "heathen" beliefs, every nation now on earth, every religious form now in active existence, continues to perpetuate, in some form or another, portions of the ancient religious beliefs and forms.

The feasts and fasts of the ancients, in different forms and under a variety of names, the rites and ceremonies of the Mohammedan religion which had least to recommend it, the glorified pageantry of the Woman, the more simple and puritanic observances, doctrines and creeds of protestant sects, (because much of the former *devotion* in the hearts of men had died out)—all these recognize, perhaps unknowingly, and perpetuate the various aspects and forms of the ancient sun or symbol worship.

If one seeks to understand the reason why tall spires are

peculiar to religious edifices, why gilded balls ornament the church steeples, why sculptural and architectural beauty *seems* to require the Gothic form for sacred edifices, why Sunday is a holy day, why bread and wine are the chosen symbols of the sacraments, why twelve and seven are perfect numbers—in a word, if one seeks to solve the mysteries hidden in all sacred literature, he must study the systems of religious symbolism even before the time of *Menes* or *Moses*.

The wisdom of the ancient people was beyond comprehension as indicated by the fact that astronomers have been unable to make any changes. The reason for this is readily understandable. Astronomy was developed slowly, painstakingly—based on experience—step by step. The heavens were mapped out according to the movements of the heavenly bodies and then applied to the welfare of man.

Many who deride these ancient religious forms and ceremonies are ignorant of the fact that the various groups of stars were located, or mapped out, by drawing around them the outlines of some animal, reptile, fowl, fish or some instrument, by which astronomers were able to understand and describe their position and movement. Who would hesitate to speak of the "Dipper," the "Bear," the "Morning" or "Evening" star, or the multitude of other stars? All of these stars were named and mapped out correctly by those who today are looked upon as "heathens" and "pagans."

The ancients located forty-eight of these imaginary forms, called constellations. They based their religious forms and ceremonies for the people upon the arrangements; or, more properly speaking, the arrangements were the result of their religious ideas. It is of no importance which had the precedence, or whether the two, the astronomical arrangements and religious beliefs, developed side by side. Ancient astronomy readily carries us back to the age when symbolic or picture writing, as it is known, had its beginning.

This furnishes the sincere seeker with the *key* to the mysteries

of ancient religion and government, imparting to him a knowledge of the changes in religious beliefs and forms up to the present time.

The two principles which govern man are "good," which is constructive or *saving*, and "evil," which is destructive and degrading. There are two opposite principles in nature. Summer, which gives man heat, life and food; Winter, which destroys. The power or force which gives man warmth, *i.e.*, life, light and the means of bringing forth food, is the sun. Without this sun he would quickly cease to exist.

The sun is man's greatest friend and is, to the *knowing ones*, the symbol of a *greater Light* hiding behind itself, unseen and unknown to all but those who have obeyed the Law and attained to inner Illumination. *Upon this concept* ALL religions were based.

The sun, in its apparent motion, pursues a course that brings it to the crossing of the equator twice during the year, forming an angle of twenty-three and one-half degrees. These crossings are called the vernal and autumnal equinoxes; one ushering in the reign of summer, light and life; the other the dominion of winter with its darkness, cold and death; cold being synonymous with death.

One, mystically speaking, ushers in a period of righteousness; the other the beginning of iniquity. The two equinoxes form the base of an arch, comprising the two months in which the equinoxes occur, and the five warm months. These seven months constituted the ancient "kingdom of heaven," or "months of the gods"—all that was desirable. The two months supporting the arch are the two "pillars" of Masonry.

At this time the sun and all the powers of light gathered their trophies from the abounding earth; while the five wintry months were the abode of cold, desolation and death; the sphere of darkness, evil, the evil-one, later named the "devil." Here Typhon, the leader of evil, the hosts of hell, *i.e.*, death or the decaying, held undisputed sway and followed his work of des-

truction, even to the seizing of the sun (the god of the heavens), in, or at the autumnal equinox, and dragging him down to the bottomless pit of the southern hemisphere.

The path of the sun, by astronomers called the ecliptic, was enclosed by two imaginary parallel lines, sixteen degrees distant from each other; the sun's path being in the center. This space, called the zodiac, was again divided into twelve arcs of thirty degrees each, making a complete circle around the apparent heavens of twelve oblong squares of 16 plus 30 degrees. In each of these squares was delineated the figure of a symbolic beast, or some appropriate emblem.

These figures are styled the constellations; the sun entering each square at the beginning of each month. *Here we have the symbolization of the sun as the savior of mankind, and his twelve disciples, one of whom was the betrayer; the evil or destroying one; Judas, who, in trying to destroy the savior, succeeded only in destroying himself; the son, or the savior, resurrecting himself after three days in "hell" with the evil one.*

Python, the evil one, the destroyer, our "devil," or Typhon who became the symbol that signifies the havoc that may be caused by water, was looked upon as an ill-omen, or ill-minded spirit, the *principle* in man, that is constantly thwarting good intent.

The Egyptians made him the *evil genius* of all disorder. They charged him with all the physical evils they could not avoid. They also blamed him for all the moral evil which they did not care to admit, evil which was the result of faults of their own; hence was born the doctrine of the two opposing principles; equally powerful; incessantly striving against each other, and alternately vanquished or victorious.

This doctrine was handed down by the Egyptians to the Persians under the names of Oromazes and Arimazes and is more rigid than that of our modern creeds. According to this doctrine, God employs the ministry of those who are believed

to live in uprightness, hence have the power to relieve the individual from at least a part of his evils.

The aversion of the Egyptians for this Python, the incarnate spirit of evil and their enemy, and according to their beliefs, incessantly intent upon bringing them evil, as our modern "devil" appears to do to us, gradually became so strong that they no longer dared to pronounce his name. This ancient aversion we moderns have faithfully copied as will soon be seen.

Nothing was anciently more celebrated than the victory of the sun; nothing more abhorred than Python. The Egyptians, fearing to defile themselves by the mere pronouncing of the detestable name, retained the letters of it and converted them into that of "Typhon." In like manner many of our moderns are fearful of pronouncing the word "devil," hence substitute "Old Nick," for it. *Names change; principles never.*

The two most solemn and important periods of the astronomical year were one of *fear* and the other of *joy*. During the first period the sun descended from the north at the end of summer to cross the plane of the autumnal equinox. The second period occurred when the sun ascended from the south in the spring to cross the vernal equinox. The first motion heralded death to the great light-bringer; famine and desolation on earth; the second brought forth the rejuvenating powers of his triumph and glory in the promise of spring and the fulfillment of summer.

Besides the general titles assigned to the twelve Zodiacal constellations, each separate star visible in the heavens had its name, and was believed to exert an influence peculiar to itself for good or evil upon mankind.

All the stars through or near which the sun passed during the summer, were believed to be beneficial and in harmony with the celestial traveller of the skies; favorable to the inhabitants of the earth to whom they offered help in dispensing

seed-time and harvest, fruits, flowers, and all manner of blessings.

On the other hand, the stars of winter were assumed to exert a malignant influence not only on the mighty sun-god, whom they opposed, but likewise upon man and his planet in general; causing storms, tempests, pestilence and famine. By these malignant astral influences the life-giving sun was deprived of much of his heat-dispensing powers, and the hours of his illumination upon earth were shortened.

The majesty of the day was so obscured by the hosts of the malignant spirits believed to inhabit the wintry stars, that he vainly strove against them. On the belief of opposing spiritual forces inhabiting the summer and winter constellations, was founded the apocalyptic legend of the "war in heaven."

In this celestial scheme every star became a symbol of some good or evil genius. This is symbolically true because all things that exist are of one nature or another. All things influence man in one way or another. Every constellation was believed to be a realm peopled by innumerable legions of beneficent or malignant angels.

The entire field of the sidereal heavens was made the battleground of infinite squadrons of opposing angelic influences. This ancient concept is becoming more and more accepted as a fact by investigators; who, however, do not recognize these forces operating as persons or angels.

The ancient priests, so-called because of their custom of studying the face of the heavens from high watch-towers, Episcopacy, became after ages of practice, familiar with every phase of the sublime epic which the sun gave the world. They required centuries to correct their calendars and amend their Zodiacal charts until these, in time, became perfect. They invented allegorical fables—as the *Nazarene* did parables—describing the scenes, incidents and angelic personages taking part in the celestial drama in language SO THE MASSES WOULD

UNDERSTAND. They varied names, images and symbols to suit the progress in coming centuries.

As an example of the leading ideas which prevailed throughout this stupendous and sublime system and history of the sun-god, when this light-bringing luminary entered the sign of Aries, or the Lamb, in March, he was assumed to have crossed the vernal equinox to redeem the world from the sufferings and privations of winter. Then the earth and its inhabitants rejoiced greatly. The young Savior had now entered upon his divine mission; bringing the earth out of darkness into light; miraculously healing the sick, feeding the starving multitudes, and filling the world with blessings.

This sun-god drama—the outer form of the *spirit* of *creedless* religion—has not changed one iota except ever so slightly in form and name. The sun, having recovered his strength after his stay in the nether regions, enters the sign of Aries, or the Lamb, and we celebrate the feast of Paschal Lamb rejoicing, as witness the ceremonies and gay parades of Easter.

Winter is about at an end; the sun with renewed vigor puts life into the earth and becomes the savior of men by giving them food. He brings color to the cheeks of the ill; flowers for the lover; men rejoice and enjoy life's pleasures under starry skies once more. The legends of Christianity have not changed in any particular from what they were since men could think, reason and sense the *feeling of devotion* to something greater than things merely seen and felt.

The triumphant career culminated in its fullest glory between the months of July and August, which in the figurative language of astronomical religion, was sometimes called the betrothal of the Virgin; sometimes the marriage feast of the Lion of July to the Virgin of August.

This was the season for harvesting the grape; the time when the sun converted (turned into), by its radiant heat (Life and creative power), the waters which had desolated the earth dur-

ing winter, into the luscious wine of the vintage. *In this you have the legend of the wedding feast lacking wine, which the Nazarene attended and noticing the dilemma of those present, took water and changed it into wine so all might have plenty. It was a miracle, one that the sun and nature—all God's creation—performs constantly.*

From thence the constellation of the Scales, or of the Balances—middle of the year—as much to come as went before, seems for a time to maintain the celestial machine in a just and even path. Nature's miraculous power for life-giving was hailed with feasts and rejoicings, which lasted until the fatal period, when the Great Dragon of the skies, the mighty Scorpio (Judas, the betrayer of good, or good things), of October, appeared in the ascendent.

The savior of men, by having brought them the things necessary to life and happiness, must now cross the autumnal equinox and from thence on into the South—Hades, Acheron, Sheol, bottomless pit, or hell, depending upon the legend accepted by various peoples.

In this celestial or sky-drama, is symbolized the life and career of the Nazarene from the time of his birth by the Virgin; his journey into Egypt; his triumphant journey among men; his betrayal by Judas, one of his own disciples; his crucifixion; his descent into hell; his resurrection; his ascent into heaven in the glory of LIGHT, and his giving life, or salvation, unto all Men.

To announce the dire calamity at hand, the Dragon of October is preceded by a bright and glorious star, called in Spring, the Vesper, or Evening Star; but in autumn, Lucifer, or "son of the morning."

In the spring, the season of lovers, this splendid luminary is the herald of summer—the season of the product of love—and is the brightest and most beautiful of the heavenly host, as well

it should be, symbolizing as it does, all that is beautiful in the life of youth.

At this time this star appears high in the heavens, and occupies what is significantly and aptly called, the "seat of the bride."

Appearing in the boding season of autumn, low on the edge of the horizon, and shedding its light only in the early dawn, its name changes with the station; it is now the "fallen" angel, the betrayed Virgin; a mighty rebel, who, seduced by pride and vaulting ambition—like Margaret in Faust and countless millions like her—has been dethroned—fallen—and cast down into an ignoble death, the depths of hell.

Transformed into Lucifer, meaning "the fallen" or the one "cast out of heaven," this star becomes the herald of the darkest ill that can beset the path of the celestial savior; nevertheless, as the "Son of the morning," he is as necessary to life and the preparation, or introduction to production, as the savior himself; *for without betrayal, there could be no redemption.*

The constellation of the great Dragon is the most powerful of the entire Zodiac. From its peculiar form, consisting of the immense group of shining stars that extend in the convolutions of its resplendent train, it has been well named the "Starry Serpent of the skies."

Its attendant luminaries are assumed to be that third of the hosts of the heavens seduced by the rebel angel from their allegiance, and its position as the inaugural constellation of the much dreaded wintry season impresses upon it the ominous name of Satan, or the "adversary." Thus, from the position of a group of stars, and their apparition in the season deemed fatal to the prosperity of earth and its inhabitants, has arisen that undying legend, so world-wide, of the existence of an incarnate spirit of evil.

This is the Satan of the Persians; the Typhon of the Egyptians; the Pluto of the Greeks, and the most popular of all ob-

jects of fear, the Devil of the Christians. All of this is directly related to humanity.

This is the great reason why humanity has so far failed to learn that the "fall" of man was *not* caused by any material snake, serpent, devil, or even woman, or anything else of the kind, but BY THE SOUL'S *desire* TO GAIN THE KNOWLEDGE OF THE IMMORTALS; *in Biblical phraseology, to learn both good and evil*, and BECOME AS ONE OF THE GODS.

In the meantime, humanity, whether heathen, pagan or Christian, follows the letter of the old legend of Satan, and must continue to do so, until their eyes open, and they are capable of worshipping God *in the spirit*, without elaborate symbolism or pageantry, as taught by the *Mysteries* of all ages and all religions, and by the *Nazarene* to his chosen few. Even of these few, some failed to comprehend and wanted a KING OF STATE, rather than a GOD IN SPIRIT.

Continuing with the astronomical legend, we find the great Dragon of October waging its annual war against the sun-god. As a result of the influence or power of its leader, Lucifer, the celestial sun-god had already been put to death in his crossification (crucifixion, *i.e.*, upon the cross) of the autumnal equinox; from thence he is cast down and given into the power of the two evil months, November and December, *i.e.*, *cast down, or hung up, between the two* thieves; who, though of a vastly different nature, are crucified with him. However, the one thief, or evil person, December, repenting (changing) at the last moment, turns to him, or helps him out of Hades, and is saved with him.

In the legendary language of the astronomical writers, the cluster of stars which appear in the midwinter sky bear a resemblance to a manger or stable, while the *spiritual* sight of the ancient "Episcopacy" saw the reappearance of the Virgin or summer, with her companion, Boötes, or the constellation called *Joseppe* or Joseph, and the Virgin bore every resemblance of a great pregnancy, as typifying the reproduction of summer. .

For three days at midwinter the feeble radiance of the sun appears to remain stationary, yet so greatly obscured, that the legend declares he descended to the nethermost parts of the universe (descended into hell), and is lost sight of for that period of time.

In the Greek theology, the three days of solar obscuration is accounted for by the descent of Orpheus into the realms of Pluto where, by the magic of his sweet music, he is supposed to rescue lost Souls from the very jaws of Hades, and does so, because all who follow him out of the cold of death will live with him in the warmth of sunshine as he ascends.

In the astronomical legend, the vanished God is represented as going on a mission of mercy, to illuminate with His radiance the darkened Souls (the darkness in Souls) who have been held captive in the realms of perdition.

At length, on the 25th of December, he reappears, and amidst the figurative paraphernalia of constellated stars then in the ascendent, he is declared to have been "born in a manger" through the maternity of the Zodiacal Virgin.

We celebrate this birth, which is in reality a REbirth, or a REappearance, by revelry, imbibing too much or, sidestepping that, feasting unto death. We satiate ourselves with food and drink instead of seeking the REBIRTH OF THE GREAT LIGHT WITHIN OURSELVES, and thus in truth, rise out of, or come out of, the hell which is the result of our own Lucifer dwelling within (represented by the King who seeks the death of all *spiritual* birth) knowing that the *spiritual* kingdom must in time take over the material kingdom whether in man or in nations.

The Virgin represents *purity*. The Soul cannot manifest except after purification, or becoming Virgin; *i.e.*, *Light* free from darkness, or the *Light* coming out of the darkness of hell, which is the carnal self.

The women who wept for Tammuz, the Syrian sun-god, the mourners who lamented with Isis for the Egyptian Osiris, the

Greeks who wandered with Ceres in search of the lost Proserpina, the devotees who wailed for the slain Krishna, the Marys who wept at the sepulchre for the *Nazarene*, the "women" of all the nations of antiquity throughout the world, each of whom, under many names and many forms, adored the sun-god, and believed in his annual birth, life, miracles, death and resurrection, all united, *by one common compelling force*, to celebrate the new, or resurrected savior on the 25th of December; but if this Savior is not born in the heart, it is no more than form and we fully agree with the poet:

"Though Christ in Bethlehem
A thousand times be born,
If He is not born in thee,
The Soul is all forlorn."

—John Scheffler

- * All of the ancient religious systems were built upon Astronomical symbology which is simplicity itself. The sun *represented* or symbolized the one true God in spirit, not in form. The moon, Mary or Isis, it does not matter which, was his spouse, corresponding to the earth which REPRODUCES according to His will that men may be born and live. The planets were the Lord's Messengers or Heralds, announcing time and seasons. The constellations north and south of the zodiac were the provinces of His empire; because the Lord, the sun, shone on all alike.
- * The milky way was the golden street or highway on which the gods, angels and Archangels travelled to and from the throne of Deity; the Center of life and power. The war in heaven, which is repeated yearly, represents the conflict between heat and cold, summer and winter, life and death, *and above all: THE ETERNAL CONFLICT BETWEEN MAN'S DUAL NATURE until one or the other rises superior*, fulfilling the scriptural text:

"The Soul that sinneth it shall die," or "as many as receive him, to them gave he power to become the sons of God."—*John 1:12.*

In ancient times this was a man-wanting world, and sacred literature in many instances indicates that almost any means was justified if it resulted in bringing human beings into the world. The command, with little or no restrictions or qualifications, was: "MULTIPLY and replenish the earth."

For this reason, if for no other, the people of early ages worshipped the genius of fruitfulness, not only among human creatures, but also in all things that were capable of reproducing, and condemned, aye, cursed sterility or non-production.

Proof of this is the *Nazarene's* curse of the non-producing fig tree. Fertility was symbolized by the egg; the serpent; the organs of generation—then wholly a mystery—and in Egypt especially, by the bull.

Later nations substituted the goat. And we are not at all free from this as so clearly indicated by the fact that being accepted into initiatory orders is referred to as "riding the goat."

This symbolism was held so sacred that its desecration was punishable by death. The female organ of reproduction was emblemized by a unit, a circle, a boat-shaped shell, a lozenge, or any object, animate or inanimate, that resembled these figures, or implied receptivity, fruitfulness or maternity.

The union of the female with the male triad, was designated by the sacred mystic number 4, often symbolized by a serpent with its tail in its mouth; two fishes bent to form a circle, and many other figures.

Serpent symbolization is as old as sex and solar representations. By an understanding of these *three* diverse systems of symbolization you have the key to the mystery of all signs, symbols, allegories, legends and even the *mysteries* themselves of all ancient faiths, even including the Christian.

The ideas indicated by these symbols, and the allegories, legends and hidden truths attached to them, underlie all those stupendous rites, solemn mysteries and gigantic monuments of art and culture that were an intrinsic part of the once unspeakably glorious ruins of the Orient.

The legends and symbols of the interblended systems gradually became a part of later systems with names, applications and interpretations changed, hence were preserved by the Gnostics, Manicheans, Neo-Platonists and then, later, by the Christians. Despite all denials, these symbols can readily be recognized among the most civilized peoples and sects of today, but generally without the real appreciation of the lofty ideas that once *vitalized* them.

The bells and holy candles, the lambs, bulls, eagles, lions, the twelve apostolic personages, the serpents, all to be found in places of worship, cast their prismic glory from costly painted windows on the chequered marble floors below. They are, one and all, no more, nor less, than so many astronomical signs of the various forms of ancient worship; renamed and reinterpreted, it is true, nevertheless identically the same. The very shapes of the steeples that so gloriously crown the "houses of God" are the eternal mementos of the reverence once accorded to the *Sacred flame*, or veiled effigies of the Divine *mysteries*, the secret of which is lost to all but the very few.

Isis was the mother *principle* in nature, as uncontradictably was Mary, the mother of Jesus, and as is every mother. Isis was generally represented as a hawk-headed deity, stemming from the sacredness attached to the idea that the hawk was the bird that was able to ascend to resplendent heights and gaze with unblinking eyes into the blazing orb, hence, was an emblem or representative of the sun, the giver of life.

The serpent was especially venerated in Egypt, as in other Oriental lands, as an emblem alike of the Deific principle of good, namely: Immortality, rejuvenation, wisdom and spirituality on the one side, and of death, terror, degeneration and evil of every form, on the other. Sacred literature did not hesitate to include this dual principle, symbolizing both the degrading and the uplifting nature of the serpent.

The most exoteric and *esoteric* teachings accredited to Moses were symbolized by the serpent; on the one hand crawling on

its belly in the dust, and on the other, poised upon the uplifted "staff."

The characteristic symbol of the Egyptians designated to signify God was not a simple flame or blaze as became the usage in the East, but rather a circle, an aura, or a sun. They added to the circle, or solar globe, several marks or attributes, which served well to characterize so many different forms of perfection. As an instance, in order to indicate that the Supreme Being was the author and preserver of life, they annexed to the circle two points of flame; at other times, two serpents. These serpents, like the sun, symbolized healing, or the healer in their one aspect.

Among the Eastern nations, such as the Egyptians, Phoenicians, Arabians and many others, the word *Heve* or *Heva* equally signified life; a serpent, or Eva. Even the designation *Him who is*, i.e., God, or the early great name of God, *Jov* or *Jehovah* drew its etymology from this source. *Heve*, that is, *Eve*, the common name of the mother of mankind, or more correctly, the one who gave birth to the *first sexed* of the human family, has the same beginning. Thus it will be recognized that the Virgin Mary, the Serpent, Eva, and even God, stems from the same root.

Nearly all writers dealing with the ancient *Mysteries* have hinted, even if they were too timid to frankly say so, that Phallic worship prevailed amongst the ancients and that its emblems are abundantly interspersed in other records. The truth is, ALL creeds and the records of all creeds, are interwoven with such worship.

There is scarcely a monument or inscription of antiquity which does not, in some form or other, perpetuate the idea of such worship, or, more correctly, the symbolization of such worship. *What else was the "staff" of Moses before the Egyptians; the "staff" of Moses in the wilderness, the "staff" of the Biblical shepherds; in fact, all religious "staffs"?*

Nearly every Scriptural name, especially of the Old Testa-

ment, has a direct bearing upon the creative idea or *principle*, but in its basic form, not necessarily sexual. Almost every title, including the syllables El, Om, On, Di, and Mi signify the same ideas. The designations describing the sun and generative gods (principles) are mutually interchangeable.

* The most important symbols of the interblended systems are found in the various forms of crosses in use today. The Phallus or Lingam, and the Yoni, the male and female emblems of generation are found in the triangle and the tau; the origin of the cross itself. Likewise, the serpent, which is either in the form of a staff, the SYMBOL OF LIFE, or in that of a circle, the symbol of ETERNITY, and which *in these forms*, was, and still is, so highly esteemed and which *actually signifies the beginning and the end of life; the Alpha and Omega*.

It has frequently been attempted to show that the cross, whatever its form, owes its sacred character to the instrument of punishment upon which the *Nazarene* is said to have suffered death. Such a contention will not bear up even under superficial investigation. The Cross was accepted as a sacred symbol long before the Jews had a history or were known as a people.

In the attempt to remove from the Cross the obscenity of the idea which the evil minds of men have attached to its original meaning, and as modern civilization so devotedly cherishes this symbol, it has been urged that it was revered originally by the Egyptians because it was used as a Nilometer or measure of the Nile. The Nile was held sacred by the Egyptians as the source of plenty, hence the cross, as a Nilometer, was also held sacred as an emblem for the redemption from famine, or a sign of possible destruction.

This does not account for the prevalence of the Cross nor the reverence attached to it in lands where no Nilometer was required. The fact remains that the cross has always been the symbol of something to "lean upon," as an emblem of generation, and REgeneration; of salvation, and especially of power; whether of mere men, kings or God.

The Cross, as we best know it, though copied from the ancients, was designed to represent a trinity. It thus gave rise to the sacredness attached to the number three, with all its multiples, and in all varieties of form in which the cross is found, beginning with the plain "T," the Tau of the Scandinavians, or the hammer of Thor, to the eight-sided cross of the Templars.

In all its variations it signified, and continues to signify, on the one hand, the fertility, fecundity and creative structure and *principle* of the masculine, or generation in the outer; and in its inner *Mystery*, that of the *elevation* of man, his *REgeneration* and ultimate *uplifting to the state of Godhood*.

The plainness of speech and the characteristic nature of the symbols under discussion seem to be revolting to the modern sense of propriety and modesty. This is due to the undeniable fact that *modesty itself has been lost and that self-guilt accuses; while justification is found in condemnation*. The ancient people were not so pseudo-modest and sought to strengthen, and did strengthen, the Souls of men against unhallowed indulgences by familiarizing the mind with the symbols and instructing men in the sacredness and sublimity of them. Jamblichus, and who should be better informed than he, wrote: "Exhibitions of this kind in the outer (lesser) mysteries were designed to free men from licentious passions, by gratifying the sign, and at the same time *vanquishing* ignoble desires, through the awful sanctity with which these rites were accomplished." It is natural that the profane cannot comprehend these *mysteries*. Only he who passes through the ancient means of Initiation learns how to become the master of his passions, instead of being mastered by them.

The religious forms and doctrines of Christendom came more directly from the Egyptians, *via* the *Nazarene*, who became thoroughly indoctrinated during his long stay in Egypt, where he was taught both the religious form and the *Mysteries*. On his return from Egypt he became associated with the Es-

senes, and through their teachings many of his concepts became modified while, at the same time, he was undoubtedly adversely influenced by the life, if not the teachings, of the Jews.

The Jews had for some time been divided into four classes: The Pharisees, the Sadducees, the Essenes and the common people. The Pharisees, following the Persian captivity, had adopted the Persian fire worship in form, knowing little or nothing of its *spirit*. The name Pharisee, Parsee and Persia are derived from the *Pur* of the Greeks, meaning *fire*; the root meaning of the word purity, or purification. The *Nazarene* associated himself with the Essenes, to which Joseph adhered. These practiced a stern morality, and taught their Neophytes in the Allegorical or Parabolical style of the Egyptians. The name itself was symbolic. *I-Es-us*, compounded of the letter "I," the Father; *Es*, the fire, *spirit* or *essence*; and the Latin termination *Us*, Egyptian. The Essenes also had an Egyptian name, compounded of *Es*, the *fire, spirit* or *essence*; *On*, as the being, and *Es*, repeated; containing therein the three, or trinity of names denoting Divine attainment.

The difference in the doctrine of the two sects with which we are most concerned, the Pharisees and Essenes, was slight. It was the difference between two sects who adhered to the same symbolization of a *principle*. The Pharisees worshipped God under the symbol of the perpetual fire that was kept burning in the temple, *but they had lost the mystery or secret of that fire*. The other worshipped the one God through the symbol of the fire, or sun, THE GIVER OF LIFE. To them these were symbols of *the indwelling spirit*; all of the Essenes being Initiates.

The Essenes had their ramifications throughout the enlightened parts of the world. They taught and practiced the highest morality and the most disinterested benevolence. There was a remarkable coincidence between the teachings of the *Nazarene* in Judea, and Confucius in China. The reason for agreement between these two great teachers and saviors is to be found in the method adopted by them.

The early symbolic language, or writing with pictures, was a tedious but most natural way of communicating ideas. We moderns still continue to use it, especially in all that concerns the Occult or *Arcane*, and it is wholly used in chemistry. By this means the ancients kept their records and perpetuated their knowledge, their history and their religious ideas and practices. To them the sun was the symbol, *not the reality*, of Deity; the moon was seen as his spouse, because the moon was feminine, hence the *reproducer*; the starry hosts represented the lesser gods, *powers or forces*. COULD ANYTHING HAVE BEEN MORE SIMPLE OR DIRECT IN ITS APPLICATION?

The method of writing the word sun, or God, consisted in drawing a circle (representing eternity), or half circle, with rays darting downwards, a symbolization still used by moderns; the earth was represented by rays darting upwards; the moon by a crescent; never improved upon.

God was also represented by a *flame* and in Biblical language, God *always* appeared to man as FIRE, FLAME, LIGHTNING or CLOUDS. Sometimes God was represented by a flame, or an erect pillar, from which we have the letter "I," a *Staff*, or the *Rod*, or the "erect one."

The serpent was one of the most remarkable symbols. With its tail in the mouth, it represented eternity—*never ending—always existing*; also the planetary orbits, the line of perfection or beauty, it being basically a *feminine* symbol. Twined around the dial of time, it symbolized time enfolded in eternity. Gliding rapidly along without the limbs necessary to other animals, it symbolized the *self-propelling* power of the Deity; while its tenacity of life was the emblem of health, vitality and virility. Even today, millions believe that the serpent, however badly wounded, cannot die until the sun has set and darkness sets in.

Æsculapius, the father of medicine, *i.e.*, the *healer*, appears in the heavens as the serpent bearer. He is the symbol of the physician under that form. The numberless scales of the serpent represent the starry hosts of heaven. Shrewdness made him the

symbol for wisdom; while its speech, that is, its hiss, was thought to be the same as that of God, because God does not use the language of men.

Æsculapius also, at times, was represented either standing, or sitting on a throne, holding in one hand a staff, and grasping with the other the head of the serpent. (*This is the uplifted serpent on the staff of Moses.*) On some of the ancient monuments we see him with one hand holding his beard, while holding in the other a knotted staff encircled by a serpent. The meaning is the same; with a different application.

In this connection it is well to remember that the Dog-star, original *saviour* of the Egyptians, had three distinct names: Anubis, *the barker, the giver of notice or advice*; Tahaut, *the dog, or watcher*, and Aesculapius, *the Man-dog*.

Moses, Egyptian in birth, education and training, used the serpent as a symbol of vitality. When on its belly, it was the symbol of degradation and betrayal. Uplifted, it symbolized the renewal of life—freedom from vile diseases—REgeneration and salvation. The *Nazarene*, also educated and trained in Egyptian lore, recognized it as the emblem of wisdom. As man is of a dual nature—a combination of good and evil—so also is the serpent.

The history of the sun-God—the worship of the powers of nature, the trials, discipline, probationary states, purification of the human Soul and its ultimate restoration to the state or degree of Deity—these were the doctrines taught through sublime representations in the ancient *Mysteries* of Isis and Osiris. This is emphasized in *St. John* 1:12: "As many as received him, to them gave he power to become the sons of God."

The complete and highest initiation was limited to the priests and kings, and the priests, as befitted their worthiness and respective grades of rank, were instructed in all that was connected with, or closely related to, the subject.

The Triceps Hecate at one and the same time represented the earth, the moon, and the wife of Pluto. This is easily explained.

As soon as the first phase of the new moon was perceived in the evening, those appointed for the purpose, went forth and proclaimed it at all the crossways and public places, and the feast of the *neomenia* was celebrated either that evening or the following day, according to the usual procedure of the locality. When the sacrifice was to be made at night, they placed an owl near the figure that proclaimed it. Isis was then called *Lilith*; that is, the owl (the *wise* one).

This was the origin of the legend of the nocturnal Lilith of whom so many tales have been told. When the time came that the deified Isis was looked upon as a woman, or a queen dwelling in the moon and there governing the heaven in conjunction with Osiris and Adonis, the proclamation of the new moon, which was extremely plain before, assumed a mysterious and stately aspect. Hecate had been invisible for many days; her return was expected with the beginning of the ceremony; the goddess having left the empire of the dead, to return to the heavens.

Hecate never failed to visit successively the two districts and it could not be doubted that she ruled both in heaven and the invisible abodes. The ancient people were fully aware of the relation she bore to earth and its productions, hence she always bore several marks either upon her hands or her head.

She now became the three-fold Diana (triplicate *Hecate*) which was at one and the same time the earth, the queen, the Governess, the common mother, and the queen of heaven and earth. In modern, and very slightly changed phraseology, all will be recognized: Holy Mother; Holy Mary; Holy Mother of God; Mother most amiable; Gate of Heaven, and Queen of all Saints.

The Egyptians adopted the onion as a symbol of the universe, or the system of orbits; of which they had so clear a conception that it has been but little changed throughout the centuries. If we take away the outer covering, we still have an onion. Remove each successive layer and an onion still remains; hence

they named it On-I-On; the *Almighty*, the *Being*. To the foolish charge that they actually worshiped the onion, the answer is: it was no more to them than a symbol of the reality of the universe and Deity.

There were three most important symbols representing the onion: I. A. O., representing God in his three-fold character as wisdom, strength and beauty or perfection. The letter I, or rather, an erect — upstanding pillar — creative; denoting the wisdom and strength that stands alone and is self-existing. The letter A, is a pyramid or mountain of strength. The O is the serpent with its tail in its mouth, the emblem of beauty, wisdom, vitality and eternity.

IO, or Iao, is the root of all the names of God, of all the nations of ancient times. These three letters formed the grand Omnific word, unpronounceable, and communicated but *once*, to the Initiated of the *Mysteries*. After the invention of the Alphabet, the names of God were spelled by letters; the grand Omnific word was then spelled with three syllables: *Ad-On-Es*, the God of *Light* of the Initiates; *Jah-Bel-On*, and various other names having sacred meanings.

Our alphabet is the first that was based upon the ancient symbolical system. All the letters were made up of/from these two forms; the straight line and the circle; or differently stated, the perpendicular, the pyramidal and the circle. The A is the pyramid; the B is the perpendicular and two circles; the C is the circle. If there are any departures from this rule it may be traced to modern innovation.

Ioa is the root of Jo-pater or Juniper, as also of Jehovah, the *creating* God, so universally misconstrued as the peculiar sacred name of the Hebrew God. Sometimes Ioa was spelled Iac. Iac is the root of Iacus or Bacchus. The word *On*, the sacred Egyptian name for the *one* God, includes the circle, the pyramid and the obelisk, or I, as does the word *Baal*, the Chaldean name of their God. In the sun we have the symbolical circle; in the bonfire (flame), the pyramid; in the radiations from both the straight

line, symbolized by the pillar, obelisk, spire and letter I and the *aura* or scintillation of the circle over the heads of Saints and Holy persons.

During the practice of what is known as sun worship, the cross became the symbol of salvation; a symbol later adopted by the Christian hierarchy. This symbol was chosen because the sun in crossing the equator during the vernal equinox, brought salvation (freedom, or being made free) from what would otherwise have been perpetual winter, and consequent starvation from lack of food.

One of the earliest cross symbols consisted of a cross with a lamb at the foot; with five "bleeding" wounds, that the five kings, or wintry months, had caused. This was the saltier cross on which St. Andrews was crucified, represented by the angle of twenty-three and one-half degrees, formed by the ecliptic and equator.

This symbolic cross of the people had an inner meaning to the KNOWING ones, the Initiates; within this outer symbol was hidden the *mystery* of man's REgeneration which had to take place before he could be born Immortally into another season—a new life. Man's life on earth was reckoned as "one season," and during this period it was necessary for him to be *prepared*, or *Become*; symbolized by the Cross and the lamb, or birth into a NEW LIFE. As the reproductive ability has its place in generation, also represented by the Cross or the Staff—the *upright* one—so this Cross likewise, again in its upright—*uplifted*—form was necessary to REgeneration.

Vegetation must be "born again" or made possible, year after year, again and again, or eternal death for all creatures would reign triumphant throughout the universe. To symbolize this regeneration and new birth, the most appropriate emblems were adopted. Some of these, and particularly those most forcible in their relation to the subject, were of the kind which seem repulsive to the modern idea of modesty. This is because

moderns have lost their sense of purity, hence the keys to the mystery, and though they repeat with frequency "to the pure in heart all things are pure," they do not sense the meaning of the words, nor that the expression is self-condemnatory.

In times long past, when creation was a mystery and hence a holy thing, men did not behold or talk about the creative act, or creative functions, with the unhallowed thoughts so common to modern people. They were keenly aware that herein was embraced not only the power of creation, but also the sublimity of REcreation or REgeneration.

The writings of many of the sacred books is proof of this assertion. The Christian Bible is no exception, containing, as it does, many allusions that must be suppressed while reading it in an audience of both sexes. The principal symbol, as already mentioned, with which ancient religion and science marked the entrance of the sun into the kingdom of summer was the Phallus of both Egypt and India. This has greatly shocked the superficial sensibilities of the missionaries.

They are forgetful or ignorant, that these same emblems are perpetuated, though perhaps in a modified form; that the old text is filled with unspeakable expressions and historical facts and that our modern Christian believers are amongst the world's most ardent Phallic worshippers and that, religiously speaking, even ancient Babylon could hardly compare with the record of many phases of modern immorality.

These emblems of early times were the most fitting and proper symbols of fruitfulness; forceful in their indications it is true, but—to the pure in mind—no more degrading than the *acts* of creation when properly and *holily* performed. This is emphasized, all the more forcibly, when it is realized that they are retained in the form of the Roman cross, the Maypole, Masonic symbols and the serpent. The serpent taught exactly the same doctrine as does the cross, but under a veil.

This symbol as so generally worshipped at the present time by all but the few is that of generation or of *degeneration*—of

unholy passion—and is therefore the spirit of the old *serpent of death*; the one crawling in the dust on its belly.

When understood in the sense the ancient taught, the serpent uplifted on the Cross or *Staff*, as did Moses the Egyptian Initiate, before his followers in their trek through the wilderness following their degradation as a result of all manner of evil practices, it becomes the symbol of health, vitality, REgeneration and Immortalization.

Another symbol, one often associated with the serpent, was the egg, and the bull breaking the egg, which became a widespread symbol of creation. Just as creation was believed to have come forth from the egg; so the bull was the symbol of virility. Without the virility of the bull, the egg could not be impregnated, and chaos would have continued.

The bull, long hair and a beard were emblems of strength and fruitfulness and corresponded to the strength of the sun's rays in giving life. The sun in winter was represented by a bald-headed man, of which Elisha became an example. In the wintry constellation are found the symbols or signs of evil import. The wintry part of the heavens was often represented as a cave; an emblem of the lower region; hence King David was in a cave during his adversity.

In this cave we also find the goat, because the new-born year must have a nurse and be given strength. Here again, we have the "baptizer" flooding the earth with the "waters" and the "fishes" of February, all signs of evil import, and all part of the lower, "cold" or deadly regions of the ancient "bottomless Pit."

According to an ancient Sabeian tradition, one of the evil angels, symbolized by the goat of December, repented of the wrong done to the sinless God who was crucified with him. He was one of the two "thieves" who stole or helped destroy the life-giving power of the heat of the summer and was crucified with, or at the same time, as the savior or life-giver. He symbolized the first hoary side of winter, and who, though participating in the "death" of the beloved Sun, then "turned" or re-

pented, and became the friend of the dying God; sheltering him in his manger, and protecting the fruitful Virgin in her hour of parturition.

It was said of him that on "this day shalt thou be with me in heaven, sitting at my right side," that is, be with him in the newly born year which would soon be warm (heavenly) and bring forth good fruit to save the lives of men.

This phase of the legend, which, except in its interpretation, is not a legend, but a yearly occurrence in the heavens, reconciles the antagonistic, or death-dealing characteristics of the wintry sign, during which the sun is lost, or "below," with the favorable aspects of the same constellation in the last part of the month of power, when he is represented as ushering the new-born God into being, under the title of the *redeemer*, or "the renewer of life."

To reconcile the legend of the Sun-God with the writers of Christian literature and their interpretation of the DRAMA OF HEAVEN, they represent one of the thieves crucified with the Savior of mankind, but becoming penitent at the last hour of death, in allusion to the approaching new birth of Jesus, and Jesus is, as already indicated, made to say: "Today shalt thou be with me in Paradise."

This was an easy and ingenious manner of disposing of a great difficulty the ancient astronomers had in representing the constellation of December *as at once* antagonistic and favorable to the dying God. It was, however, a truthful explanation of the fact that the Capricorn of winter first shares the sun-god's evil fate, and then becomes favorable to him in the hour of his new, or re-birth, in "Paradise," or Resurrection from "hell" or the abode of the evil dead.

The sun of righteousness, or redeemer, is now re-born in the stable of the goat, through the maternity of the immaculate Virgin, and thus the light of the world, the Lamb of Spring (the Pascal lamb), the Lion of the tribe of Judah, *i. e.*, not of the Jews as a people, but of the heavenly host, the *good master* of

the twelve Zodiacal Apostles, is ever (yearly) sacrificed, that he may take away the "sins" of the world, and be restored to new life, that all may have hope of immortality through his resurrection.

This is a yearly occurrence. It is the *drama of heaven*. It is *fact, not fancy, and it is the symbolization of the mystery which all men must solve for themselves in order to attain to Immortalization*. The life of the Nazarene was an example for all men to follow if they seek to attain, and was patterned after the heavenly drama, and his history was written to accord or harmonize with it.

RELIGION IS A PORTRAYAL OF THE LIFE OF MAN

The history of religion is patterned after eternal occurrences in the heavens, the present needs of men, and their capability to comprehend.

ALL religions worthy of the name have had a common origin and *have risen only as high as their highest adherents*, differing only in external features and practices. Religions can easily be traced back, through their development, their forms, ceremonies and symbols, together with their interpretations, to the remotest antiquity and common ancestry. By following these streams to a common source, we are able to grasp the "key" that will unlock the labyrinth in which the various sects have performed their often complicated ceremonies.

The Hierophants of every age have revealed as much as the mass could comprehend and apply; while the *mystery* of these beliefs, forms and ceremonies remained hidden within the sacred walls of their temples, safe from the eyes of the vulgar, because they (like the "swine" depicted by the *Nazarene*) would have desecrated them.

The more one delves into the written history of the ancients, as concerned with religious concepts and practices, through all the ramifications of allegorical forms and symbolic representation, the more certain are we to come to the conclusion that all religions are tributary branches stemming from one central source.

+ This one central source was the book of Nature, *God's manifested work*, written in the language of the flowers and blooms, the "fruits" which are the food of man; with suns and stars in the resplendent vault of heaven. Tha, the great interpreter who first instructed **men** in the letters of his divine alphabet, was the

one God, Creator and Father of men by means of man's intuition, inspiration, and, if you will, direct communication with angels, the messengers of God, much as the child communes with itself and beholds things hidden to the mature and beclouded eyes of its elders.

When the child-like ("unless ye become as little children") early civilization lost the power of intuition, and broke the links of direct communication, as a result of the corruptions growing out of a developing "civilization," the need was found for a new approach, a different means of gaining spiritual knowledge. Legend took the place of intuition, inspiration and communion with the higher beings.

The early, simple, unsophisticated man conversed with the tutelary spirits as man speaks with his friends. They looked, they saw, and communed with God. They listened, and God's angels spoke to them and instructed, guided and protected them. They reflected, as one dreams of the past, and his former spiritual origin and present destiny cast their images on the mirror of their minds as truthfully as the waters reflect the lustre of the stars.

This truth is embodied in the maxim: "Coming events cast their shadows before them." Wise and advanced as we think ourselves, the past ever confronts us, and lo, it is the present in another form and a different dress.

If we seek to know the course of any stream in all its meanderings, we must follow it to its source and be most careful not to miss the *little, hidden streams feeding into it from all sides*. If we would study intelligently the history of any race or nation, we must seek to learn their origin and their early habits. Our nation, as an instance, furnishes a striking example. All successful historians of the republic have been compelled to resort to the archives of the countries from which the peoples came, for the keys to unlock the reason for the laws, customs and usages of our modern society. There will we find the corroding

influences that may destroy the nation as readily as mighty Rome of old was destroyed.

The knowing ecclesiastical writers who have sought the truth—the fact, not the theory they would like to believe—admit that to be able to comprehend the Christian dispensation, it is necessary to lay aside all prejudices and preconceived ideas, and familiarize ourselves with the legends, the symbolism, and the lives of the ancients. To understand the new we must first become versed in the old. Whence come the customs, the beliefs and the practices, which are *always* the basis for the new? Is not today copied after the yesterdays? This is true of religious forms and practices as it is of all things.

In maintaining that *all* religions have a common origin, it is necessary to state what we mean by the term "religion." It is any system of belief or observance, or both combined, that is, or pretends to be, the worship of God, *i. e.*, adoration of God and an inner willingness to obey His Laws, having in mind the *Nazarene's* statement: "Faith without works [obedience] is dead." We must conceive and admit these systems to be either true or false, in the proportion that they contain elevating or degrading elements of true worship.

Man's religion has, *in fact and in the last analysis*, been an outgrowth of his inner, his real self; never all pure, and perhaps seldom altogether debased. The founders of new systems were, with few exceptions, men *inspired* who were urged forward by an intense inner desire to benefit the race; to *save men from themselves*. These founders usually appeared on the scene of action when the older systems had become effete, degraded, and no longer applicable to the age or the people.

The basic reason why all religions of note have a common parent, was, as already mentioned, because the ancients, in their naturalism and simplicity, adopted natural, ever-existent, ever-active objects and forces for their symbolism. They recognized that the real representatives of the *one, unknown* God could

be worshiped only by substitutes, and these substitutes WERE HIS CREATION.

We must repeat our affirmation that as the ancients adopted *true* and *ever-existing* objects and forces as symbols of their God and His angelic hosts, it is vitally important that to a certain degree we perpetuate these external forms of worship, cling to, and practice the ancient symbolic system. In very truth, *we are utterly unable to free ourselves from the ancient forms of worship unless we destroy every shred of dogma, symbolism and form of worship now existing.*

From the sun of God, came Light: "Let there be light and there was light." From the sun came heat and life, hence fertility and the power for reproduction. When the sun "hid his face," storms and tempests held sway and desolation marked their pathway. IS IT NOT SO NOW? The stars were the abode of the lesser gods, *i. e.*, forces, and were believed to be the sun's, or God's angels, or the abode of His messengers.

By the study of these stars and long observation of them, the ancients learned that tempests raged more generally when certain stars were in the ascendant; consequently, these became the stars or signs of evil import. From such a beginning, based upon the fears and hopes of man, came the vast system of religion to be repudiated, but not eliminated, although all the forces of prejudice and bigotry have been turned against it throughout the ages.

The priests of the people, as a result of long vigils, studies, meditation and developed intuition, *knew* that BEYOND all this outer system of belief or practice, was an *inner* mystery. The masses, then, as in the time of the *Nazarene*, and NO LESS NOW, were incapable of accepting *simple* truths. They must needs have symbolism and form; a personal giant whom they called God; who, like them, was tossed to and fro by all the passions that mark the most stormy of the human race. This God must not be too advanced when compared to even the worst of mankind, or he is unacceptable and unbelievable.

It was most natural that astronomy became the science which, for many ages, absorbed the thoughts and talents of the greatest of men. The stars were consulted, and are still secretly consulted by many in the church and state. The movements of the heavenly bodies were so clearly, and *unchangeably*, defined that modern people accepted the discoveries and calculations of these early peoples without question. The Zodiac of the ancients is still the guide in astronomical studies; is used in our almanacs; figures largely in Masonic symbolism and gave birth to the ornaments of our greatest and oldest temples and churches.

These "writings in the skies," these constellations the ancients knew so well, antedate by many ages the oldest works of man. When the ruins of mausoleums and uncovered buried cities fail to lead us farther, when we have exhausted the story that sculptured monuments and symbolical hieroglyphics tell, then the ancient projections of the spheres, and the astronomical systems of the early people will lead us farther back into ages beyond the annals of time.

The character of the Egyptian writing designated to signify God was not usually a simple flame or blaze, as was the custom of fire worshippers in general, but included a circle or sun, the emblem—even to moderns—of eternity. They added to the circle or solar globe, various marks, indicating *attributes*, which served to characterize so many perfections.

To digress, we are not immune from this ancient system of symbolic writing, as note the letters (degrees awarded)—sometimes many—after the names of individuals who have attained to certain or many phases of knowledge, so signified by the letters.

To indicate that the Supreme Being was the author and preserver of life, they sometimes annexed two points of flame, but more commonly, one or two serpents. Among the Egyptians, as in other countries, this animal was always the symbol of life and health, the fiery flying serpent; scorpions and dragons being the only exceptions. Much later, Moses made use of this iden-

tical symbolism and it is written that when he *lifted up* the serpent UPON A STAFF, the afflicted, who believed, were restored to health.

Common ornaments in the ancient temples, as also in modern Gothic churches, were the windows of stained glass, consisting of a cross entwined by a serpent, again indicating that modern symbolism is not far removed from the ancient.

Symbolism, whether written in the sky or upon monuments, required interpreters as do the creeds of today. This necessitated early in the history of the Egyptian people, the appointment of a class of men to preside over these symbols and interpret them. If we follow this clue it will quickly lead us deeply into the religious ceremonials of the past.

Once a system of yearly, one might say, almost constant, observation of the sky had been adopted, and a class of men set apart to attend to the ceremonies, the interest of these men would naturally lead them to add to these forms and ceremonies and make them more intricate rather than simplify them.

Having resorted to the skies, the home of the gods, how naturally, almost imperceptibly, would these observances assume a religious phase and resolve into a regular system of worship, and thus become a sacerdotal order, gradually accepted as the authorized mediators between God and man in order to make known to man his duty, and the form of worship most agreeable to Deity.

From this small beginning, from this company of men appointed to watch over the Nile and the portents of the sky, arose a class in society that, from generation to generation, system to system, has controlled the religions and later religious destiny of the world.

From these sprang the numerous diverse priesthoods that have obtained a lodgment among mankind; from them also came later the organization known as the Masonic fraternity whose precepts are almost wholly based on symbolism and the legendary life of men.

These two systems, religion and Masonry, have a common parentage. Although one is of the old school and the other of the new, they should be in harmony one with the other. Actually, they are antagonistic to one another. This is understandable because formal religious systems have ever been jealous of any form or organization that might usurp their authority and power and replace it.

Once upon a time, when religion was spiritual rather than a mere matter of form, and all men were able to commune with their God, they were as one—a unit. As men became more material and turned away from God, they began to permit others to do their thinking for them in all that concerned God and religious practices and the *spirit* of religion was lost. A division gradually took place. One was the formal church much as we know it today; the other, generally unknown to the masses, were secret organizations formed for the benefit of the few who were unsatisfied with the letter taught by the church and who sought for the *secret* or *Mystery*.

Early in the history of man there was organized an inner, patrician department of society; an aristocracy of learning, consisting of groups of select men who held their mysteries and secret, inner or *Arcane* teachings hidden entirely from the vulgar gaze, in order to perpetuate this knowledge only among themselves.

The profane, usually termed the "vulgar herd," ignorant because of their own lack of initiative and heart's desire, stood in awe of the *Arcane* students and looked upon them with veneration. This system has continued throughout the ages and will continue until all men have MADE THEMSELVES WORTHY AND EQUAL.

Almost concurrently with the mystery schools there arose another form of what we today would call "fraternal organizations." These organizations took the "shell" or form of the mysteries; based on the legends of gods and men, and on astronomical or astral activity in the sky.

In these symbolic initiations or ceremonials, the participants represented the movements of the sun, moon, and planets, each actor personating one of the legendary figures or heavenly bodies, as the case might be, and imitating by action and speech the peculiarity of the luminary or figure that belonged to the part. In the process of time, plays were written and acted in public—much as later strolling players taught history and the happenings of their people—a method followed to this day in drama and opera—for the education and amusement of the masses, and also for the purpose of teaching truths in the form of what might be termed playful allegories. From these ancient forms or methods of teaching resulted the peculiar, flowing style of language called *Oriental*, in which the speakers indulge freely in parables, allegories, mystical and mythical allusions and strange posturing; all of which gave an air of both mystery and deep meaning to these exhibitions.

These symbolic representations of what was a mystery to the masses, were used by the leaders as examples of the ceremonies, or form of ceremonies. Today they are the rituals for the symbolic initiations of various secret societies.

The *inner* priesthood, the Initiates of the *Mysteries*, had no connection with these formal representations. In their *Great Work* they were not concerned except to help prepare the forms to fit the facts, and left it to the uninitiated members of the priesthood to organize and direct them. These naturally had no knowledge of the inner and sublime mysteries and in time believed the representations to be the real.

All real Initiates throughout the ages exalted the practice of temperance and insisted upon it as a necessity. Of all classes of religious thinkers of this age, the Christian should be the most faithful in the observance of temperance; it having been taught by both inculcation and precept by their founder and Exemplar, and actually prescribed as essential spiritual discipline and spiritual development throughout the New Testament. Yet but one

sect, of all Christianity, observes temperance as a part of religious duty and necessity.

Another mode of preparation for spiritual exaltation is prayer. Not the routine form of lip service WHICH NEVER REACHES THE HEART, EMOTIONS OR THE SOUL, BUT SINCERE INNER ASPIRATION OF THE SOUL TOWARDS THE GREAT SOURCE OF ALL LIFE, LIGHT AND ATTAINMENT.

Such prayer must be supplemented by solitary—in the "closet with closed door"—communion with one's inner consciousness. As nearly as possible, there should be a complete oblivion from all outward interference, mental or physical; actual Soul musings or *meditations* on the ALL THAT IS; a deep absorption of the reflective powers upon the *spirit* WITHIN which will in time constitute the triumph of the Soul over the material and temporal.

Ablution, "cleanliness is next to Godliness," is also another means of preparing the physical self for the influx of the spirit which is *Light*. Fasting was part of the regime of preparation. During the periods of fasting the food was light, consisting chiefly of vegetables and fruits—the offerings of the earth. No meats whatever were permitted, while all stimulants or salacious substances calculated to excite the senses or satisfy mere appetite, were avoided. One who KNEW, stated this succinctly and poetically:

"And since he kept his mind on one sole aim,
Nor *ever touched fierce wine, nor tasted flesh*,
Nor owned a sensual wish—to him the wall
That sunders ghosts and shadow-casting men
Became a crystal, and he saw thro'it.
And heard their voices talk behind the wall,
And learned their elemental secrets, powers
And forces."—*Tennyson*, in "*Vivian*."

This has been the method of preparation for the aspirant and was rigidly enforced. It continued until the Neophyte had suc-

ceeded in establishing his Immortality; until he had found, AWAKENED and BROUGHT INTO CONSCIOUSNESS *the Christos within*, and was able to hold communion with those whose "voices are heard beyond the veil."

With the keys to unlock the ancient *mystery* teachings, the Bible and other ancient religious texts, and their histories and poetic effusions, can be read with increased interest, delight and understanding. Dark passages will be made clear. Tales, fables, allegories and parables which we have been taught to accept as childish tales, will reveal to us a depth of meaning beyond our present comprehension.

In our research into the subject of all symbolism and the mysteries, both inner and outer, Lesser and Greater, we must for a moment forget that to all but the Initiates, the sun was the grand central phenomenon around which all the lesser objects revolve, the cause of both wonder and worship, and to which they paid their devotions.

The sun was the hero upon which all their tales and celebrations were based. Their dramas represented him in his various phases; celebrated his battles, defeats and victories. He was the father God, while around and about him, reigning with Him was his spouse, the Queen of heaven, sometimes benevolent; sometimes artful or even malignant, as also stars and planets, all of whom dutifully performed their appointed offices.

Ovid, the poet, caught the *spirit* of all this in a stanza of his poem:

"The god sits high, exalted on a throne
Of blazing gems, with purple garments on;
The hours, in order rang'd on either hand,
And days, and months, and years, and ages stand;
Here Spring appears, with flow'ry chaplets bound;
Here Summer, in her wheaten garlands crown'd;
Here Autumn the rich trodden grapes besmear;
And hoary Winter shivers in the rear."

RELIGION IS NOT IN FORM, BUT IN FEELING

The Truly Devotional Worship God in Spirit and Feeling. To Them Religion is a Life, Not a Creed.

THROUGHOUT the ages, the truly devotional (religion is not such without the feeling of devotion) acknowledged and worshipped an all-pervading *governing law* and *intelligence* whom they knew as "God." The mass, the far greater number, were never satisfied with sensing and feeling; **THEY MUST HAVE FORM;** hence formal worship, or worship of form. As the worship of form increased, the *spirit* or *feeling* of real devotion died out.

This the early *men of God*, the Initiates, quickly recognized. For this reason they established the Priesthood and *Arcane Fraternities* to preserve and teach the select few in the Mysteries of the *One* God, and the means and method of finding **WITHIN** themselves the *Christos*, so that they, the sons of men, might "become as Sons of God."

With few exceptions, modern writers accuse the ancients of worshipping gods who were sensual; as, for instance, the worship of Bacchus. The history of these deities tell of their amours with the daughters of men, as well as with the goddesses of the people of the sky or inhabitants of the earth. **THEY FORGET, OR NEVER KNEW, THAT THERE WAS AN OUTER SYMBOLIC WORSHIP FOR THE INNER MYSTERIES. THESE OUTER FORMS AND CEREMONIES WERE THE GROSS REPRESENTATION OF INNER TRUTHS. THERE WAS AN ARCANIC INITIATION WHICH WAS SYMBOLIZED BY CEREMONIAL INITIATION. ALL OUTER FORMS BECAME GROSS, SENSUAL AND EVEN DEBASED, AS THE MINDS AND DESIRES OF MEN BECAME CARNAL.** Likewise, they also forget that it is written in the Bible: "And the sons of God saw that the daughters of men were fair and took them as wives."

The infidel, on the other hand, taunts the Christian, AND MORE ESPECIALLY THE JEW, with licentiousness of almost every form among their people. He cites among the minor incidents, the incest between Lot and his daughters; all of it condoned by the Lord and in the belief that they, the Jews, were/are God's *chosen people* despite all of the degrading acts recorded in the old Testament. The Jews, in answer to such accusations and to sustain the inspiration of the Old Testament, claimed that it was proper to record the sins of God's "chosen," as well as their virtues.

They were wholly forgetful that the same argument could as *fairly and justly* be used by their opponents, because in profane, and so-called heathen and pagan literature, they too recorded both the vices and the virtues of their gods and heroes, but with this *great* difference: THE ACTS OF THESE ANCIENT GODS AND HEROES WERE NOT OF PEOPLE, BUT OF THE SKIES, WHILE THE RECORD OF THE JEWS, AS RELATED IN THE BIBLE, ARE OF A PEOPLE SUPPOSED TO BE GOD'S CHOSEN, WHO, THEREFORE, SHOULD HAVE BEEN EXEMPLARS.

Even a superficial understanding of the ancient *Lesser* Mysteries readily explains the *real* nature of these supposed amours. The various acts of the gods, as already explained and partially interpreted, and of their patriarchs and even prophets (forecasters or *heralds*) were descriptions of the yearly travels of the god (sun) and his conjunction (relationship, close and distant) with the hosts of heaven—that is, the moon, the planets and the constellations or fixed stars. These conjunctions, relations or intercourse, when relieved of their mysterious covering, and correctly understood, were the various fruits to the teeming earth, all for the sustenance of men.

The Jews, in rejecting the polytheism of the Egyptians, *substituted the names of legendary heroes*, the names of men they considered great, these taking the place of the gods and demigods of the sky, and of the so-called idolaters. To these, in their ignorance and lack of understanding, they ascribed the same

weaknesses, evils and vices as ascribed to the Egyptian gods, thereby also convicting their people of wrong doing and excusing them, or even exalting them, by the actual belief or pretense that God either endorsed or sanctified such debauches.

Thus, for Noah's admitted drunkenness, Lot's incest, Abraham's illicit intercourse, David's polygamy and concubinage, is substituted, in mystery, the supposed licentiousness of the ancient gods in the heavens. The evil is infinitely (the word "infinitely" is here properly used) greater, because these were MEN WHO LIVED, AND WERE ACCEPTED AS THE GREAT AND HOLY OF A SELF-PROCLAIMED GOD'S "CHOSEN" PEOPLE; HENCE WERE AN EXAMPLE FOR THE REST OF THE PEOPLE.

The trinity of evils that, in early times, yearly threatened man and all his works, were the cold of winter, the heat of the summer, and recurring floods. These, in the Scriptural text, were personified, or symbolized, as/in Cain. In this later symbolization a *simple* change was made from the ancient; *men were substituted for the astral "gods."* Cain's first evil or destructive act, was as winter (allegorically speaking), thereby or therewith, destroying summer, but personified as Ab-el; that is: *Ab*, father, and *el*, the sun who is also the *producer*. In the flood he drowned the world, all but the "seed" or remnant of a people; while with fire, or intense heat, it is prophesied, he will burn up the earth, at a future unknown period.

Noah actually is, or represents, Bacchus (the sun) drunken with the vintage that his own heat had produced. Isaac and Ishmael, Jacob and Esau, were personifications of the sun in the two seasons of summer and winter, or in the signs of good and evil import. David and Solomon were guilty of the acts ascribed to the sun with the starry hosts in his yearly passage through the constellations. From the early symbolism of the Lesser mysteries of the ancients, after their *real* meaning was lost to the Jews, if they ever actually were familiar with them, they originated, or based their teachings upon the system

of polygamy that, for ages after, blasted the peoples of the eastern nations with its pestiferous breath.

The Initiates of the *Mysteries* were fully acquainted with all of these facts, but their voices were not heard by the mass, who did not care for the truth, but were anxious for an excuse to exercise their evil propensities.

The sun was the grand central theme of early worship, of ancient symbolic literature, of the arts and science of long past ages. They looked to the sun as to a great and trusty friend; and to all of those constellations through which he passes in his summer tour, as his followers, friends and angels. The wintry signs, which appeared to be dragging the sun down to the bottomless pit in the southern hemisphere, were signs of evil import—the deeds of evil beings—and these were enemies to men; the satellites of Satan, who had his domicile in Scorpio; his station at the gate of winter. They looked upon the sun as their savior, which *he truly was* then as he is now, at least to the physical being of man.

When the earth was flooded by excessive rains, or inundated by the swelling river, his beams dried up the abundant moisture—as does the kind friend the tears of the sorrowing. When malignant vapors which so often succeeded the retiring waters, created a pestilence, he took pity on the unfortunates and dissipated the deadly vapors.

When cruel winter had reigned with such rigor that the fruits of the earth were almost exhausted and the last of the flock and herds had all but disappeared, the sun, coming forth in majesty on return from his travels in the far southern clime, put winter to flight, and ushered in gentle spring with its sunny days; its flowers to be followed by fruit.

Then came summer, laden with abundant crops, followed by the golden skies of autumn; the gathering of the harvest; the gathering of the vintage; and, in rejoicing, the people trod the wine press (no license required then) and were happy and con-

tented. This was the feast of Bacchus. An author, unknown to us, condenses all of this into a few words:

"And the glad nations
Pour out their libations
And sing praise to the sun
When their labors are done."—*Anon.*

Through all of the ancient nations, this drama of the sky was interpreted in symbolic form; purely symbolic in the Lesser mysteries for the masses, while the *Arcane*, by means of the Greater *Mysteries*, was reserved for the few.

In Greece this outer representation took place in what was called the *Nypheum* and is described by Homer in these words:

"High at the head of branching olive grows
And crowns the pointed cliffs with shady boughs,
Beneath a gloomy grott's cool recess.
Delight the Nereids of the neighboring seas;
Where bowls and urns were formed of living stone,
And massy beams in native marble shown;
On which the labors of the Nymphs were roll'd,
Their web divine of purple mixed with gold.
Within the cave the clust'ring bees attend
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide;
Two marble doors unfold on either side;
Sacred the south, by which the gods descend;
But mortals enter at the northern end."

The place of these exoteric initiations was usually a gloomy cave, or a connected range of caverns, fitted with paraphernalia so that all the terrors of initiation might be vividly displayed.

These initiations commenced with incantations and the consecration of an egg to commemorate equally the creation of all things which were traditionally believed to have sprung from an egg. The egg contains within itself the seed of all things; as

well as the means for the redemption of all that might be evil, or become evil.

The Neophyte was first purified with water and then crowned with a myrtle. He was then invested with hallowed habiliments and placed in a dark cave for meditation. After a time his conductor delivered him to the mystagogue who started the ceremonials with the formula: "Depart hence all ye profane."

This procedure, by the way, has not changed very much throughout the ages and is familiar to all who have passed through various forms of initiation. His guide exhorted him to call forth all his courage and fortitude, as the process through which he was about to pass was of the most appalling nature. For three days and nights he was kept in darkness and a state of apprehension. Following this, the aspirant, now thoroughly excited and uncertain, was made to perform the *asphanism*, or ceremonies commemorative of the allegorical death of Bacchus. He was covered with the *pastos* or bed; that is, confined in a close cell, or coffin-like place, that he might reflect seriously, in solitude and darkness, on that which he was experiencing, and be reduced to a proper state of mind for the reception of what was to follow; all of it symbolic of death, deliverance and regeneration by means of a new birth.

The incantation, only part of which can here be given, and which had a double meaning, one for the ceremonially initiated and the other for those who passed through *Philosophic* Initiation, was as follows:

"O Father Jacchos (Bacchus); thou art Lord of body,
God manifest in the flesh;

Twice-born, baptized with fire, quickened by spirit, instructed in the secrets' hidden beneath the earth."

Modernism had its beginning or birth in the emigration of the Jews and gradually developed. All of the so-called pagan symbols were used, with a new interpretation, and often they were given a new name, while the moral and mystical ideas

were based on them. It has been admitted that in the mystical and mythical literature of the past, in the zodiacal signs and the hieroglyphs, were found the prophecy of a Savior, a Redeemer, a *Christos*—the STAR OF THE MAGI who was to all intent and purpose pagan or heathen.

They deny that the ancients possessed the knowledge of the *spirit* of these teachings. These writers find a foulness in the olden religious teachings, but boldly claim that *they* have purged them of their offensiveness and that they have now become beacon lights for the Christian.

To the ancients, Bacchus—the *spirit* of the vine (or fruit) was the life-giver. In the Christian theogony, it is the Holy Ghost; "Ghost," being mystically interpreted, is "spirit," which is the life of the Soul.

A present-day writer has this to say: "When man awakens from his material sleep, he begins to comprehend that there is something greater than the *seen* and seeks to contact God." It is always the *same* God, the *one* God, regardless of whether we recognize Him as "Father," "Almighty God," or part of God, "the Holy Spirit," or by any other name.

It is the spirit, the breath which is the life—*Bacchus*, who proclaims by action: "I am that which was, is and ever will be. In me is hidden the mystery of the ages. I hold within myself all the wisdom that ever existed. This wisdom *hidden within me*, the *Christos* within you, will be yours and become a part of you, as soon as you learn to inbreathe the *spirit* which is the life. I have been with you throughout the ages, but you knew me not; nor will you be able to KNOW me unless you break the carnal bonds and find the spirit which is I."

In South America, Christisis, THE CHRISTOS AWAKENED AND RESURRECTED, that is, BROUGHT INTO CONSCIOUSNESS, becomes *Christification*.

This is an exact and proper description of the goal of man's perfection. Man has become *Christ-like*; *i.e.*, the Biblical: "As many as received him, to them gave he power to *become* the

Sons of God."—*John* 1:12. This is just another way of saying the same thing.

The *Nazarene* is made to say: "I am the vine, [life] ye are the branches."—*John* 15:5. Bacchus is the god of vine; the *spirit* IN the vine; the *life-giver*. In ancient religious teachings, as in Biblical writings, the "*spirit*" is used interchangeably with Soul; or as becoming, or *turning into* — as water turns into wine, as note: "and breathed into his nostrils the breath of life; and man became a living Soul."—*Genesis* 2:7.

When the sun is on its southern tour it recedes farther and farther from the northern climes, hence the ancient people mourned his absence, and were fearful lest he should forget, or be unable, to return. They celebrated his descending phase with appropriate ceremonies. They wept over the dangers that beset his pathway in his conflict with Typhon, who possibly might conquer and drag him downward into the bottomless pit and leave the world in darkness.

The "war" in heaven between the forces was so nearly balanced, and the power of the contending gods so nearly equal, that the inhabitants of earth watched the conflict with an all-absorbing interest.

When the sun, victorious over his antagonist, began to ascend toward the north, and escaped the pit toward which, for months, he had been descending, they celebrated his return with the greatest enthusiasm and delight; with joyous feasting and dancing, processions, bonfires and orations, and all the paraphernalia of gorgeous eastern worship. Perhaps this was a "heathen" or "pagan" celebration. If so, what of our Mayday celebrations, or Harvest Home ceremonials?

As the sun, in his upward career toward the summer solstice, arrived at different points in the heavens, his journeyings were celebrated with an eclat suited to the importance of each particular point at which he was held, or posited, for a brief period. The most important stations in the sun's line of march were the vernal and autumnal equinoxes, representing the two cross-

ifications, with the sun giving his blood or new life to the world in the exact manner as we are told the *Nazarene* died upon the cross, that his blood might save the world.

The vernal represented the first, or the covenant of works, in which, true to the promise, "*if men plough and sow, they shall reap*;" the autumnal represented the covenant of grace, when they celebrated the fruitfulness of the season with much rejoicing.

The feast of Bacchus, at the autumnal equinox, was celebrated at the same time and in much the same manner as was the feast of the tabernacles by the Jews at a much later day. This is actually a copy or duplication of the most ancient celebrations, as also the feasts and fasts even now celebrated in many churches, and of which the *spiritual* meaning and intent has been lost. These meanings were originally astronomical, agricultural and devotional, *i.e., spiritual*.

This ancient plan, system, or mode of life, gave a halo of romance to the cultivation of the soil, which helped greatly to endear this pursuit of life to the masses, and deeply impressed upon their minds the great importance of fully developing the resources of mother earth. It would be a mighty benefit to mankind if modern people could become conscious of this part of nature and realize that their own interests would best be served by retracing their steps, in this respect, to ancient times and to these rational methods of labor, which actually included in themselves both relaxation and recreation.

The advent of spring meant the ushering in of the season when winter is at last over, when the song of the birds is heard once more, when the crooning of the turtle dove is again heard in the land, when the sun has overcome the cold of the winter, and is once again under the influence of his gentle rays, when vegetation everywhere begins to cover the earth with a luxuriant growth, as by a magic carpet, and with every promise of a bounteous harvest. In answer to man's *willing* labor, the earth again pours forth her golden treasures into the lap of the in-

dustrious, a truly appropriate time for man to rest for a brief season and celebrate, with thankful heart devotion, the ingathering of the foods that will save him from want and starvation.

The ancients recognized two essentials: The sun which supplied the heat without which life could not exist; food necessary for the maintenance of life in the body also depended on the sun. These things are so commonplace to moderns that they give them no consideration whatever; yet the time will come, and is not far distant, when FOOD WILL BECOME THE MOST IMPORTANT THING IN LIFE; WILL BE THE SCARCEST THING ON EARTH AND MOST DIFFICULT TO OBTAIN. When this time arrives, the mind of men will again return to agriculture, the most ancient of all occupations and it will be respected for what it is. An author whose name we do not know, foresaw this and wrote.

"... By degrees will men (again) come to feel *one common interest, one great need*, and the art of agriculture, whence most of our wealth is derived, though we are unconscious of this fact, will rise in dignity and importance. This noblest of all pursuits will be rescued from the sacrilegious touch of serfdom, and be exalted in human estimation to that divine pursuit, the favorite of God, and no longer be prostituted to merely mercenary purposes, but recognized as the highest essential to existence.

"Man, with that enthusiasm which can only be awakened in his devotional breast, will commence earnestly in a truly religious spirit, to apply the increasing facilities that science will afford, to cultivate this terrestrial Eden. He will drain its morasses and reclaim its waste places; make the wilderness and solitary places beautiful and bountiful; the deserts bud and bloom as the rose.

"Then, and not till then, will this earth be a truly fit abode for the Souls of the just; then will the lion and the lamb lie down together; the sun and its product, food, be the reason for celebration, and God for *devotion*."

In the maps of the heavens familiar to all in the high schools of the land, there is an outline of the "kingdom of heaven" of the ancients. There is delineated the war in heaven which the poet Milton tells us occurred long before man was created. The constellations constitute the gods and demi-gods of all the ancient nations; the sacred bull of Egypt; the Fish-god of India; the twelve Baals of Chaldea, Phoenicia and the "pagan" clans.

In these constellations we see the various deities of those known as the "fire worshippers," including our own "devil," Hercules and his associates in Greek mythology; the Lion of the tribe of Judah; the Cherubim of Moses, Isaiah, Ezekiel and Daniel; the seraphs or Seraphim seen by the prophets, and the four beasts that *John* saw around and in the midst of the great white throne.

There, also, are the "twelve tribes of Israel," the twelve foundations of the New Jerusalem, which had nothing whatever to do with the Jews; the twelve gates of the city, and all the "twelves" that have for ages been in the classification of the "perfect number."

There also are the seven golden candlesticks; the seven stars; the seven seals; the seven vials of wrath, and all of the beasts and fallen spirits, that caused such havoc in heaven and on earth as recorded in the *Apocalypse*.

There likewise we may see the whole menagerie of wild beasts and fowls, dragons and creeping things that the various religionists used as a part of their system to frighten mankind, who, admittedly could be affected in no other way, but also at the same time, furnished bigots with sufficient material to hold their followers in bondage, both material and spiritual, from the earliest days down to the present time.

In Ezekiel's wheel, so much a mystery to so many millions for so long a time, is the "key" to its own solution. Therein is found the six ascending signs of the Zodiac representing: "Heaven," the *Good*, the *ascent* of the human Soul; the universe or Macrocosm. In the six *descending* signs are the opposite, or

principles of evil; the fall of man; the descent of the Soul into matter. The seventh sign, is actually neutral, making seven good signs, or the perfect number, leaving the five evil signs, a total of twelve, the perfect number.

If it is our desire to gain a full understanding of the framework of this world-wide system of astral symbolism, we must study the literature of the Phoenicians, Chaldeans, East Indian and Egyptian peoples. The polytheism of ancient times supposed twelve great gods resided in the twelve signs of the Zodiac. Those recognized by us in our almanacs — Aries, Taurus, Gemini and so on—were called the twelve Baals by the Baal worshippers. We have changed the name; the rest remains as it ever was. These names of the twelve Baals were:

Baal Tsaddi	God Almighty
Baal Aitum	The Mighty Lord
Baal Geh	Lord of Health
Baal Ial (Belial)	Lord of the Opposite
Baal Zebub (Belzebub)	Lord of the Scorpion
Baal Berith	Lord of the Covenant
Baal Peor	Lord of the Opening
Baal Perazim	Lord of the Divisions
Baal Zephon	Lord of the North
Baal Samen	Lord of Heaven
Baal Adoni-Bezek	Lord of Glory
Baal Molock Zedec	Lord of Righteousness
(Melchisedec)	

There is nothing very horrible or terrible in these names once we understand their real meaning.

The Egyptians called the constellation *On*, that being the name of the sun in their language; thus *Dag-On*, *An-On*, *Gibe-On*. The Hebrews changed the name of the constellations to Beths, meaning Houses. There were two domiciles (houses) of the sun or *On*. Bethlehem, of which so much was made, was the "house of bread," or the harvest month. Beth-

any, the house of destitution; Beth-Dag-On, the house of the fishes, and so on. Dag-On is the fish-god of both Egypt and India, from whence derived the legend of the mermaid; Dag-On being represented under the form of a human being and a fish in combination.

The twelve constellations in the band of the Zodiac, and thirty-six north and south, are more ancient than any written record. Their origin itself has been lost in the years of time. It is certain, however, that they constitute a most important part of all formal, creedal and symbolic religion. All activities had for their aim and end the celebration of the movements of the starry hosts; their various conflicts, and the final victory of the sun, and the powers of light, over the powers of darkness and death. In later years these astral gods were changed into beings; some saints, some sinners, who existed throughout the ages and played their part in the divine drama.

Most of the legends of the early Indian tribes of our own America are descriptive of the formation and movements of the constellations and the relations they bear to the earth. According to the Algie researches, the great northern bear was the progenitor of all the bears that the Great Spirit gave to his children, the red men.

The Zodiac of the Indians of Southern Mexico and Central America is similar to that of the Egyptian, differing only in some of the constellations, and this is accounted for by the difference in the latitude in which they live. Instead of the common ox or bull, they draw the Zebu or Mexican ox. The puma, or South American jaguar, occupies the place of Leo. The virgin of August, *the mother of all living*, holds in her hands an ear of maize or Indian corn, instead of wheat; *both a sign of life, fertility, reproduction*. The scorpion gives place to the lizard; the archer sits across the shoulders of a llama, his legs clasp around the neck, thus seemingly forming one animal.

The place of the goat of December is occupied by a stable, wherein a llama is feeding; while the water-bearer, or baptizer,

is pouring water from a leaf of the water plant, instead of the urn to be seen in the common planisphere.

In the midst of the circle formed by the twelve signs, is a cross, the ends of the horizontal beam resting on or near the two equinoxes. Over the top of the cross the crescent or new moon forms an arch, resting its two points on the crosspiece, while the puma reposes over the top of the whole in the sign of July.

Thus, it will readily be seen that while the respective followers of the cross and crescent have for centuries been engaged in deadly conflict, the ancient people of yellow skin have been far more wise and have blended the cross and the crescent into one, part of which they really are.

Schoolcraft, in his Algie research accounts, in speaking of these Indians, states that: "These Indians handed down an account of a remarkable personage of miraculous birth, who waged warfare with monsters; performed the most heroic deeds; underwent a catastrophe like Jonah's, and survived a general deluge."

Interwoven with these leading traits are innumerable accounts of personal achievements, sagacity, endurance and miracles, which place him in almost every scene of interest that could be imagined, from the competitor on the Indian playground, to a giant-killer, or a mysterious being, of stern, all-knowing, super-human power. Whatever a man could do, he could do. He wielded the art of a demon, and had the ubiquity of a God.

In describing the actions of this great personage, the Indians, like the ancient seers and teachers, described the actions of the sun upon the earth and its peoples, and upon the conflicts of the elements, thus giving their own version of the labors of Hercules.

They also, wholly unknowingly, described the legendary, and in some instances, the actual, lives of the different Saviours of the world; the birth, teachings, travels, *overcoming* of de-

sires for the things which men hold most dear; the teaching and healing by them of the people, and finally, death at the hands of those in authority. The death was followed by the resurrection and in their lives, adopted by the people as a formal religious system.

The book of the ancients, astronomy, is the oldest on record. The pyramids of Egypt were built long after these hieroglyphs became the texts of nations. In exploring the ruins of Palmyra, Ninevah, and Thebes, in disentombing the silent inhabitants of the pyramids and other burial places in Egypt and Assyria, and translating the records found, we are led back to times as early as when the legendary twelve Atlantean Initiates first came to Egypt; when Egypt, as mistress of that part of the world; had conquered many nations and enriched her coffers with their tribute.

Those who search the records of Egypt with an open mind and clear sight, to read correctly the meaning of the Great Pyramid; the object of its erection, the principles upon which it was built, and the use for which it was designated, will come into the understanding that man and this planet were fashioned in correct proportions to represent alike numbers, colors, sounds, forms and uses.

This great Pyramid, built to illustrate the most perfect principles of astronomy, mathematics, geometry and the spiritual side of man which we know under the general term of religion, should be forever free from the erroneous idea that this massive structure was erected merely as a huge, royal sepulchre. It did become the tomb of its founders and of others, because, in order to understand and celebrate all the mysteries of life and being—THE SPECIAL OBJECT FOR WHICH THE GREAT PYRAMID WAS BUILT—death, as well as life, must find proper place in the pageant.

The stupendous story of the Soul's progress through eternity, all embraced by man's brief journey, could not be completed,

unless the angel of death was assigned a niche in the splendid shrine—the history of man and Soul in stone.

The ancient Egyptians, as did other nations following them, taught that there existed *throughout all being*, an universal law of correspondence by which all are bound. This was later taught by Hermes as:

“In the above as in the below;
In the inner as in the outer.”

The learned of all Eastern nations attributed the origin of life, light and motion to the action of the *spiritual* sun, symbolized by the physical orb of day.

Character, destiny, physical form and external appearances were determined principally by the degree of harmonization with the astral and solar influences.

Laws that are stern and immutable, principles strict and unvarying, underlie the scheme in which millions of worlds, besides our own, are active participators. The whole drama is continually active in the most unbreakable system of harmony and power. To arrive at any just idea of cause and effect—the beginning and continuation of things—it was held that correct and well-defined mathematical quantities and geometrical proportions are the underlying principles of this stupendous chain of *being*; all moving, living and acting singly and severally in unbroken power and perfection, and that man, harmonizing himself with this world harmony, reached the highest perfection. By making every effort to accomplish this, he attained *Philosophic Initiation* or Godhood.

In the ultimate, every sound in the universe must conform to the harmonic rule; every shade of color must combine to produce the totality of *pure white light*. Every creature must be a definite part; everything that exists is an organ belonging to the vast whole. By means of the law of correspondence, the “keystone” must be found with which to combine, or hold to-

gether, all the separate parts of the grand temple of humanity, as by one mighty arch.

This keystone, or "fair white stone," is neither oval nor square, yet its perfection is a delight to all eyes; its beauty excites the wonder of all beholders. In its mystic *proportions* is to be found the square, the triangle, the circle and the line. In its combination are expressed the truths of astronomy; the science of the astral world; the science which connects the sum of worlds with units.

It teaches us how the mass influences and disposes of the integral parts. It teaches us mathematics, or the science which assigns to each world its number; to each component part its unit and the relationship it sustains to the order, and to the whole. Man is one of these units. The PERFECT Soul includes the all. Worlds and science are useless except for man; despite the fact that man RELEGATES HIMSELF TO THE LOWEST ORDER, *unless he makes the necessary effort to attain the highest AND SO BECOMES THE ARCH OF HUMANITY.*

The "stone that the builders rejected becomes the head of the corner," and for ages the great Pyramid has been this rejected stone. By correspondence, the Soul in man, rejected or *neglected*, buried deep in debris, becomes the LIGHT OF THE TEMPLE, *when awakened and brought into consciousness.* It too, is the "stone that the builders—the self—rejected."

Modern astronomers have not hesitated to avail themselves of the ancient symbolic writing in the skies to facilitate their researches among the hosts of heaven. Forty-eight of the constellations now in use are ancient; others have been added at different periods of time.

MYSTERIES OF ISIS AND OSIRIS

*Osiris as a God, Life-Giver and Creator, Isis as Mother,
The Bringer-Forth and Producer.*

THE Egyptians have left us a most remarkable record and complete symbolism in the legend of Isis (the moon—receiver—reproducer) in search of the body of Osiris (the sun—life-giver—Creator or generator), who had been slain by Typhon, the god (our devil) of the infernal (lower) regions (winter personified). Osiris, on his return from a journey in distant lands or regions, was invited to a repast by Typhon; his brother and rival.

Typhon put Osiris to death and threw the body into the Nile. As soon as Isis was informed of the death of the betrayed Osiris, whom all the ancients had recognized as a god equal to the sun, and that the genius of darkness had shut him up in a coffin, she began a search for his body, though uncertain of the route she should take; uneasy, agitated, her breast lacerated by grief.

Dressed in mourning garb, she interrogated every one she met. She was informed by some young children that the coffin which contained the body of her husband had been carried by the waters out to the sea, thence to Biblos, where it was held and was reposing upon a plant, which had immediately put forth a superb stalk. The coffin was so enveloped as to appear being a part of the plant.

The king of the country, astonished at the beauty of the bush, had it cut and made into a column for his palace, without perceiving the coffin which had become incorporated with the trunk. Isis, guided by divine instinct, arrived at Biblos.

Bathed in tears at her great loss, she seated herself near a fountain, where she remained overwhelmed with grief; speak-

ing to no one until the arrival of the queen's women. These she saluted politely, and commenced dressing her hair in such a manner as to spread in it, as well as all over her whole body, the odor of an exquisite perfume. The queen, learning from her women what had happened, and perceiving the exquisite odor of ambrosia, desired to know the stranger; invited her to the palace; attached her to the household, and appointed her as nurse to her son. The goddess now made herself known and demanded that the precious column should be given to her.

Her request complied with, she separated the body of her husband by disengaging the coffin from the branches which covered it, which she found to be of light texture, and perfuming them with essences, sent to the king and queen this covering of strange boughs and which were deposited at Biblos, in the temple of Isis. Isis then embarked and returned to Egypt, there depositing the body in a secluded place.

Typhon having gone to the chase that night, found the body, recognized it as that of Osiris, cut it into *fourteen* pieces, which he scattered about in various places. Isis on discovering this, collected these dispersed fragments—with the exception of one part—and interred each part in the place where it was found.

This is taken from the authenticated legends concerning Isis, Osiris and their enemy, Typhon. Symbolically, it is a means adopted to illustrate the description of the movements of the heavenly bodies as these affected the earth and its people, BUT IT ALSO CONTAINED WITHIN ITSELF THE GREAT MYSTERY.

The fourteen pieces of the dismembered body of Osiris represent the state and condition, and the gradual diminution of the lunar light during the fourteen days following the full moon. The moon (Isis) at the end of the fourteen days, enters Taurus and becomes united to the sun (Osiris), from which she collects fire (life for reproduction) with her disc (itself a symbol of the "door" or entrance to the "temple of procreation,") during the fourteen days which follow.

She is then found every month in conjunction (the em-

brace) with Osiris, in the superior parts (fertile season) of the signs. The equinotial year finishes at the moment when the sun and moon are found united with Orion, or the star Urus, a constellation placed near Taurus, which unites itself to the *Neomenia* of spring, symbolizing the season of reproduction.

The moon (Isis) renews herself in Taurus (the virility of the bull) and a few days after is seen in the form of a crescent, symbolic of the female organ of reproduction, in the sign following, that is, Gemini, the home of Mercury.

Then Orion, united to the sun (Osiris) in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The days now become lengthened, and the forces of evil are gradually destroyed. It is thus that Typhon is conquered at the end of Winter, as the sun arrives in Taurus (regains his strength and virility for reproduction), and Orion mounts into the heavens with him.

The legend has many ramifications. The history of the heavens, especially as it concerns the sun or Osiris, has been written under the form of the *history of men*, instead of the constellations. The people concerned readily received and accepted this interpretation, and looked upon the hero of the heavenly drama as a man. The tombs of the god, or gods, were shown; feasts were celebrated, the object of which was to renew each year the sorrow which had been occasioned by this, or their, loss.

Such was a legend of the tomb of Osiris, covered under the mass of stones known as the pyramids, which the Egyptians raised to the great light and lifegiver. One of these has its four sides facing the cardinal points of the world. Each front is one hundred and ten fathoms wide at the base, and the four form as many equilateral triangles. The perpendicular heights are seventy-seven fathoms, according to the measurements given by Chazekkes of the French Academy of Science.

It follows from these dimensions, and the latitude under

which this pyramid is erected, that fourteen days (symbolic of the fourteen parts) before the Spring equinox, the precise period at which the Persians celebrated their *revival of nature* (reproductive power of nature coming to renewed life), the sun would cease to cast a shade at midday, and would not again cast it until fourteen days after the autumnal equinox. At that period the day, or sun, would be found in the parallel or circle of southern declension.

This answers to 5 degrees, 15 minutes, and happens twice a year—once before the Spring, and once after the Fall equinox. The sun then appears upon the summit or apex of this pyramid exactly at midday. It appears to rest upon it for some moments, while the worshippers, on their knees at its base, direct their vision along the inclined plane of the northern front and contemplate the great Osiris.

The Egyptians, always bold and poetic in their conceptions, executed a project of erecting a pedestal to the sun and moon, or Osiris and Isis; at midnight for the moon, at midday for the sun, symbolic of their arrival in that part of heaven near which passes the line which separates the northern from the southern hemisphere; the empire of good from that of evil; the reign of life and light from that of darkness and death.

They waited for the shade to disappear from all the fronts of the pyramid at midday, during the whole time that the sun sojourned in the luminous hemisphere. The northern front would again be covered with shade when night began to attain her supremacy in the hemisphere—that is, at the moment when Osiris descended into darkness, or “hell.”

The tomb of Osiris was covered with shade nearly six months, after which light surrounded it entirely at midday, as soon as he, returning from hades or the “shades,” regained this empire on passing into the luminous hemisphere. He now returned to Isis, the reproducer, and to the god of Spring, Orus; who had at length conquered the genius of darkness and winter.

In the center of the pyramid, in a vault, was said to be the

tomb of a great king; the king was Osiris, husband of Isis, whom the people now believed to have reigned formerly over Egypt; but the priests and Initiates knew this to have been Osiris, sun of the world which governs the world, enriches it with benefits, and who is the outer symbol of the *One* God in the universe, the *Light of the Soul* in the *awakened* man.

What modern temples dedicated to the worship of God can compare in magnificence and glory with the great pyramids of Egypt? What people of what nation or nations were so wholeheartedly devoted to God as were they? No people or peoples left such magnificent and enduring monuments marking their devotion and piety. They wrote their creed on heaven's blue vault; or perhaps it would be better to say that they read from the heavens their creed of worship.

Were these people pagans and under the wrath of God? Who is a pagan? The one who glorifies God and tries to obey His Laws or the one who professes but does not obey? If these mighty ancient people were under the wrath of God, if God was angry with their manner of worship, why did He permit, aye, *direct* Moses to study and be trained by them and perpetuate their teachings, for is it not Biblically written:

"And Moses was learned in ALL THE WISDOM of the Egyptian; and he was mighty IN HIS WORDS AND DEEDS."—*Acts* 7:22.

Also, why was Joseph ordered by God to take the child *Nazarene* into Egypt for safety, education and training?

Furthermore, why, if these people were pagans or heathens, did God permit, throughout the ages, INCLUDING THE PRESENT, every major religious sect to continue these ancient forms and doctrines in one form or another?

It may be proper to further digress here and give consideration to causes that combined to introduce and perpetuate the various forms and ceremonies of ancient religious systems.

We reject the general idea that God has promulgated his laws *viva voce*, to any *one* man or people. On the contrary, we *know* that properly trained men of *all* nations, *possessed of a*

devotional nature, received impressions, or gained a knowledge of the Divine Will, as a result of having consciously developed their *spiritual* nature. It is our duty to show, to the degree permitted, the process by which men have arrived, and do arrive, at this state of spiritual consciousness, based on KNOWLEDGE, and not mere belief. This will be done as we proceed.

Worship, other than secret devotional—*i.e.*, in one's "closet with doors closed," is naturally *form-al*. Such forms were affected by men who had attained in physics, and were the first results of a social state.

As soon as men began to unite as a society, it became necessary for them to increase their means for subsistence, to concentrate greater energies on agriculture, which, to be carried on with success, required the observation and knowledge that the heavens offered. It was essential to become familiar with the periodical return of the same operation of nature, based on, or wholly in harmony with, the same phenomena in the heavens. It was necessary to know the exact duration and succession of the seasons and the months of the year. An error here, and the entire food supply for the coming winter might be jeopardized.

It was indispensable to learn the course of the sun who, in his zodiacal revolution, proved himself the first and supreme force of the entire creation of cause and effect, and, for that matter, without whom *spiritual* forces could not manifest.

Next in importance was the moon, who, by her phases and periods, regulated, and continues to regulate, despite kings and priests, what we recognize as TIME: following her, the stars and planets, which, by their appearance and disappearances on the horizon and nocturnal hemisphere, marked the minutest divisions; finally, it was necessary to form an entire system of astronomy upon which to base a "calendar."

It was observed that the productions of the earth had a regular and constant relation to the heavenly bodies. The rise, development and decline of each planet kept pace with the appearance, elevation and declination of the same star, or group

of stars. The dormancy or activity of vegetation appeared to depend upon the celestial or astral influences.

Those engaged in these observations became convinced that the action and powers in these bodies were superior to those on earth. The stars dispensing plenty or a scarcity, became known as powers, genii, gods and the authors of good and evil, depending upon their influence on men and vegetation.

Following in the wake of this knowledge, the state of society developed to a degree permitting, or making necessary, an orderly hierarchy of ranks, duties and conditions. Men reasoning by comparison, made use of these same ideas for a theological system and religious practice. During this process they developed a graduation of divinities; devising a pattern in which the sun, as major god, or highest divinity, was the chief, both as a religious head and state or political king.

The moon became his wife and queen, because we must not forget that though the sun was a creator of life, the moon was the *receiver* of that life and the *producer*.

The planets were their servants, bearers of their commands or messengers; while the multitude of stars were, or represented, a nation; an army of heroes, genii whose office it was to govern the world under orders of their chiefs.

All individual entities had names, functions to perform, attributes accredited to them because of their relationships to others and their influence on the whole, and were even divided into sexes according to their various aspects and labors in the worldly and heavenly hierarchy.

Nothing as simple, and yet so gloriously grand and true to functions, order and obedience to law has since been attempted; nor has the conception been improved upon throughout the centuries, despite the birth and development of many other religious systems. It is to be borne in mind that this was the OUTER FORM, the FORM-AL RELIGIOUS SYSTEM FOR THE MASS; those who, as the *Nazarene* so truly stated, could not understand the MYSTERIES OF THE KINGDOM OF HEAVEN, OR

GOD. Behind this outer form, were the Priests, Initiates of the *Mysteries*.

Here, again, like the *Nazarene*, they taught those who were WILLING, READY AND PREPARED FOR THE HIGHER KNOWLEDGE. These were not taught in parables, or symbols, but according *to*, and *in* the *spirit* with which the *Nazarene* taught his selected disciples. Let us not be blind or quibble, THERE WAS NOT ONE IOTA OF DIFFERENCE, EXCEPT AS TO NAMES, BETWEEN THIS ANCIENT SYSTEM OF TEACHING THE MASS BY PARABLE, AND THE SELECT BY INNER TRUTH, AS WAS FOLLOWED BY THE NAZARENE.

Moses was "learned in the wisdom of the Egyptians," with but a slight difference. By the same symbolism, after leaving Egypt, he perpetuated these ancient forms and ideas of worship. The main difference, which, correctly understood, was no difference at all, was the substitution of the doctrine of the *one* God, in place of a plurality, as believed in by the people. This plurality of gods was replaced by a multitude of forms and ceremonies under different names.

If it be objected that Abraham, Isaac and Jacob were called out of "paganism" by God, this can be answered by the truthful fact that there is no evidence whatever discoverable in the Bible that will sustain this assertion. The Lord told Abraham to "leave" his kindred and the land of his birth and go into a land to be shown to him and to be given to his "seed" after him, *but not that he was to give up his form of religion*.

Nowhere is anything said to in the least justify the assumption that God considered Abraham's early religion false or unacceptable; moreover, as Abraham journeyed on his mission, the Lord frequently appeared to him, and he built altars and worshipped according to the most approved "pagan" form.

To sustain this contention, we return to Moses and his mission:

"And God spake unto Moses, and said *unto him*, I am the Lord, and I

appeared unto Abraham, unto Isaac, and unto Jacob, by my name *God Almighty*; but by my name *Jehovah* was I *not* known to them."
—Exodus 6:2-3.

If we substitute the word Baal Tsaddi for God Almighty in this quotation, we will have the *authentic literal* statement. According to God's own words, these exemplary patriarchs knew God only by a Chaldean, hence "pagan" appellation.

It is the common conception that Abraham was a "pagan" or a *profane*, uninitiated or unilluminated, until God called him, after which time, or from which time, the *spirit* or *Light* of God was with him. If this be admitted, and we do not refute it—because there is a point where the *profane* receives the *Light* and becomes the *ENlightened*—can it be true that Isaac and Jacob did not know God as *Jehovah*? Did Abraham die without revealing the true knowledge?

The bigot and religious objector will tell us that the name does not imply a difference. If this be true, then our contention is sustained; *i.e.*, the worshipper with devotion and sincerity in his heart is acceptable to God, whether he worships in the name of Osiris, *Baal*, *Adonis*, *On* or Chemosh, all of which names appear in the Bible as names of the *true* God, as does the name of *El* (the sun), under the forms of Eloi and Elohim, or Aloim; the former being the possessive case, and the latter the plural. Thus it follows, that FORM MERELY HIDES A SPIRIT, that all men are acceptable to God, and MAY BECOME THE SONS OF GOD, *if they have desired, sought and found the Christos within themselves*. One is the outer form, the other is the *INNER reality*.

The statements of Josephus: "The initiated, or priesthood, had one belief for themselves, and another for the people," confirms this, but more specifically does the *Nazarene* proclaim the same truth in a simple statement to his disciples: "To you is given to know the mysteries of the kingdom of God, but to them it is *not* so given."

The initiates always, among themselves, taught the *one* God,

but were compelled by the mass to permit the people to believe in many gods. Moses, himself an Initiate, in teaching the Unity of God, confirmed this fact.

The Hebrews, though they outwardly followed Moses, continued with their varied feasts and fasts and the worship followed by their ancestors. They continually fell back into polytheism, and stubbornly persisted in building temples and altars to the various gods to whom their ancestors had paid divine honors.

There is no doubt that, after the establishment of formal worship among the Egyptians, it would have been dangerous for the inner Priesthood to have attempted to change the ideas of the people by an effort to divert them from the belief and faith that Osiris and Isis were not only two *real* persons, but were also the gods of their country and the protectors of Egypt and its people. The labors of Osiris and Isis were continually mentioned. The people believed in the actuality of the perpetual recitals of as many historical facts as there were figures and ceremonials.

If *modern* councils and the bishops of major religious systems have failed to abolish among our people the beliefs in certain legends and practices unworthy of those professing adherence to these religions, how is it possible to think that the Egyptian priests would have been able to abolish the ideas, customs and practices based on monuments, natural and astral occurrences with which they were so familiar and which formed so large a part of their daily life?

The people, immersed in these ideas and forms so majestic and all-embracing, would undoubtedly have torn them to pieces had they dared to deny that Osiris and Isis were realities; that in truth they were not their gods, and did not preside over them in heaven and on earth; in temporal and spiritual affairs.

Among the pre-Hebrew nations, persons chosen for honors bore a scepter or *staff* (always a symbol of power, virility, authority) of honor, and at times a plate of gold on the fore-

head, called a *casosh*, signifying a sacred or honored person. The Jews continued this practice.

When the tribes murmured at seeing the priesthood settled in the family of Aaron, the chiefs of the tribes received orders to bring their scepters into the tabernacle. The Chief Priests of the Israelites also wore the plate of gold on the forehead, on which was engraved two words; *Kodesh Ishovah*, i.e., Holy to the Lord, or a sanctified person. The so-called "sacred" fire of the Jews was nothing more than the perpetuation of the sacred and perpetual fire of the ancient fire worshippers, symbolizing the *Light* which is God. It is very questionable whether they understood as much of the *mystery* of this symbolization as did the ancients.

If a Jew touched a dead body he was considered defiled; an idea borrowed or copied from the so-called "pagan" people. Jamblicus, whose knowledge and authority cannot be questioned, wrote: "It is not lawful to touch human bodies after the Soul has departed, since every vestige, image, or representation of divine life is extinguished in the body of death. But it is no longer unholy to touch dead bodies, because they did not participate of a more divine life. To other gods, therefore, who are *pure from matter*, our not touching dead bodies is adapted; but to those gods who preside over animals, and are proximately connected with them, invocation through animals is properly made." In this respect the beliefs and practices of today, among many people, offers examples and proofs that the "pagan" ideas are as alive today as in centuries past.

SYMBOLS WHICH AT ONE AND THE SAME TIME REPRESENT GENERATION AND REGENERATION

The most universal and sacred symbols.

THAT which can fall to the lowest, may, by proper effort, be raised to the highest; that which is highest may, under certain conditions, fall to the lowest. This is exemplified in the Law of the Thrice Wise Hermes.

The yod and circle are the outward symbols of generation. The generative organs, without which man would not be on earth; without which there would be no bodies for Souls; may be so degradingly abused as to lead the guilty to the lowest hell; the hells of Ninevah, Sodom and Gomorrah. On the contrary, used as divinely intended, they may serve the purposes of RE-generation—the Soul's upliftment—so that the "sons of men may become like unto the Sons of God, knowing good and evil."

It is in this highest aspect that ancient religions made use of them. Moses' greatest effort in saving his people from diseases destroying them as a result of abuse, was the uplifting of the serpent, another symbol for the "rod," the "staff," the yod and the Cross.

The original Druids, often referred to as the *ancient* Druids, carried this symbolization perhaps farther than any other major religious system or practice. The temples of the British Druids were circular. Many of them had but a single stone in the center, symbolic of the yod within a circle; it in turn, symbolizing a mating from which all creation follows.

Their solemn processions were all arranged in the same form; even their weapons of war, the circular shield with a central boss, the spear with a hollow globe at the end, all partaking of this universal principle.

Without a circle it was thought impossible to obtain the favor of the gods. The circle *stretched out* is the "staff," the creator. The circle, emblem of the "mouth from which the waters flow," the issue of a new life, is also the symbol of eternity.

The rite of divination which formed so great a part of many ancient religions, could not be successful unless the diviner, usually a virgin (one free from the sin of nature) was within the concentrated periphery of a magical circle. The plant *vervain* like the mistletoe, considered as having magical properties and possessing the virtue of preventing evil, was gathered ritually with an iron instrument, at the rising of the dog-star, accompanied with the proper ceremony of describing a circle, the circumference of which was equally distant from the plant before it was taken up.

The form of the temple at Classerniss, sacred to the sun and the elements, illustrates the principle involved. This Celtic temple was constructed on geometrical and astronomical principles, in the form of a cross and a circle—the cross here taking the place of the dot or yod. The circle consisted of twelve signs of the zodiac (or the twelve apostles of the Christian system).

The east, west and south were marked by three stones placed within the circle, in direct lines, pointing to each of the quarters; and towards the north in a double row of twice nineteen stones, forming the perpendicular parallel lines, with a single elevated stone at the entrance.

In the center of the circle stood, highly exalted above all the rest, the gigantic representative of the Deity. This symbol, old as reasoning, thinking man, was also used by the ancient inhabitants of Scandinavia, and had reference to the hall of Odin or high God; which, like the Zidiacm, contained twelve seats or "places" in the form of a circle, for the principle gods, besides an elevated throne in the center of the hall, for the representative of the Father.

Generation, or reproduction, was the great, the magnificent,

the divine mystery to the ancients. Jehovah was, in fact, the *creating* God, and in *Genesis*, this creating God—*Jehovah*—is made to say to the other or associate gods: "let *us* make man in *our* own image."—*Gen.* 1:26. As the *creating* God, He is the FATHER of His creation. Man was considered His greatest creation until he became debased; hence the means of creation was the male generative principle, which was aptly and *correctly* symbolized by a point within a circle; an emblem AS PURE AND AS HOLY, OR AS DEBASED, *as is the mind of man*.

This emblem was placed by the Scandinavian priesthood and her poets on the central summit of the rainbow, which was fabled to be the *bridge* (the river Styx of the Egyptians) leading from earth to heaven (it is also known as the "devil's bridge" to those who degrade their generative power); the emblem therefore here represents *Valhalla*, or the supernal palace of the chief celestial diety. In *Edda* it is stated that this bridge is "all on fire, for the giants of the mountains would climb up to heaven by it, if it were easy for any one to walk over it."

The "palace" thus elevated was none other than the celestial system illuminated by a central sun, whose representative on earth was Thor, a god depicted by Verstegen with a crowned head, placed in the center of twelve bright stars (the same twelve of the *Nazarene*, who traveled with him through the "round" of his earth life) expressive of the sun's annual course through the zodiacal signs.

In later times and in many countries, priests constructed caves wherein were celebrated what became known as the *Lesser* mysteries. These consisted in an imitation of the motions of the stars, the planets and the heavens. A perfect example of such a display and which millions saw, was that at St. Ann de Beauprè in Canada. In ancient times the actors in such dramas sometimes took the name of the constellations, and assumed the figures of animals.

In the cave of Mithra was a ladder of seven steps, representing the seven spheres of the planets by means of which Souls

ascended and descended. Biblical writers did not hesitate to make use of reference to this ladder. The change made was minor; Jacob's ladder reached from earth into heaven, while that of Mithra had seven steps. Masonry in its symbolism, likewise makes use of this ancient Mithraic ladder.

There is in the Royal Library a superb volume of pictures of Indian gods, in which the ladder is represented with the Souls of men descending it. This is symbolic of the Soul's "fall" or leaving heaven to embody on earth so that it might gain experience and learn *both* good and evil, and right here we are again brought face to face with the so universally used symbol, the yod or dot.

The early Initiates prior to the building of the pyramids, considered the triangle the most perfect symbol of the *conscious* Soul and within this placed the yod or dot. The yod is the creative principle. Without it there could not have been, and could not be, *bodies for the reception of Souls, hence the yod, or bodies, to receive the Souls, was as important in the scheme of creation as was the ladder upon which the Souls descended into these bodies, and upon which "ladder"—the means of climbing up—the Soul must again ascend.*

The initial, that is, the first or beginning letter, "yod" denotes the *creative* thought, or idea of God. The Christian (Gnostic) Cabbalist called it "the ray of *Light* which darts a brilliancy too transcendent to be contemplated by mortal eye."

It is a point at which thought pauses, imagination grows giddy and *feeling* takes their place.

A later writer, M. Basnage, stated this differently: "Man may lawfully direct his thoughts from one end of heaven to the other; but he cannot approach that inaccessible *light*, that primitive existence contained in the letter yod."

The writer states only a half truth. Man, that is, the ordinary, carnal, *profane* man, it is true, is incapable of approaching this inaccessible or *Ineffable Light*. The man who has attained to

Philosophic Initiation has, during the process of his *growth, development or initiation*, found a way to bring this inner LIGHT into manifestation and as a result, is brought face to face with it.

The chief varieties of the sacred name symbolized by the letter "yod," *i.e.*, the creator, or creative God *Jehovah*, among various nations, were *Jah* or *Yac*; *Bel* or *Baal*, and *On* or *Om*. The first of these has many fluctuations: Jupiter, Jove, Evohe; all were corruptions of *Jah* or *Jehovah*. *Iao* or *Jao* was said by the oracle of Apollo to be the first and greatest of deities. The compounds of the second name, *Bel* are many. The third variation was *On*. Under this name the Deity was first worshipped by the Egyptians and symbolized *eternity*, the fountain of *Light and life*. The sun was adored as his representative or *messenger* under the name of Osiris.

Oannes, or English John, was first a god of the Chaldeans, and the Drag-on of the Phillistines, both derivations of the same name. The *On* of the Egyptians became the *Jehovah* of the Hebrews and *Genesis*, and was introduced to the Greeks by Plato, who acknowledged his eternity and incomprehensibility—to the profane—in these words: "Tell me of the god *On*, who is, and never knew beginning," later phrased but not actually changed: "Who was, is, and *ever* shall be."

This same name was used by the early Christian Fathers as applicable to the *true* God, and *St. John* in the *Apocalypse*, says: "*On*, kai O'en kai o'erchomenos,"—Chap. 1; verse 4. This was later rendered: "*Him*, which is, and which was, and which is *to come*," the word *On* is here translated "*Him*."

The same *On*, with but a slight change, was one of the names of the supreme deity of India; and devotional (in a spiritual sense) meditation to it was considered capable of bringing about the highest degree of perfection.

In the ordinances of *Manu*, we are taught how this sacred name came into existence. Brahma milked out, as it were, from the three Vedas, the "A," the letter "U," and the letter "M,"

which form by their coalition, the trilateral monosyllable, together with the three mysterious words: *Bhur, bhuvah, swer*; that is, earth, sky, heaven.

These three letters, which were pronounced *On* or *Aum*, refer to the deity in his triple capacity of creator, preserver and destroyer—Siva in trinity. Notwithstanding the fact that the ancients—still followed today—taught the *oneness* of Deity, they nevertheless taught a trinity, a three-fold or three-plane action of God.

The ancients were told that it was necessary to combat, or overcome, the subtle, but ever-present enemies—devils or evil beings—and guard wandering thoughts against the intrusion of carnal desires. They believed that by overcoming undesirable thoughts they could obtain internal inspiration, which their tradition taught them was once the privilege of all humanity. This would enable God to fill the interior man, and preserve the breath from pollution by admixture with the outer air.

The *uninitiated* devotee was required to suspend his respiration for the moment and inwardly repeat a certain number of times the sacred syllable *AUM*, an ineffable word which really could *not* be pronounced, but which was said to contain the name and attributes of Deity. By this method of mental introversion they were to become completely absorbed in the divinity.

Toward the middle ages there arose a new and peaceful sect known as Hesychasts. They advocated completely abstracting the senses from all external objects and concentrating their spiritual powers on certain regions of the body. These people took up their abode in the region of Mount Athos, where, under the direction of an Abbot, and in obedience to the laws based upon the most rigid discipline of monasticism, they devoted themselves to acts of charity, the care of the sick, and the complete abstraction of all the senses from mundane things. Here is their negative and harmful method for effecting this mental absorption, described by one of their members:

"Sitting alone in a corner, observe what I tell you. Lock your door, and raise your mind from every worldly thing. Sink your beard upon your breast and fix your eyes upon the center of your body. Contract the air passages, that breathing may be impeded. Strive mentally to find the position of the heart, where all the mind's powers reside. At first you will discover only darkness and unyielding density, but if you will persevere night and day, you will miraculously enjoy unspeakable happiness, for the Soul then perceives that which it never saw before; the radiance in which God resides; a great light dwelling between the heart and Soul."

This sect did not long survive. The impeding of the breath robbed the system of oxygen; the red corpuscles of the blood could not be oxidized; the posture quickly helped to weaken the lungs, and the light they saw was not that of life, but of death.

The philosophic thinkers of all nations had formed an idea of the *triplicity of the supreme unity*; but the Initiated alone understood the mystery. Plato speaks of the three forms of divinity. He called them Agathos, Logos and Psyche; that is, Agathos the sovereign good, which is the principle of Deity; or rather, the intelligence which drew the plan of the world. The Logos, or *word*; the energy which executed it, and Psyche, another name for Isis, the feminine God-principle of Soul, which gave a finish and beauty to all creation.

This is in harmony with the ceremonial, or Masonic Trinity: Wisdom, Strength and Beauty. This trinity of Plato was the prototype of the Biblical trinity: God, the Father or sovereign good; *Christos* or Christ, the Logos, or *Word*, as translated in the first chapter of *John* and so used in Masonry; the *word* by which God, the *creating* Father, made all things, and Psyche, the holy breath or spirit (and "man breathed in the *spirit* and became a living soul."—*Gen. 2:7*,) *i.e.*, Psyche, the Soul, mis-translated "Ghost."

This Psyche or Soul, in its highest aspect, may be translated as *Fire* or *Light*; *the*, or an, *Ineffable Light*; a *light in* which, or

through which, God always appeared to man; but this Psyche or Soul is *not* such a *Light* until *after* it has been *brought* into *Consciousness*.

Ancient legends, always based on truth or facts, tell of one Thule, a king of Egypt, who gave the name of *Thule* to the isle now called Iceland; his empire reaching thither, and who, being puffed up with pride, went before the oracle Serapis, and spoke thus: "Thou art the God of *fire*, who governeth the course of the heavens, tell me the truth: was there ever, or will there ever again be, one so mighty as myself?"

The oracle answered him thus: "First *God*, then the *word* and spirit, all united in *one*, whose power can never end. Go hence immediately, O Mortal! whose life is always uncertain."

And mighty Thule, going hence, had his throat cut.

The Greek inscription on the great obelisk in Rome was to this effect: "The mighty God begotten of God, and the all-resplendant Apollo, the spirit."

Greece gave new names to old ideas and equally to old deities. Greece received, or borrowed, her theological and symbolical ideas from Egypt, as did Moses for the Jews. The idea of a trinity of gods, or of a trinity in one god, was originally based on things and actions that could be recognized by all and not in need of faith: on the threefold action of the sun, during the warm season of the year.

The sun thus considered was the three-eyed Jupiter; "eye" and "sun" being expressed by the same word in most of the ancient languages. This also is the origin and the meaning of the symbolism of the trinitary systems of Pythagoras and Pluto, and too often disfigured or divested of its *inner* meaning.

In the ancient Britain and other esoteric mysteries, the three pillars: Wisdom, Strength and Beauty, as in the modern Masonic mysteries, represent the symbolical triad of Deity.

In *Britain* the *adytum*, or lodge, was supposed to convey a REgenerating purity to the aspirant or candidate; who, having

endured the ceremony of initiation in all its accustomed formalities, experienced *a*, or *the*, NEW BIRTH.

This representation, exoteric in its nature, was based on the *esoteric* initiation of the Greater Mysteries in which the aspirant, or Neophyte, was compelled to continue his efforts until he had truly been *reborn* or REgenerated. While he was receiving instructions in abstract philosophy, the Lesser mysteries, he had to live an exalted mode of life, pass through a long period of training and development and bring the inner hidden *light*, the Psyche, into manifestation. All these things in combination brought about his REgeneration; into a consciousness of the Soul's reality. He *became*, in Biblical phraseology "one of the sons of men who had become as one of the Sons of God."

There were corresponding pillars in the early Hindoo mythology, also known as Wisdom, Strength and Beauty, placed in the east, south and west. Jointly, they referred to the Creator, who was said to have planned the great work by His infinite wisdom; executed it by His strength, and to have adorned it with all its beauty and unselfishness for the welfare of man.

These symbolic figures were not passed by in their Lesser mysteries. There we find them represented by the three presiding Brahmins or Hierophants in the solemn ceremonies of their *esoteric* initiation.

The chief Brahmin sat in the East ("As the sun rises in the East"), highly exalted on a brilliant throne, clad in a flowing robe of azure; thickly covered with sparkling golden stars; bearing in his hand a magical wand; thus symbolizing Brahma, the creator of the world, who, sitting on his throne, was surrounded by stars of every brilliancy—glorifying Him and His creative and sustaining power.

His associates, clad in robes of almost equal magnificence, occupied corresponding positions of distinction. The representative of Vishu, the setting sun, was placed on an elevated throne in the west; while he who impersonated Siva, the meridian sun, sat upon a splendid throne in the south.

The Persians, who termed their emblematical Mithraic cave or lodge, the Empyrian, believed it to be supported by three great intelligences; Ormazd, Mithra and Mithras. These were the gods of eternity, fecundity and authority. All were, in fact, copied from the Egyptian Deity, symbolizing the attributes of Wisdom, Power and Goodness; which became the sovereign good, intellect and energy of the Platonists, but considered the respective properties of the Divine triad.

The oracle in Damascus asserted that "throughout the world a triad (trinity) shines (holds) forth, which resolves itself into a monad."

The uniform symbol of this threefold deity was an equilateral triangle, the precise form occupied by our pillars of wisdom, strength and beauty and the symbol of the perfected Soul. In the mysteries of India, the personalities of Brahma, Vishu and Siva were considered as a triune God, called tri-murti or tri-form; Brahma was the creator; Vishu, the preserver, and Siva, the judge or destroyer.

The modern doctrine or concept of all Trinitarians was a basic doctrine, in fact a *principle*, in both the ancient Lesser and Greater mysteries and, as understood and taught by the ancients, far more philosophical, reasonable and certainly more *Arcane* than the modern doctrine of "three distinct *persons* in one; one of them born unnumbered ages after the others; or the even more untenable idea that God had a Son as old as Himself, and born of woman eons later.

The earlier parts of the Bible, like all ancient writings, are shrouded in legends and enveloped in the mystery that the ancient writers used to envelope their teachings.

The history of creation, as recorded in the first and second chapter of *Genesis*, is really a contradictory record of the traditions current in the time of Moses, who was educated in the history, dogmas and *Mysteries* of Egypt as well as in the lore of the Jews.

Moses assumed a written form composed of a combination

of symbolism, legends, traditions. Above all, his writings were largely based on WHAT THE LEADERS OF THE HEBREWS WANTED THEIR PEOPLE TO BELIEVE.

In *Genesis* there are two different accounts of creation, though agreeing, in the main, except as to the creators. This undoubtedly resulted from a mixture of the teachings of the Initiates who had but *one* God, and of the people who had many gods. This included both the Egyptians and the Jews, who as yet had no formal theology, but depended on legends and traditions, all many times repeated and changed more or less with each repetition.

The first account ends with the third verse of the second chapter of *Genesis*. This was written before God appeared in the form of the *fire* in the "bush." God made Himself known to Moses by his name *Jehovah* (*Exodus* 6:3). This name is first used there. Wherever God is previously named in the first account of creation he is called Elohim, the *creating* god. Both are polytheistic and recognize the gods as active helpers in creation, especially man: ". . . Let *us* create man in our image." —*Gen.* 2:26.

The root of the word God so well known to Christians and believed by them to be His only *true* name, is "*El*," as noted in the New Testament, which is a direct departure from all methods pursued in the Old Testament. In proceeding from the Old to the New Testament, we note a change from God and the Gods to historical characters, with a reapplication of names. We find the same *Eloi*, (God), actually a Hebrew name for the sun, ending with *im*, to give the plural significance. The passage in question should have been translated to read, and in the original DID read: "In the beginning the *gods* created the heaven and the earth." —*Gen.* 1:1.

What did the word *Elohim* really mean? What did those who first made use of the word understand by it? IT WAS A GENERAL, ALL-COMPREHENSIVE NAME FOR THE GODS.

The first chapter of *Genesis* affirms, without qualification, that the *gods* created the heavens and the earth.

The second chapter is a later Hebrew version and states that *Jehovah* (the *creating* God) *and* the gods created the heavens and the earth. *Jehovah* was a proper name for the Hebrew God, but the word itself was of Egyptian origin. We must never forget that there were other than Hebrew versions of the Bible.

In these versions the creator or creators, were different. In an old Samaritan version it is taught that "In the beginning the *goat* (the goat was always considered as possessing the greatest virility and most powerful creative ability of any known creature) *renovated* the heavens and the earth." To the uninitiated this would appear as a typographical error, but those who understand ancient theology know there is no mistake in the rendition.

The Samaritans always contended that nothing could come out of nothing, and the matter once existing would change, but could never be destroyed, and, comprehending nothing of creation—(who does)—were satisfied with believing and stating that the earth and the heavens were renovated or changed.

Prior to the time of Moses, the Bull of April was the accepted leader of the heavenly host who ushered in spring, because the vernal equinox was in that constellation. Spring brought about a renewal of life or new creation. The bull was considered by them as the most virile of all animals; hence most representative of generation, creation and/or recreation or renovation. The period of creation, as also the beginning of the year, was simultaneous with the vernal equinox.

Whether we accept the Hebrew version that the world then—at the writing of *Genesis*—was only 6,000 years old, or that of the Samaritan in the constellation of the goat, which would make it 21,000 years old, we are unable to reconcile either with the now known fact that mother earth dates back into the millions of years.

We must conclude that the ancient conception was far more

correct when they concluded that *in time unknown*, darkness brooded over chaos before God said: "Let there be light," and contented themselves with describing briefly, or giving their version of the wintry state of nature, of darkness and death, anterior to the time when the Elohim, or gods, of the vernal sign proclaimed "let there be light."

After order was brought out of chaos, thereby bringing harmony out of confusion in preparation for the earth to produce food so that man (and animals) might live, Elohim then said: "let us make man in our image," because, and naturally, to them *their own image* was the highest form of intelligence they could conceive. They believed that this creation, IN THEIR OWN IMAGE, would be obedient to their own laws, *live in harmony* with them, avoid confusion and a return to chaos.

The ancients believed that there was a trinity of powers, forces or intelligences in each constellation or sign, making thirty-six of these powers or gods in the zodiac, to whom the sun gave his power successively during the month that he sojourned in the sign.

In the account of creation, the writers—there were many who contributed to the "history of the world's beginning"—referred to the Elohim of the vernal signor and a convocation of the twenty-one having power over the seven warm months. In *Judges*, 11:24, Jephtha is made to say to the king of Ammon: "Wilt thou not possess that which Chemosh, thy Aleim, giveth thee to possess? So whomsoever Yaveh, Iehovah, or Jehovah, our Aleim, shall drive out from before us, them will we possess."

In the modern mistranslation this reads, though with an identical meaning: "Wilt thou not possess that which Chemosh, thy god, giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess?"

In *Joshua* 10:42, it is written: "And all these kings and their land did Joshua take at one time, because the Lord God (Jehovah, Aleim) of Israel, fought for Israel."

And again in *Judges* 1:19, it is written: "And the Lord (Jehovah) was with Judah; and he drove out the inhabitants of the mountain; but *could not* drive out the inhabitants of the valley, because they had chariots of iron."

This last statement is the most positive evidence that the early Hebrews were fully aware of the fact that Jehovah was only the god of their people, possessing none of the power of the Great God Himself and was unable to overcome a people possessed of stronger weapons than the Hebrews had.

With this key we are able to understand that it was not the world of all men that was created by God, or the gods, some 6,000, more or less, years ago, but of the Hebrews as a beginning of a nation, and that the god of the Hebrews—of their people or nation—was NOT the GREAT GOD, but Jehovah, the god of their people; who, in the instances just cited, was a most biased god, fighting for, and giving to, the Hebrews, the possessions of other peoples; moreover, it also shows that the Hebrews were really an actually pagan people, believing there were gods for the different people; their special god being Jehovah, who, in many instances, when favorable to them, was a destroying god.

THE BEGINNING OF MAN ON EARTH AS A CONSCIOUS BEING

*The Fall of man, like the creation of the
world, a three-fold mystery*

AT that period in the long distant past when the Elohim of each month (or period) had performed their appropriate work, the darkness of the void and the cold of winter was dispelled by the warmth following. Then the earth became clothed with vegetation; the ocean and rivers teemed with life; birds of the air voiced their songs in the trees and meadows; and animal life began to abound. Yet, with all this, there was a greater something missing.

That something was the replica of themselves, the gods; who should be truly, not gods, but lords and masters of creation. With this end in view, the Elohim summoned their council of the gods which resulted in the *fiat*; "Let us make man [a carnal creature] in our own image [who shall be on earth as we are in the heavens]; [and] in the image of the Elohim, created He [they] them."—*Gen.* 1:26, 27.

The creative power or ability—the creation of an entirely *new* being—could be accomplished only by the gods. This, like the creation of the world and all its creatures, can be described only as a miracle; though miracles are only natural processes WHICH WE DO NOT UNDERSTAND.

This first man was named Adam; NOT SO NAMED BY GOD OR THE GODS, but by men who first wrote of the creation. The name Ad-am, is a compound of the Greek Ad-on-es—having the spiritual meaning: *light*; and of Am-mon, the Father Lord—that is: "*son of the creator*."

The word Eve is, as frequently stated, synonymous with Isis;

mother-god; "*she who conceives and produces*;" of Ceres, the Greek goddess, and her month was August.

The entire story of Eve's temptation, the Fall of Adam, which included Eve, and the flaming cherubim who guarded the way to the *Tree of Life*, is found written symbolically in the book of heaven, the stars, and is in itself a symbolization of the Soul's desire, fall (descent) from heaven, and into the temptations of the flesh.

Astrally, if we take a celestial globe, bring the crest of Cancer to the upper meridian, we will find the horizon at the two equinoxes in Aries and Libra respectively; showing, by including Aries and Libra, an arc of 210 degrees, or seven-twelfth's of a circle, with Aries and Libra, as two pillars (these in time became the two pillars of Masonry, as they are the two pillars, uprights, or parents of the human race), on which rests the *Royal Arch* of the "kingdom of heaven," and constitutes the dominion of summer; the season of production, the "giver of (the substance) life."

At the coming together of the two seasons, when the watery or baptismal months are on the decrease, the months of salvation (months of blessings) on the increase, and approaching summer promises a reward for industry; we have the covenant of works, when the reward is reckoned on debt.

The promise *was*, and CONTINUES TO BE IN OBEDIENCE TO DIVINE LAW, that if we plow and sow, in due time we shall reap, if we faint not by the way. This heavenly promise, STILL WRITTEN IN THE SKY, was not missed by the *Nazarene* who made it one of his greatest precepts and most potent promises. Following this, at the autumnal equinox, there is joy at the harvest home and the vintage feast. It is the covenant of grace and favor.

Commencing with Aries and counting to the sixth month, is the figure of a female—the producer—which astronomers call Virgo, a virgin in the sixth month, BECAUSE SHE CONCEIVED TO PRODUCE WITHOUT THE ASSISTANCE OF MAN.

In the Adamic projection of the spheres she is known as *Cavah*; in the Chaldaic, *Eve*; in the Egyptian, *Isis*; in the Greek, *Ceres*; in the Latin, *Maris*; that is: *Mary*. All of these names signify the MOTHER OF LIFE.

A little to the north of the virgin in conjugal proximity, is the constellation Bootes, the "Joseph" or Joseppe of the Greek zodiac. Were this conjunction, or *conjugal* connection to fail, there would be no summer; no heat; no food; and death, instead of *salvation*, would be man's and the world's portion.

In Phoenician, it is Ad-ham, whence the word Adam; hence here in the Paradise of heaven we find Adam and Eve in actual existence; the word "paradise" being a compound of the two words meaning "among the stars."

Immediately south and lying along the zodiac, is the constellation of the serpent, extending from Cancer to Libra, the length of the four constellations. In the garden of Eden, we find the man Adam, the woman Eve, and the great Serpent. The woman holds in her left hand a spike of corn (the bread of life), in which is the brilliant star Spica Virginia; her right hand is extended toward Adam, Bootes or Joseph, and in it she holds a sprig (a sign of new life).

In the old planispheres, the figure itself was varied. Only in the Hebrew account does she offer the fruit "apple" to Adam. In this account the serpent is said to seduce Eve. Seduce is derived, or is synonymous with, "seducer," meaning, to lead on; to go before; "one who opens the way." Hence not a betrayer, but one who offers the self so that others may live or be saved; to live, or being saved, meaning the same thing.

As the constellation of Bootes, Virgo and Hydra descend to the western horizon, the constellation Perseus, said to be clad in armour with a helmet on his head, wearing a breast-plate, and wings on his feet, rises on the eastern horizon. In his right hand he holds a flaming sword, in form like a Persian's cimeter, colored red, to designate the red stars within its outlines; while in his left he holds the writhing serpent. Perseus represents the

cherubim with a flaming sword, which turns every way *to* the tree of life.

Although we have been taught to believe that the serpent deceived our first parents, the facts as outlined in heaven do not sustain this view and what is written contradicts itself. It is written that the Lord warned them that they should die the very day they tasted the forbidden fruit; nevertheless, having disobeyed, they were not made to pay the penalty, but lived to prove the serpent's promise that they should become as the gods, knowing good and evil. In *Genesis* 3:22 the Lord is made to have said: "Behold the man is become as one of *us*, to know good and evil." Here again we have the plural of God.

The error is due to gross misinterpretation; in an attempt to harmonize the teachings of the ancient Initiates, that which is written in the heavens (the zodiac), and the Hebrew conceptions. Moses, having been educated and fully trained in the Egyptian school, understood the entire mystery and made use of the double meaning of the serpent.

When woman tempts man to indulge in the creative effort for pleasure alone, it is degrading to the *spiritual* self, the Soul. This is the SERPENT UPON THE GROUND CREEPING ON ITS BELLY IN THE DUST AND ENDS IN SPIRITUAL DEATH. When the serpent is RAISED UP and the forces used for creative and spiritual purposes, it brings about greater life and IMMORTALIZATION. The first phase is for either generation or DEgeneration; the second for REgeneration and/or Spiritualization.

A thorough knowledge of what the Egyptians *really* taught regarding the Greek concepts and ancient Hebrew will quickly reveal the mistranslations and misinterpretations of the original non-Hebrew teachings. This was in part due to the Jews' captivity in Egypt and their many migrations, during all of which they absorbed and built into their religious system a conglomeration of the many teachings and habits which they contacted.

During the years of the reign of the king Josiah, what is known as the Hebrew Bible, did not exist. A number of years

thereafter, a "book of law" was found. Where? By whom? What was the actual nature of the book? No one knew; nor does any one know now.

Approximately during that time, the Jews had filled Jerusalem—NOT with temples to Jehovah or Elohim, but to *Baal*. The temple of Jehovah was neglected as was His worship by them after they left Egypt. The book of the law was lost, and only the good king Josiah "did what was right in the sight of the Lord."

The Old Testament is, in the main, a compilation of the history of the Hebrew people and an attempt not only to justify the many evils of a continually migrating people, but reconciling the contradictory religious teachings of the many people among whom they were domiciled for a longer or shorter period of time.

In all too many instances they lived a defensive life, hence their god became a destructive god; destroying their enemies and all they possessed and giving it to the Hebrews.

A people living in subjection naturally think of any means to gain their freedom. This constant planning breeds ill-feelings, hatreds and thoughts of how to destroy. Even if such a people had the most perfect religion devisable by the combined efforts of God and man, THE DEVOTIONAL AND SPIRITUAL FEELING COULD NOT SURVIVE LONG, OR WOULD BE WEAK AT BEST, with the thought of self-defense continually uppermost. As time passed, the Hebrew God became a god of vengeance; a god of hate; a god of bloody sacrifices; a god that would destroy all but the Hebrew people. To justify themselves, as is the instinctive habit of all people, their leaders promulgated the idea that they were God's chosen, or favorite people and were justified, even commanded, to destroy all but their own people. In time they actually believed this to be true, wrote it into their religion and religious laws, and as far as possible, justified their every act with these concepts.

How far this was justified under the circumstances, perhaps

none but God can know; but this we *do* know; TO THE RACE AS A WHOLE, it has done infinitely more harm than good.

This might appear to imply that men generally are good, kind, learned, pious, devotional and spiritually inclined and such assumption would be immediately refuted by political activities steeped in hades; by gangsterism inconceivable to the normal human mind, and the inhumanities of two world wars. We are merely trying to see clearly and evaluate things as they are, and not as they should be, or as we would like them to be.

To digress, it was Tolstoi who wrote in substance: "The evils from which men of our time [this is applicable to *all* times] are suffering, result from the fact that the majority live without that which alone affords guidance to human activity—without religion—not that religion which consists in belief of a dogma; in the fulfillment of rites and ceremonies affording pleasant diversion, consolation as a delusive dependence, BUT THAT RELIGION WHICH ESTABLISHES MAN TO ALL THINGS; TO GOD, and therefore gives a higher direction to every human activity."

If man lacks religion, the human being is on a plane with the animals, and falls infinitely lower. This evil, this lack of a spiritual incentive; this lack of a devotional feeling within himself, is leading men to inevitable destruction.

This fact has manifested itself with special force in those who govern or direct. Many of these have lost all *rational*—which is related to *spiritual*—guidance in life. They directed all efforts toward gaining position and power; to discoveries and improvements principally in the sphere of technical knowledge to invent new destructive agents.

There is also the tendency toward inefficient or less honest labor, for which, at the same time, greater compensation is demanded. Lastly, *there is real effort to secure greater profits for the favored few at the expense of the greater majority.* Men have lost their sense of direction and unless they stop short and

"bethink themselves," they may readily succeed in destroying both themselves and all but the lowest types of the human family.

There is a widespread and wholly erroneous impression among men that religion may be a natural, a permanent element in human nature. Others tell us, especially those classed as intellectuals, that it is a phase of feeling, of life, peculiar to the early comparatively uncultivated, and perhaps uncivilized stages of man's career; if so, this *uncivilized* stage has helped man advance. They claim that religion is something which man, as he progresses in civilization, will leave behind, that he will progressively outgrow it, and at last lose it entirely (of this kind of "progressive outgrowing" we have an excellent example in Russia and those who follow her "progressive outgrowing of religion"). We should be able to look at this condition dispassionately.

If religion is only superstition (and not *feeling* giving birth to man's *better and finer* nature); why then, it ought to be outgrown. If, on the other hand, religion (or devotion and reverence which we know as real religion) is divine, that is, *spiritual* in origin, if it is essential to the highest and noblest in human life; criticism and questioning will verify this fact.

Whenever we find any universal or permanent characteristic quality in human nature, or any other nature for that matter, we may feel perfectly certain that there is something in the universe that *is* real, that corresponds to it, that called it out, that gave birth to it.

We find then that man (*who has developed up to a certain stage or degree toward real manhood and away from the purely animal and base beastly instinct*) universally is a religious being; believing that he is confronted with an invisible universe which is *spiritual* in its nature. Any theory we may choose to hold of the universe is a theory which has made the *best* of us what we are; and there *must* be—unless the universe itself is a lie—a reality corresponding to that which is universal, perman-

ent and real *in* ourselves, because this universe has called these things into being; has made them what they are.

The religion in man, contemplated from the spiritual standpoint, becomes the highest and most *ennobling* factor in man's education. It is the greatest incentive toward real civilization; not the mere veneer of it; which may be thrown off as one does a cloak. Effete creeds and rampant political selfishness are the real obstacles to human progress, and, unfortunately, go hand in hand. *Devotion* and *reverence* in the heart of man, can make him both a MAN and a *god*; greed, ambition and politics, make of him a veritable devil.

The religious spirit everywhere is identical, eternal and divine, permeating the human heart whenever it throbs, *feels* and is conscious. Deep at the foundation of all that is religious or spiritual—they are one and the same thing—flows the stream of the *one eternal cause*; *the one underlying revelation* to those who really seek.

Let the Parsee wear his taavids, the Christian his cross, the Moslem his crescent, but in doing so, forever bear in mind that these are emblems of one eternal essence or *spirit*. The *basis* of godliness is *not* in the creed or the symbols, but in obedience to the command: "Thou shalt love thy neighbor as thyself," and not permit thyself to condemn or persecute him because he does not see eye to eye with you, or recognize God by the same name. This one Law, above all others, was emphasized by all saviours and great teachers, whether this was Manu, Zoroaster, Abraham, Moses, Socrates, the *Nazarene* or Paul.

Epictetus had the right idea when he said: "When I speak to thee about God, do not think that I speak to thee about some object made of gold or silver. The God of whom I speak to thee, *thou must feel in thy Soul*. Thou bearest him in thyself, and by thy impure thoughts and loathesome acts, thou defilest His image *in thy Soul*."

"In the presence of a golden idol, which thou regardest as God, thou refrainest from doing aught that is unseemingly, but in the presence of that God who *in thee thyself sees and hears all*, thou must blush when thou addictest thyself to thy disgusting thoughts and actions.

"If only we remember that God *in us* is the *witness* of all we THINK and DO, we would cease to sin, and God would incessantly *abide in us*."

The author of *Priests to God* unquestionably had this in mind when he penned his poem:

Priests to God! In distant ages
 Did we tend the altar fire,
 Where the pyramids of sages
 Rose to say—"Lo! we aspire"—?
 Were our hearts in consecration
 On those altars purified,
 That in future incarnation
 Ne'er the Faith should be denied?
 Priests of God! The vaulted arches
 Of the heaven's lofty dome
 Form the temple-close, where marches
 Man to his eternal home.
 Let us bear our tapers, lighted
 At the altars of the East;
 Keep the Faith that once we plighted
 Clad in spotless robe of priest.
 Brothers, let us humbly labor
 As God's earthly temple throws
 Light divine on friend and neighbor,
 Till each looks aloft and knows;—
 Knows the sanctity of living,
 Knows the Holy Place within,
 Knows the incense born of giving
 Life itself, to save from sin.

Priests and Brothers, death may sever
Ties that bind us to this sod,
But the Temple stands forever,
And we serve, as Priests of God.

—*Ariel*

The Bible, or Scriptural text, of which we speak so much and know SO VERY LITTLE, must be separated into three sections to be understood. The old Testament itself should be divided into two sections; the one which deals mostly with the history of the Jews, and into which is written history, NOT AS IT WAS, but as the writers would have *liked it to be*; symbolism, allegory, legends, riddles and astronomical activity in the heavens.

The other parts, such as, for instance, the *Songs of Solomon*, *Psalms*, *Esdra* and other books, symbolical and mystical; dealing with human emotions and spiritual outlook. The symbolical and astronomical, properly understood, will rob many of the stories of these old books of their horrors, blood-thirstiness and degradations. A spiritual interpretation of the other books will reveal the highest ideals of the Soul.

The concept of the New Testament is as different from the Old as is day from night. In this book we deal with the history of men and what they taught. In time, the Bible will be separated into three parts: The historical as a book for the Jews; the symbolical and mystical for those who seek the *spirit* of the mysteries of the Soul, and the New Testament for the Christian.

Many of the writings of the Old Testament are filled with statements and supposed records of events which require the utmost credulity if they are to be believed as written, or as orthodoxy interprets them; but astronomically interpreted, they make sense.

Among these are Jonah's sea voyage; the sudden halting of the sun and moon in their normal course in obedience to Joshua's command; Elijah's flight to heaven in a chariot of fire (this has the deepest mystical meaning); Baalim's ass suddenly

endowed with human speech; eating the flesh and drinking the blood of the Son of Man; bees building their cells and making honey in the putrifying carcass of a dead lion, and many others, all of which had a very real basis in fact, but not in the factual sense as written.

Man should come into the realization that all that is manifest to our senses is the outward "body" of God, and that all *not* so manifested is the *spirit* of God.

As a result of this realization, man can be filled with love, devotion and reverence for the mightiness of creation. This will bring about a glimpse of the truth and the real *mystery* of that creation. As certainly as mankind is the body of God: "and the gods created man in their own image;" so truly must the animal kingdom be the animal body of God, and the plant kingdom the plant body of God; for, WERE NOT ALL THINGS CREATED BY GOD, OR THE GODS? If not, *then by whom were these things created?*

When we eat of the "bread"—this *bread* actually meaning all food that really nourishes the body—and do this with *spiritual* INTENT, we can come to realize that we, in partaking of the earth's product, are actually breaking and absorbing into our body the *substance* of God. We should eat with love and reverence, for the *creating* Spirit, who thus brings us the life forces needed for the support of body, mind and spirit, the trinity which in turn, also gives life to the Soul.

We should eat with joy and thankfulness, NOT ONLY AT THE TIME OF PARTAKING OF THE SACRAMENTS, but at all other times, being *conscious* of, and *feeling*, that this food which keeps us alive, is truly the "body of the Lord of Life," and is given to us freely. In doing this, every meal, even though it be but a crust of bread, will be a sacrament and in it we receive the Holy *Eucharist*.

The war in heaven has been a most enticing subject for both theologians and atheists throughout the ages. Both have been prating about this "horrid" rebellion in heaven, without the

slightest consciousness that this "war" has been continuing constantly above their heads, and but for this "war," the *mechanism of the world would cease and chaos follow*.

In the astronomical (astral) projection of the spheres, the ancient (and present) "kingdom of heaven," and in ancient picture writing, we can see the conflict raging in all its fury, victory and defeat alternating (as does the pendulum of the clock swing from right to left and back again) under the contending banners.

We observe the myrmidons of the pit, headed by their powerful leader, Baalzebub, emerging from their imprisonment during the reign of summer; meeting the Sun of Righteousness at the commencement of Winter in Scorpio, dragging him down for a brief period into the lower region. He emerges triumphantly at the vernal equinox, at which time he puts his enemies to flight; consigning them again to the bottomless pit, and reigns with undisputed sway until the autumnal equinox renews the conflict.

The ancients, like the later Romanists, canonized, that is *deified*, all their great leaders, whether warriors or civilians. If a powerful genius arose, either to gladden or curse the world, the unsophisticated masses were ready to cry out: "The gods have come down to us in the shape of men."

Often during their lifetime, as in the instance of a Hitler, Mussolini or Stalin, mass murderers who brought but loss, sorrow and grief to millions, were worshipped as gods, and if they outlived their enemies, were deified, not in the same manner as formerly, but in the memory, and even in the hearts of their admirers.

It cannot be too often repeated that until almost recent times, the sun was symbolized as God in all symbolic writings. The operations and effects of the sun upon the atmosphere and the earth were the labors and conflicts, victories and defeat of God.

Fortunately, for the body and Soul of mankind, He was always victorious in the end.

Whenever the life of any hero, seer, prophet or great teacher was placed in writing, such a life was made to conform in all important details with the course and action of the sun, unless, as must be the case, the hero of the tale was made to correspond with one of the planets, as did Abraham with Saturn; Isis with the moon, or some one of the stars, or cluster of stars within the outline of one of the constellations.

An illustration—shocking to the orthodox—is Mary, the mother of the *Nazarene*, who was canonized by the head of the church. Her conception, her nativity, the annunciation, the assumption and all of her life's activities corresponded to the course of the constellation Virgo in Virgo's various relations to the Sun.

The identical explanation offers us the true interpretation of the miracles in the lives of Baalim, Jonah, Sampson, Elijah and others. Many of the activities and teachings of the *Nazarene* during his short and checkered life, corresponded with the labors of the sun. *We must always remember that in the outer form is resident an inner life, of which all but the few "biographers," and even most of the priests throughout the ages, were wholly unconscious.*

The triune character ascribed to God follows this manner of historical writing. God (the sun) in his ascension toward the summer solstice, and from thence, like Elijah, to heaven, lets his mantle fall upon the descending sun; or Alemimm, the rising Gods, give their orders to Jonah (I-on-es) to go away down south and preach repentance to the Ninevites.

This hyperbolical method of writing was lost on the matter-of-fact, or prosaic people in all times just as it is to the mass of our present generation, since they find it much easier to accept and subscribe to a creed. The masses today, as always in the past, reject that which is not easily comprehended.

They prefer the few to think for them, and to dictate to them, telling them what to do. They are either wholly ignorant, or indifferent to the fact that the ancient mode of teaching was

by symbolism or parable, a method that was followed by the *Nazarene* as it was by other teachers before him.

Aesop's Fables, Ovid's *Metamorphoses*, the Arabian Night Entertainments, the various histories of the Greeks, the ancient gods, and various amours—and there were many—the Gods of heathenism: all were identical in character, as were the amours of the patriarchs, of David and Solomon.

All these can be explained by the universal method of describing the conjunction of the sun, moon and starry hosts, under the figure of individual gods, kings, patriarchs, leading men of the realms and even plebeians.

The loves of kings, patriarchs and intellectuals is little different from that of lesser men, except that perhaps there is more feeling in the hearts of the lesser than in the greater.

The obvious feature of this method of teaching by parable, is in stating *self-evident* falsehoods that would not be believed if given thought, but which nevertheless, superficially hide a great truth, or a profound concept. No one but children would believe that the beasts of the field held councils as described by Aesop; or that the trees of the forest asked the vine to come and be their king, as mentioned in Scripture; yet in all of these is contained a truth, or the *spirit* of truth. It is for man to remove the husk and reveal the truth to himself.

Man began to talk in monosyllables as he began to write with hieroglyphics instead of letters. The ability to discern the meanings behind these ancient symbols will assist in revealing the *hidden* meaning of Biblical allegorical and parable writing. This method must be applied to all ancient writing, unless one is fortunate enough to be a *Philosophic Initiate* or an Initiate of the *Greater Mysteries*.

As so frequently stated, the most ancient name for God, or the sun, even before he was known as Osiris in Egypt, was *On*; in the Chaldiac it was *Bel* or *Baal*; in Phoenician, the same, in Hebrew *El*. ALL WERE ONE AND THE SAME GOD IN A DIFFERENT TONGUE.

If they addressed God as a father, they would use the word *Am* or *Ab*. *Ad* denoted Lord; *es*, the great (*Ineffable*) fire, the *enlightener*; and though ages have passed, there is no greater or deeper term for *our* God, the *one* God, nor symbol to represent Him, than the *Ineffable Fire*.

The emblem of Deity, symbolically written, was I, or a pillar; a column; Biblically and Masonically, "the *upright One*;" to denote that He stood *erect* alone; without any external support. When referring to the historical and allegorical portion of the Bible we observe the frequent use made of some monosyllables, such as Ad-am, Ab-el, El-i-jah (jah, most high). In almost all instances, these monosyllables form the base, or root of the word, with prefixes as required.

In the "war in heaven," the good angels have names ending in *El*, of Hebrew derivation; while the fallen ones have names ending in *On*, the Hebrew term for sun. In the Jewish concept—WHOLLY CONTRARY TO THE CHRISTIAN—Egypt was symbolic of the lower regions, while Canaan corresponded to heaven.

The good angels were Micha-el, Gabri-el, Isra-el, and others. The fallen angels were given the Egyptian names such as Dragon, Abadd-on, and Ap-olly-on. According to John's "Revelation," Abaddon is Hebrew, and Apollyon (Apollo) Greek. The Jews did *not* invent a new "devil" for themselves, but *were satisfied with the sacred bull of Egypt as their devil; picturing this bull (Taurus) with horns and cloven hoofs*.

The Gentiles and Christians have also been satisfied to accept this Hebrew substitute. Aries (the lamb) became their representative of God; just another form of the same names and symbols—the same idol worship—and again, Gentile and Christian have accepted this substitute. Sometimes the Jews changed their Egyptian "devil" for a Chaldean one, and then called him Baal-sebub (our Belzebub or devil), or Baal-ial (Belial); but contradicting themselves by accepting and honor-

ing Baal Molochi-sudec, or Moloch-zedec (Melchisedec), as the first and everlasting High Priest.

The names of many of the recognized prophets were after this manner symbolically designated; either beginning or ending in *el*, as El-i, El-i-sha, El-i-jah, Dan-i-el, Ezek-i-el, all corresponding to, or a compound of, other names of God.

The name of Joshua commences with Io, the root of Jehovah, Jupiter, Jovem; J being both a Latin and modern letter and substitute for I. Eve is the feminine for Jov, sometimes called Heve in the Greek pantheon.

God has always been known by many names, and many names represented or were symbolic of God. Jupiter, Adonis and Apollo were Greek gods. Perhaps the highest and greatest name for God in any language is that of Adoni in its variations, because Adoni is the GOD OF LIGHT; and GOD ALWAYS APPEARED TO MAN IN SOME FORM OF LIGHT.

Baal in many variations, was the Chaldean god; Chemosh the Ammonian. In the Bible, when correctly read, Adonis, Baal, Chemosh, *On* and Eloim, are on a par, or equal with, that of Jehovah.

According to the Old Testament, The Elohim, the plural of El or Eloi (Eloi, the "Father" of the crucifixion), were the creators, as stated in the first chapter of *Genesis*.

The first and only *proper* name given to the Elohim, was the name *forbidden to be pronounced*, Jehovah. God is made to say that he told Moses He appeared to the patriarchs as Baal-Tsaddi and that they never knew him by his name Jehovah; yet He was their God. Baal-Tsaddi in translation or interpretation, is God Almighty.

It has been said that a Jew will no more pronounce the name of Jehovah in the hearing of a Gentile, than a Mason will give the grand Omnific substitute of the WORD of Masonry in the hearing of a profane.

THE CHERUBIM AS THE HIERARCHIES OF HEAVEN

*The mystery of the Cherubim. The Ark of the Covenant
a substitute for the Egyptian Oracleship.*

THE cherubim furnish one of the greatest mysteries in the Bible, despite the fact that nothing else so completely connects later forms of worship, especially the Jewish, with the Egyptian, as does this mysterious creature with his four faces (natures).

Moses made an ark *in imitation* of the sacred chest the Egyptians carried about with them in their solemn processions, especially when they celebrated the great feast in commemoration of the ancient state of mankind.

In the chest made by Moses there was deposited the fruits and grains upon which their ancestors fed. On each end of the chest was placed a cherub, each facing the other with their wings lifted up on high, covering the mercy seat. *Isaiah* called them the seraphims. *Ezekiel* gave them four wings each. *John* changed this to six.

Wings represent the flight of time—opportunities lost—procrastination. *John's* six wings to each of four were symbolic of the twenty-four hours, as were the four and twenty elders, denoting the past, while Mahomet's black eyed Houris (hours) were emblematical of the future or young hours.

The singular number of cherubim is cherub; the singular of seraphim is seraph. The first is the name of an ox or calf; the latter the name of a serpent.

Although it may seem as imbecile to fill the heavens with oxen and serpents and make them common workers or servants of the Almighty, we must remember the saying of the

Psalms which *no one* questions: "He rode upon a cherub and did fly."

If we have an astronomical key to this saying, its fitness or suitableness becomes plain and applicable. These serpents and oxen were especially adapted to be the angels and messengers of the Almighty. They were always swift and ready to obey His will. *Ezekiel* in his first description of the cherubim, gives them the ever-recurring four faces; the face of an ox, a lion, an eagle and a man.

His second description is the same, except the faces of the cherub take the place of an ox, proving the two to be synonymous. *Revelations* follows the identical pattern, except that the four beasts are distinct or separate one from the other. In other descriptions the four faces belong to one animal, though described in the plural.

The *Key* to the mystery is simple. The kingdom of heaven has always been considered or believed, as being circular (eternal—eternity), when among the stars. The wheels within wheels of *Ezekiel* were the orbits of the sun, moon and planets, which *never for a moment stood still or ceased to function*.

When the "kingdom of heaven" was (symbolically) among men, as in the Jewish encampment, it was a square, and the four beasts each occupied the angles, or were the figures flaunted upon the banners of the royal tribes. They symbolized the corners of the earth, holding the four winds of heaven as in *Revelations*.

In each instance, the four beasts were the constellations that had their location at the commencement of the four seasons. The ox held the winds of spring; the lion the winds of summer, etc. The heavens were divided into quarters; two belonging at the solstices and two at the equinoxes.

The ox gave his name to the four royal beasted cherubim, because he was the principal and ushered in the reign of summer; in the manner, and for the same reason, that Palestine was called Judea after *Judah*—for convenience.

One of the most important periods of the year to the ancients was the autumnal equinox. This also was the great festival season of the Jews, who, after the day of atonement—actually at-one-ment, or OF EQUAL TIME—held their feasts of the tabernacle, which was in reality a feast of wine, the crowning event of the year, with the exception of the vernal equinox or pass-over; meaning “the passing over from one period or season to another.”

The day of atonement occurred on the precise day of the equinox, when DAYS AND NIGHTS *balanced*; when they were both of equal length; when God or Nature equalized, balanced, or brought about an equilibrium of all things, and rewarded the industrious—the laborer—with plenty, while the drone and laggard were sent away empty-handed. The laws and usages were strict as was the order of heaven.

The feast of the tabernacles was identical with the feast of Bacchus of the Gentiles. At these feasts both Jews and Gentiles imitated old Noah in imbibing too freely the juice of the grape—wine.

At this point in the heavens we find that Scorpio, the Egyptian serpent, and the cherubim were seen by the prophets. Scorpio held the same relation to the harvest and vintage home that the ox did to the reign of spring; but the ox here represented the covenant of *works*; Scorpio the covenant of Grace.

Why did the head of the eagle occupy the place belonging to the serpent? This is explained by the procession of the equinoxes. The equinoxes were in the ox and scorpion when these cherubim were described by the prophets. The vernal equinox was now in the sign of the lamb and in the constellation of the fishes.

The sun crosses the equator at about one hundred rods distant from the place at which it crossed the preceding year; consequently, the equinox approaches, or is coming down into the wintry constellations.

At this rate of travel, it passed through one sign of thirty

degrees in approximately 2,140 years. By this procedure the constellations of Aries, Pices, etc., descend into the land of darkness, or the bottomless pit.

It was in this manner that the old serpent, or dragon, fell from heaven and became, for the time being, the leader of the hosts of hell. The lamb is now the leader of the hosts of heaven, while he and the serpent are most bitter antagonists.

When Jacob gave his blessing to the twelve patriarchs, he assigned the serpent to Dan:—"Dan is a serpent, an adder, in the path." About this time the serpent fell below the equinox and became a sign of evil import. Dan ejected him from his escutcheon because Scorpio was the sign accursed, and he replaced the figure upon his banner by Aquila, the eagle; a constellation nearly north, having in his neck the large star Altair, —a star on the horizon at the same time with the star Astares, in the heart of Scorpio.

When Scorpio occupied the position in the heavens that the balance now holds at the equinox, the serpent held the most prominent position as a symbol of life among the animal creation.

The people of some nations believed the covenant of grace, or the autumnal, to be superior to the covenant of works—condemned by the *Nazarene* in his simple statement: "Faith without works is dead."

They called the whole by the name "serpents," or more correctly "seraphim." *Isaiah* saw his cherubim in Judea, the "land of serpents and generations of vipers," again an expression of the *Nazarene*, while *Ezekiel* saw his during his captivity in Chaldea, where the ox was more highly prized.

By this *process of change*—CHANGE BEING THE ETERNAL LAW OF PROGRESS—Scorpio will in time reach the position now held by the lamb; be transformed into an angel of *light*, and become the leader of the heavenly hosts. Symbolically, this has always been true. THE SERPENT, LIFTED UP, BECOMES THE/A SAVIOR. This is the MYSTERY OF INITIATION. Virgo, Leo and

the whole heavenly constellation, one by one, will fall as did Satan (Saturn), like lightning from heaven.

Modern astronomers have determined to help the old serpent in the bottomless pit, by making the signs of the constellations of Aries and Libra follow the equinoxes in their procession. By this transformation or substitution, the lamb will ever be the leader of the heavenly hosts in the vernal equinox—crossification at passover. The Astronomical hierophant will always be able to say to the *profane*: "Behold the lamb of God, that taketh away the inequalities of the wintry world."

The vernal equinox is now said to be in Aries when, in fact, it is in Pisces—in the *sign* of Aries, but the *constellation* of Pisces. At some period in the future, possibly quite remote, the vernal equinox will again be in Scorpio. He will regain his lost kingdom, even though astronomers will mark the sign of Aries in Scorpio and the masses will believe that the vernal equinox is in the Lamb.

Possibly by then a new school of thought, with the desire to teach the truth, will arise to lead the people. Because of the confusion brought about by ignorance, many of the ceremonies of the churches as a whole, are in confusion. Lent is in point; the observers of this fast having lost the knowledge of both its origin and purport; when to begin it and when to end it.

John the Revelator, saw the four beasts around the throne, and a lamb in the midst of the throne, symbolizing the vernal equinox in Aries, because the lamb was the constellation into which the sun came when he triumphantly entered his kingdom, having overcome the powers of darkness and the cold of winter, and ascended the throne of his glory.

When Jacob blessed his twelve sons, he gave to each the peculiarity or nature of one of the constellations. Judah had the lion; Reuben, Aquarius, the water bearer; Dan, the Serpent; Issachar, the crab.

The phrase: "Issachar is a strong ass," is explained by the fact that there are two stars in Cancer called "the two asses."

"Joseph is a fruitful bough, whose branches have gone over the wall," represents him in November, in Saggiarius, when the vine had grown to its fullness.

"His bow abode in strength," is explained by a reference to the constellation in which he is drawing his bow.

The story of the coat of many colors is a parable, in which was described the variegated beauty of the forest in November, 4,000 years ago, as *it is even today*. This beautiful coat excited the envy of the eleven other months (the other "brothers"). He was sent into Egypt by falling below the intersection of the equator and ecliptic, and by his "passing" into another month, or his "fall," he lost, symbolically, his "coat" to the other "brothers."

These twelve sons, or twelve tribes, represented the twelve signs of the zodiac. They had a "sister" whose name was Dinah, symbolically, the moon, or Isis. This same name, spelled differently, is Diana of the Greeks, who, also, was the moon. Her representation as she draws her bow, is to be seen when the moon is at her full, for Diana was a mighty huntress, and so continues to this day.

The cherubim was a prominent symbol among many of the ancient nations. One was dug up from the ruins of Ninevah, having three of the four faces described by both *John* and *Ezekiel*. When cold winter had expended his fury upon the desolated earth, and grudgingly yielded his dominion to gentle spring, the ox or calf—which then occupied the position now held by the lamb—became lord of the ascent and the leader of the heavenly hosts.

When balmy spring, the season of flowers, gave place to summer, with its heat, its fruits and production in every manner, the dominion passed to raging Leo, or the lion. He in turn became the leader, and marshalled his starry phalanx upon the heavenly plains.

Thus in turn, as each succeeding season followed his predecessor, the dominion passed on to the eagle, then to the water-

bearer, who was represented in the cherubim by the face of a man. These beasts, as stated, were the four banners of the royal tribes of Israel combined into one, or formed into the cherubim.

The cherubim became THE REPRESENTATIVES OF THE "SILENT FLOWING YEARS" AND THE FOUR BANNERS OF THE ROYAL TRIBES OF ISRAEL WERE COPIED FROM THEM; following the manner and after the practice of all the ancient people.

Ezekiel's cherubim had a calf's foot to denote the point in the meridian where the sun crossed over at the vernal equinox. Although the various nations held the cherubim in high esteem, they usually selected one of the four beasts as the object of special worship. In Egypt the ox received special consideration. This was followed by India, Britain, China, Japan, Persia, Greece and Peru. The ox was the predominating figure in the cherubim. It was the most universal symbol of idolatry and frequently worshipped in a compound form.

While the ox was worshipped in idolatry, and was given a place in the astral or zodiac, it also SYMBOLIZED THE DUAL FORCES OF GENERATION AND REGENERATION, AND AS SUCH had as deep a meaning as the serpent. The serpent, in one form, may signify degradation instead of generation and, like the ox—or more properly, the *bull*—REGENERATION when uplifted.

The ox, or bull, was the emblem of Noah, or the great father. The ark itself was called *Ken-Taurus*, "the stimulator [or creative ability] of the bull." He was worshipped with splendid rites when the sun was in Taurus. The bull was the well-known symbol of Bacchus.

In the Orphic hymns the bull was styled "the deity with two horns, having the head of a bull." The lion was adored by Egyptians and Mexicans as a most powerful divinity. The same animal was a symbol of the sun in Tartary and Persia. In the national banner of Persia a lion was emblazoned with the sun rising from his back.

The bull had the same meaning to some people as had the phallus to others. It was the symbol of the mighty generative

power which peopled the world and gave it all its creatures. In its spiritual aspect it represented the forces of *regeneration*. The sun was symbolic of God, but even God had need of another force, power or medium, to people the world, hence the most virile animal known to man was selected as its representative.

The ruling powers of Persia preserved for many centuries, as the peculiar arms of their country, the sign of the figure Sol in the constellation of Leo. This device, which exhibits a lion couchant and the sun rising at its back, was not only sculptured upon their palaces and embroidered upon their banners, but was converted into an order and, in the form of gold and silver medals, given to those who had distinguished themselves against the enemies of their country.

The lion was not unknown to the early Egyptians. As the greatest increase of the Nile occurred when the sun was passing through Leo, the Egyptians made the lion the emblem of inundation. All effusions of water were thus symbolized. From this ancient of ancient symbolizations has come our modern custom of passing water, especially from fountains, through the mouth of a sculptured lion. If we faced the truth, we would recognize that, in a sense, we are the most idolatrous people that ever lived, because, in one form or another, we retain all of the symbols of the past ages.

The eagle was always sacred to the sun in many countries, just as it is our national emblem. This was particularly true in Egypt, Greece and Persia. In the Bible, the king of Babylon is called an eagle. The eagle was reputed to have fed Jupiter with nectar in the Cretan cave, and was the emblem of his dominion. The British Druids made it the symbol of their supreme God. It was embroidered on the consecrated banner of the Mexican princes. It was the common ensign of the Roman legion. *Isaiah* prophesied that the Eagle should be the emblem of the new world and that as long as we kept it aloft our land would be free:

"The land overshadowed with wings."

Man, or an idol in human shape, was worshipped all over the world. Man, being "made in the image of God," was considered as the highest conceivable pattern of divinity. Since God was invisible and could not be seeable, He was, and is still worshipped under this form, as symbolized by the *Nazarene*.

The cherubim of various countries differed greatly in both form and general appearance; the most common having the form of an ox. The brazen laver of Solomon's Temple rested upon twelve oxen, representing and replacing, the twelve constellations.

Moses was such a firm believer in the lamb symbolization, that the cherubim upon the mercy seat had the face of a lamb. These were placed, as he had been directed, on the lid of the ark, facing each other over the mercy seat.

After the death of Joshua, the Jews relapsed into spiritual darkness and as a result, lost their knowledge of heavenly symbology, hence the lamb was not perpetuated.

Following the Babylonian captivity, *Ezekiel* and *Daniel*, having become conversant with the mysteries, revived the system, but the Chaldeans retained the ox, which continued to figure as lord of the ascendant in the cherubim.

Much later, at the time of the writing of the New Testament, the symbology of the lamb was revived, but due to *established custom*, *John* placed it in the midst of the other beasts. The ox as a symbol, had become too sacred to the people to be displaced by the lamb, and *not* because it should not have been given its proper place.

The cherubim exhumed at Ninevah had but three faces, it being deficient in the face of the man, and representing a period when there would be no winter—the time to come when the lamb and the serpent would be friends—the lion and the lamb lie down together—the prophecy of the millennium. Whatever their form, the cherubim in their outer aspect, symbolized time and the different eras of evolution.

This mysterious symbol is capable of every manner of application and adaptation. It formed the basis of an endless number of riddles and parables, and was the favorite symbol of the writer of *Revelations* in compiling the *Apocalypse*.

The Israelites, like many other peoples, suited much of their symbolism to popular beliefs and *not* to the knowledge revealed by the *mysteries*. The encampment of the Israelites was in the form of a hollow square.

The four royal tribes of Israelites were symbolized by the four beasts emblazoned on their banners, one at each corner. This was symbolical of the belief held by the masses that the earth was an oblong square, stationary, and the grand center of the universe.

Genesis, 49th chapter, gives a record of the blessings bestowed by Jacob upon his twelve sons, and also the names of the royal tribes, as well as the constellation in the zodiac each represented.

Here is clear and uncontradictable evidence that the "drama of the heavens," plus popular belief, and *not* SPIRITUAL INSIGHT and actual knowledge, was the pattern followed.

In the study of *Numbers*, 2nd chapter, we find that in the encampment of the learned Moses an inexcusable blunder was made in placing Reuben in the South, or next to Judah.

The question is: was Moses actually guilty of such an error, or did the later writers make the mistake? According to astronomy or astral science, the lion being in the summer solstice, the south would have been his proper position; but as he constituted the highest state of the nation, they placed him in the van, as they were travelling in an easterly direction. Reuben belongs opposite, as the water-bearer; his monogram or presiding genius was in January, opposite Judah or July. The conclusion must be that Moses did not arrange the tribes as described.

The cherubim divided the heavens into four equal parts. The

points of division are marked by four principal stars, one in each of the four beasts; Aldebaran, in the head of the bull of April, marked the point of the vernal equinox when the planisphere was projected, or when the bull or ox became the lion of the ascendant. The star Regulus, in the heart of the lion, marked the summer solstice.

Antares, in the heart of the scorpion, marked the autumnal equinox in the old Chaldean and Egyptian zodiacs. Dan and others, rejected Scorpio because it had become the sign accursed. In its place they adopted Aquila, the eagle, having the star Altair for its emblem.

The star Fomalhaut, in the eye of the great southern fish, formerly reckoned in the constellation Aquarius, and united with it by the river Aquarius, marks the point of the winter solstice. It was the custom in ancient times to follow the astral order, and place the figures of the cherubic animals on the title page of their books to indicate the subject matter and this has not been altogether discarded.

As an example: if the cherubim prefaced *Genesis*, chapter 2, beginning with the 4th verse, at which the book should begin: "These are the generations of the heavens, and of the earth, when they were created, in the day that the Lord God made the earth and the heavens," etc., they would in this manner indicate that allegorical astronomy was to be found on its pages.

The ancient Egyptians were very familiar with four sacred animals. We have the word of Clemens Alexandrinus that these were carried at the head of the processions, like those by the Israelites, and that they represented the four seasons, of which the eagle was one.

There can be no other conclusion than that the Israelites carried with them out of Egypt the astral religion of the outer forms of worship in Egypt, as well as their symbology, with but a slight variation; *not* that God gave them a religion to be peculiar to themselves and their special relationship to Him.

In the Persian Zend-Avesta we are taught of the ancient Persian cherubim, with the four principal stars which watched over the four *corners* of the world and which were the four stars that determined the four seasons or solstices.

The description of Daniel's *vision* is a clear indication that he was impressed by the four beasts and the Persian projection of the spheres.

In earlier editions of the four Gospels, the lion was the vignette of *Matthew*; the bull faced the title page of *Luke*; the face of a man, or Aquarius, was the vignette of *Mark*, and the Eagle was the frontispiece of *John*.

Those who had the responsibility of publishing these early editions were *far* more honest than those who later made the changes by trying to sever all connections between the wisdom of Egypt—in which Moses was *well versed*—and the formal church system of creeds.

In *John's* vision of the white throne and the same four beasts as given in *Revelations* 4, the cherubic beasts, including the calf, were "in the midst of the throne and round about the throne."

In the fifth chapter he saw still another beast in the midst of the four beasts, no less than a lamb as it had been slain; having seven horns and seven eyes. These beasts in *Revelation* had eyes before and behind, representing the stars, while the seven horns and seven eyes of the lamb represented the seven planets.

We begin with the Egyptian beasts in *Genesis* and end with them in *Revelations* despite all the efforts of those ignorant of the *mysteries* and the *spirit* hidden in symbolism to eliminate even the possibility that true religion had anything to do with them. Try as men will, the truth is eternal and is written in imperishable records that cannot be effaced or changed.

An example worthy of note is found in the large stained window of old Trinity Church on Broadway, New York City,

where may be plainly and unmistakably seen the four Evangelists, symbolical of the four beasts of both the Egyptian and the Hebrew four royal tribes; each with his cherubic beast: *Matthew*, with his lion; *Luke*, with his bull; *Mark*, with his man, and finally *John*, with his Eagle. Few are aware that this is the eagle dreamed of by *Isaiah* and the symbolic insignia of the new world, new age and new dispensation.

Whether or not we prate about paganism and heathenism, and praise ourselves for modern enlightenment and spiritual insight, it is uncontradictable that from the earliest ages, throughout all nations, amongst all people, the four beasts—despite every effort to consign them to oblivion in the lower regions—have been, and continue to be, THE SACRED EMBLEMS OF RELIGION.

They occupied the foreground of every ancient system of religious ceremonials and were the Elohim who, even according to *Genesis*, created, or if you wish, *renovated* the earth.

They were the cherubim upon the mercy seat and persist in remaining there, despite every effort of priest or profane. They were the beasts always prominent in the visions of the prophets of both the Old and the New Testaments.

Why? Because they are the *spirit* of primitive, innocent man; of the masses who are wholly ignorant of what they represent, and of the wisest of the *Initiates* of all times. The writers of *Genesis* could not ignore them, or free themselves from them, and *John of Revelation* had equal need of them. They were in the beginning, and will be to the end.

TO KNOW ALL THINGS IS TO FORGIVE, I.E., UNDERSTAND, ALL THINGS

Symbolism and the spirit which is the life of symbolism, must work hand-in-hand to destroy despotism and bigotry.

TWO nations of the East claimed David and Solomon as their ancient kings, and endowed them with identical qualities. The Arabs of the desert, in their national legends, recount the military prowess of the one and the great wisdom of the other. The history of each, for the most part, is symbolical; an outer form for the mass; the *Mysteries* for the selected few, the Initiates.

David's wars, concubinage, and wicked amours with Bath-Sheba, the fairest virgin of all Israel, were neither more nor less than the mystical personification of the conjunctions of the sun, moon and the starry hosts of heaven.

These rather unsavory stories were actually symbolical of the deeper mysteries of life as taught Neophytes in the Greater *Mysteries* during their initiation; were never revealed, by as much as a hint, to the masses, except by Moses; then only to be ignored by them in their return to idolatry.

David, in his royal state, was the sun of the nation over which he reigned. The conjunctions of the sun with the lesser orbs were related as though they were the actions of men and women, AND THERE IS NO DOUBT THAT MANY MEN AND WOMEN EXEMPLIFIED THESE AMOURS DURING THEIR YOUTHFUL YEARS.

The legendary conflicts of David and the astral drama, were amplified to correspond to the conflicts of the sun with the frosts of winter. His victories were made to compare in brilliancy with the triumph of the sun in the summer solstice. The kings he subdued represented, or were, the wintry con-

stellations, with their numerous starry hosts, who were defeated when he, David, or the sun, ascended the throne of Es-ra-el and reigned in power during the season of plenty.

David's intrigues with Bath-Sheba represented nothing more than the entrance of the sun into the constellation of Virgo, the prolific mother of so many children, all of royal lineage.

This is of TREMENDOUS importance when we bear in mind what would have happened to all living creatures if David, or the sun, had failed to enter into the constellation of Virgo and both production and reproduction had ceased. In the life of man this is the season of youth, of love, and of all that seems worth while to youth. Is it any wonder that, so considered, this was the high spot of all heavenly drama?

Bath is *daughter*: Sheba is *seven*; Bath-Sheba was the daughter or virgin, or virgin-daughter of the seven summer constellations. Her husband Uriah (Ur-i-ah), the "high or exalted," is the constellation *Youseppe* (Joseph), always on the right side of the virgin. Bath-Sheba was the daughter of El-i-am; the sun, the *self-existing*, the father.

She also was the mother of Sol-om-on; the sun in three languages, containing the trinity of the Deity in his own name, also the grand Omnific word, hence was of divine lineage; Child of the sun by the harvest queen; the virgin of August, who yearly gives birth to a royal child, yet remains a virgin.

The allegory must continue: David, in his old age, became feeble and weak of heart. To remedy this it was necessary that the fairest virgin in all Es-ra-el be brought to him that he might regain a renewal of life. The summer solstice was now in Leo, but August, where Virgo has her domicile, is much hotter than June.

The heat of the Virgin of August was added to the rays of the sun, to perpetuate his heat as he was traveling downward toward winter (getting old and feeble). David was covered with much clothing by his servants before the virgin's heat was added, denoting that even the "clothing" of a bounteous harvest

could not perpetuate his heat. The story of Tamar, the daughter of David, ravished by her own brother, is also a version of the same allegory.

Another personification of the travels and conflicts of the sun is in the history of Samson. Samson, in the original, means *light*. His great strength lay in his hair, just as the strength of the sun is in his rays. If the sun is shorn of his locks (rays) it is feeble and almost powerless. Samson's great strength manifested itself in Leo at the summer solstice, at which time he slew the lion by absorbing him in his rays. He was then on his way down to Timnath. On his return, after a period going down to Timnath again, he found honey in the carcass of a lion and fed upon it.

The explanation of this is to be found in the fact that in the ancient maps of the heavens Leo was represented with bees passing in and out of his mouth. Some 4,000 years ago, Leo was the honey month, or season when flowers were in greatest profusion and honey was easy to gather by the bees.

After his great exploit, Samson went to Gaza (the Goat of December), and at midnight, the *awakening*, or Christmas morning, took away the gates and carried them upon his shoulders to the top of the hill that was before Hebr-on. He is shorn of his locks (his strength) just as he leaves the lap of Delilah (Virgo).

In the Biblical version, Samson was shorn of his *seven* locks. These seven "locks" were the seven warm months wherein the strength of the sun lay. Having lost these seven months, winter, (the sign of evil import represented by *Philistia*) put out his eyes and he was carried blind down to Gaza into the depth of winter and was there imprisoned.

It now came to pass that as the lords of the Philistines met in the temple of Drag-on, Samson took hold of the pillars of the temple and by bringing down the temple upon them, slew more at his death than he had during his life.

These "pillars of the temple were the *same* as the posts of

the gate that he carried away before; but there is a change or difference. In the former instance when he carried away the gates, the author represents the sun as sleeping, or below. At the exact moment when the sun following the winter solstice, arises from his slumbers to inaugurate the new year, and at midnight, or exactly twenty minutes after, tearing down the gates of winter—or frost—he takes them on his shoulders up the hill Hebr-on, or the vernal equinox. The dying year is in Dagon, the fish god, or the constellation of the fishes. He is the destroying power of winter. In his death he breaks the power of the old year and gives place to the new year's sun, who is born three days after his death or descent into hades.

It is necessary that the sun of the old year die, that he may rise again and so fulfill the Law of righteousness—right-ness or "rising up"—the resurrection. Here we see the astral drama in full representation of the history of the *Nazarene*; his birth; his life; his conflicts; his labors; his death, and his resurrection or renewal of life.

In the mystic parable, the symbolic, legendary writings of the ancients, full use was made of fictitious names, but always with the proper symbolization. Modern writers of fiction and romance follow this same pattern, but not with the same truthful application.

With our limited knowledge of some of the ancient languages, we are frequently puzzled at the recurrence of the names used to designate the sun. A better acquaintance with these languages would add greatly to our knowledge of both the outer and inner, or hidden, meaning of such frequently occurring words as *Om*, *On*, *Ab*, *Am*, *Ac*, *Io*, *El*, *Es*, *I-ab*, and *Jab*, and their many applications.

A simple test is the story of Samson. Manoah was the father of Samson. If we transpose the first two syllables we have Am-en-ah, that is: father, being, *most high*. Remove the "s" from Samson, and we have Am-on; great god; strong god. The

letter "D" removed from Delilah leaves it *El-il-ab*, the name of the sun repeated, ending in *ab*, the same as in *Je-hov-ab*.

All nations having a literature reveal traditions of intense heat caused by the sun wandering from his course and threatening the world with a general conflagration that is to take place. This tradition furnished material for scores of allegories which have descended to us in various forms.

The *Nazarene* used a similiar device to describe the ultimate destruction of the Jewish nation, under the figure of a general conflagration of heaven and earth. The legend of the burning of the Philistines' harvest is a fragment of this same story. The account of Baalim is this allegory under another form and surrounded by other scenery.

Baalim, as already stated, was the name given to the twelve constellations, or the united power of the Baals combined in the sun. The time chosen by the transcriber of the legend was when the sun was in June, in conjunction with the two stars called the asses, by astronomers—note Jacob's blessing on Issachar—the same ass on which the *Nazarene* rode in triumph into Jerusalem.

Baalim is represented as riding on one of them until he comes to a "boundary" — the tropic of Cancer — represented by a "wall." At this point the ass sees the "angel of the Lord," who, with drawn sword, forbids his further progress. In this legend the ass is represented as speaking allegorically as when the "vine" says: "Should I leave my *wine* that cheereth the heart of God and man?"—*Judges* 9:13.

The Greek writers have given us the most complete of all the recorded periods of intense heat. They speak of the possibility and dangers of a universal burning up like that which once occurred in consequence of the sun's aberration from its proper course. In the allegory of Phaethon, there is a prophecy of what is *yet to be*. They record that the intense heat of that period dried up the blood of the Ethiopians and turned their skins black.

Phaethon, by craft, obtained permission from his father, Helios, to drive the chariot of the sun for one day. The prancing steeds soon learned that a mere child held the reins. They left their proper course, dashed towards the north and soon threatened the world with destruction. Here is the dialogue between Zeus and the sun, in which the Allegory is condensed into a few words:

Zeus: "Wretch, what have you done, to leave your chariot to be guided by a young fool, who has burnt up one-half of the world and froze up the other half¹; in so much that had not I struck him down to the ground with a thunderbolt there had been an end of mankind²."

Sun: "I confess, Zeus, I was mistaken that I could not manage my son, nor endure the tears of the mistress; but I did not think so much mischief would come of it."

Zeus: "Did you not know the fury of your horses, and that if they turned ever so little out of the way, a universal ruin would follow?"

Sun: "I knew very well, and therefore I placed *Phaethon* into the chariot myself, I gave him all necessary instructions, but the horses not finding their conductor with them took head. He became dazzled with the splendor of the light, and frightened with the abyss he saw beneath him. He was sufficiently punished, and I also, in his punishment."

Zeus: "In the mean time, give *Phaethon's* sister orders to

(¹) This could very aptly apply to the prophecy that the world is to be destroyed by fire. Our present knowledge (1951) is devoted to experimentation in the manufacture and use of the atom bomb, which could destroy the world by an *unbalancing* of the atmospheric balance. This would result in a general conflagration, destroying all life. Certainly, those experimenting with the atom bomb are not *in fact* any wiser than Phaethon was in driving the chariot. Unless the wiser, more honorable and more noble of mankind obtain control of this great destructive force, it is easily within the imagination of even fools, that general destruction may follow. Certainly the Godless are not safe custodians of so great a power for destruction.

(²) Though written by "pagans," this displays keen knowledge of the exactness of the Law of order, and that even the heavens cannot deviate from Law and Order, unless destruction is to follow.

bury him on the banks of the Eridanus, where he fell, and as a recompense I will change them into poplar trees, from which amber shall distill, as a symbol of their tears."

All those concerned with the atom bomb might do well to study and restudy this dialogue, because it can be applied directly to the "fool"—the ignorant who might misuse it—or permit its use to get out of the control of those who are still governed by their belief in God and His wisdom.

The reference to the Ethiopians and the turning of their skins black, is a fragment of the history of the world and man's beginning, at which time the sun's rays were so hot, or contained colored rays which gave pigment to the skin, the colored people once having been known as "God's first children," or, "the children of the sun."

A further reference to the prophecy of the time coming when the world may be consumed needs no great imagination. Were it not for rain in great portions of the world, and irrigation in other parts, which is made possible by the rains which fill the rivers, all life would end quickly.

We know only too well that portions of our country which previously had a fresh water supply are today practically without it. This having taken place in limited portions of the world, is it not possible—yea, *even probable*—that, with the increase of population and its constantly greater use—AND ABUSE—of our natural resources, the time is not remote when the sun will have its way and life become extinct or "burned up"?

Ancient prophecies have a way of being fulfilled and are based on man's "foolishness." We ruthlessly destroy our forests without replanting them. These forests are the source of many springs which flow into rivers and are a source of water supply. As these forests are denuded, the springs dry up; so do the rivers; so do the sources of supply. Man, *not* God, is the author of his own destruction.

The ancient "pagans" and "heathens," despite the defamation accorded them by orthodoxy and intellectuals, are nevertheless

daily proving, by current events, that they understood the Law; were mindful of the fact that Order governed and were well aware of the *drama of the heavens*. Themselves capable of looking far into the future, they left it for THOSE WITH EYES TO SEE, to foretell coming events so that man might either prevent them or prepare for them. But modern man is too wise in "his own foolishness," to accept or heed the warning signals and so follows in the "wake of all flesh."

The parable of Abraham about to offer Isaac, is a myth relating to the vernal equinox. Isaac—the sun—was brought by time—law and order—up to the same mount to which Samson carried the gates of Gaza; the vernal equinox; but Isaac escaped and went on his way rejoicing; while the ram, or lamb of March was caught in "the thicket,"—the conjugation of the equator; the ecliptic, and the sun, and, allegorically, was offered upon the altar.

It was as the personification of time that his offspring were, or became, greater in number than the sands on the shores and stars in the heavens. It was by the mere addition of *ab* that he became the father of elevation, the word *iah* or *ah* denoting the *Most High*. His name interpreted is *Is-a-ac* or *Es-a-as*; *Is* the fire; *a*, one or first, while *ac* is the root of Bacchus, which is the *first fire* or *heat*—or *life*—of Bacchus.

Jacob interpreted, is: *I*, the self-existent; *ac*, Bacchus, and *ob*, the serpent—virile or creative power. *Es-au* was the first issue of this *fire*, or first born; but Jacob, under the name of the Father Serpent, cheated him out of his birthright, and had his name changed to *Is-ra-el*, the father, sun, etc. His twelve sons, as already indicated in other interpretations, were the twelve months or constellations. His daughter Dinah was the moon; also the Diana of the Greeks, although spelled differently to vary the riddle or symbolism.

THE DUAL NATURE OF THE SERPENT

The symbolism of the serpent as a creator (generating power), a betrayer and debaser—and finally—the Uplifter, or Regenerator.

THE serpent as a symbol and a *key* to the Greater Mysteries is deserving of the greatest consideration. Serpent worship for a long period of time was the most widely spread system of all *symbol* worship and is far from extinct today. The serpent figured extensively and, in the legends of heaven, was conceded to be the leader of evils and the host of heaven.

This idea, though based on fact, stated only a *half* truth. He was accused of bringing death and all the ills from which the flesh of man suffers. Despite this self-evident truth, he was also the symbol of health (*Æsculapius*); of wisdom; of beauty; of regeneration and salvation (Moses in the wilderness).

While the race as a whole was (still is) writhing under the effects of his "bite" through much-abused and misunderstood Eve, and especially while the Israelites were dying out in the wilderness as a result of the "serpent's *venom*," he was *crucified* in a brazen form as a saviour *from his own* poison.

Contradictory to law and order, we have been taught, and have accepted it as a truth, that the Jews must, at the command of their Jehovah, *violate his own command*: NOT TO BOW DOWN TO GRAVEN IMAGES. This, in itself, should be sufficient proof to thinking man that the serpent is here used as the symbol of a *dual* force, power, energy, or, as in the case of the Jews at that particular time, *practices and their results*.

The mystery of the serpent became the mystery of the phallus in later days. The *serpent* when LIFTED UP, or RAISED UP, was and is, the symbol of health, vitality, REgeneration and Immor-

talities. It is the symbol of all that is good, true and desirable; wisdom personified, and the *key* to all the mysteries as illustrated by Moses in the wilderness. When *cast down*, it is abused and misused, symbolic of all that is evil and degrading—of bitterness, strife and final destruction.

The serpent, in consequence of its form, preceded all other forms of symbolization and symbolical worship and was followed by phallic worship in India. This creature has been the dread *and* wonder of man in all ages; whether considered as the representative or symbol of God, or the devil. As the symbol of God and all that is good and elevating, it has inspired religious awe and veneration.

As the manifestation of evil, it has been a sign of evil and consigned to hell. On the one hand, its bite caused evil, sickness and ultimately death; on the other, it is possessed with virtues and powers that save man after all else has failed.

It is at once the genius to those who practice the healing art; symbolizing their skill; and the cause of the most baneful of the degrading ills that curse the race of man. IT is a *seraph* in heaven, unceasing in its praise; but as a very devil in hell, it is the uncompromising enemy of God and man. As the chief of police in heaven, it is ever ready to do the bidding of Jehovah; but again, as a falsifying spirit in the mouth of Ahab's prophets, or in tempting David to number Israel.

As the arch fiend in Pandemonium, it is represented as incorrigible in its disobedience to the laws of heaven. In *Revelation*, 12:9, he is named the Great Dragon; that old serpent; the devil; the satan that deceived the world—these four: the dragon, serpent, devil and satan, being one and the same, while the names are used interchangeably.

The ancient astronomers gave the name "Dragon" to the great serpent of the pole; the same that is possessed of seven heads and ten horns.

Serpents were worshipped not only in Persia, but throughout the East; had temples built to their honor under the express

title of "the greatest of gods, and the superintendent of the whole world." Factually, this worship of the serpent in its vilest form, was one of the most potent causes of destruction of Babylon, Sodom, Gomorrah.

If proofs do not belie themselves, serpent-worship is being actively practiced in these, our modern days, in the very seats of the Government, and the people no more raise their voices against it than they did in the days of old before the destruction of the entire cities and their inhabitants followed in its wake.

The serpent's magnificent and silent motion represents the elliptical orbits of the planets. Its countless scales symbolize the myriad millions of stars, revolving orbit within orbit, yet never clashing; advancing—as our entire solar system has been ascertained to do by men like Halley, Le Monnier, Cassini, Herschel and others—the whole moving in harmony through infinite space toward the constellation Hercules—guided by one law, one harmonious, progressive movement.

The serpent's motion, quickly, silently, though without limbs, presents the most perfect movement imaginable. It is truly representative of unity in motion in accordance with the Laws of God. Its independence of all outside support or assistance, its strength of life being in itself, represents law and order; self-responsibility and deference to nothing other than the law which governs it.

By placing its tail in its mouth it is the perfect symbol of endlessness, eternity and of man's unlimited possibilities. Its ability to shed its skin is an emblem of youth, continual recuperation or renewal of itself, hence Immortality. *Paul* must have had in mind this principle when he wrote: "Not that we would be unclothed, but clothed upon."

By its hissing noise, the serpent represents the voice of God; which, though not articulate, is terrifying to the wrong-doer. *Isaiah* described this in these words:

"... the Lord shall *biss* for the fly that *is* in the uttermost part of the river of Egypt, and for the bee that *is* in the land of Assyria."—*Isaiah* 7:18.

Above all, its sanitive or healing power rendered the serpent the universal emblem of health and salvation. It is always associated with healers and saviours: Hercules, Apollo, Æsculapius, Bacchus, Mercury, Adonis and the more modern ones.

The serpent with its tail in its mouth is an universal symbol and, as frequently stated, represented eternity. It also represents the universe, the sun, life, motion and death; heat and cold; disease and healing; degradation and REgeneration; progress and retrogression.

One of the great arts in ancient hieroglyphic writing consisted in the change of one thing or being into another; or a system of metonymy; by means of which, one word is the outgrowth of, or exchanged, for another; while metamorphosis is the exchange for, or into, another. The allegories and metamorphosis of the serpent are of this category.

By metonymy, the name "serpent" is exchanged for the sun, and the sun in turn, was metamorphosed, as the ancient writer's knowledge or imagination dictated.

The serpent was thus metamorphosed into the seraph in heaven on the one hand, and the arch fiend in hell on the other—According to one Apostle, this is not a marvel, for

"... Satan himself is transformed into an angel of *light*."—II Cor. 11:14.

In *Isaiah* the serpent is called Lucifer, son of the morning—the light bearer—rendered in the margin of some Bibles, (correctly) the Day Star. This same title is applied to the *Nazarene* in the New Testament, and this also is correct, for to be a teacher of truth, is to be a "light bearer."

In *Revelation*, the *Nazarene* applies this same designation to himself:

"... I [the *Nazarene*] am the bright [light] and morning star."—*Rev.* 22:16.

And again:

"To him that overcometh will I give the morning star." *Rev.* 2:26, 28.

That is to say, Lucifer, both meaning *Light*, or the BEARERS

OF LIGHT. This system of Metonymy is further illustrated in the instance of the two Sauls. The name Saul is, in some Hebrew versions, translated into the word "hell." Saul, then, in such instances, was a personification of hell, that is, the devil, or the serpent. When the Jews determined to have a king as their ruler, even though it was against God's Will God repaid their evil intent, by sending the "devil" to reign over them until their deliverance.

Symbolically, this was the transition, starting in the wintry state when Sheol, hell or the devil ruled. He was later forced to make way for David, the sun, in his summer journey. The conflict between (winter) Saul, and (the sun) David typified the genius of cold seeking to destroy the warmth of spring.

The meeting of the two in the cave was symbolical of the *birth* (or rebirth) of the year—the upward journey of the sun after three days in hades—on Christmas morn, in that veritable astronomical cave where *all* gods are born, or rise from their *three days'* stay or imprisonment.

The other Saul was this same Sheol or hell. Breathing out an onslaught against the church, he proved himself a worthy representative of the lower region or destructive forces. Journeying to Damascus he was stricken blind, and thus continued without eating during the mythical *three* days that the sun seemed lifeless (buried and in darkness) at the winter solstice. Saul (Sheol) was the sun descended into hell, stricken blind in this winter solstice.

With renewed (regenerated) strength coming from the lower regions toward summer, he preaches the faith, the baptism of the Holy Ghost, *i.e.*, fire, heat or life that he attempted to destroy while on his "journey" or while in the wintry state.

His name (in the legend of Biblical lore) is now metamorphosed into *Paul*, an actual abbreviation of Apollo, who under this name, was God in heaven, and under the names *A-polly-on* and *Ab-addon* was the devil, the old serpent of hell—a transformation of the unregenerate Saul into the *regenerated* Paul.

The first inkling given us in the Bible that the serpent was endowed with speech is in the colloquy with Eve. In this dialogue he affirms that if she and Adam tasted the forbidden fruit they would become

"as gods, knowing good and evil."—*Gen.* 3:5.

The word "Eve" itself means serpent and the serpent is symbolical of *desire*. Had man not, as a result of his *first desire*, "fallen" into a material form, he would never have learned to know good and evil, would not be able to *become* "as one of us [the gods], knowing good and evil."—*Gen.* 3:5.

Woman, co-existent with man, "fell" into the material form approximately at the same time. Even after the "fall" into the flesh or material, they would not have been able to gain knowledge of, and wisdom *from* life; but by once again listening to the serpent—obeying their desires, and engaging in the creative act—eating the forbidden fruit.

This was the beginning of their knowledge, which followed in ratio to the degree they obeyed the law of creation *without destroying*, and the law of recreation by the *uplifting* of the serpent, or their desires toward REgeneration.

The serpent, among its many representations, is an adversary of God and man. "Adversary" is from the Latin *adversarius*, meaning "opposite" or "the reverse to." A line drawn through the Lord of the Ascendant, the constellation in which the sun happens to be at the time, would pass through the Diabolus or Lord of the *opposite* sign. The term adversary in English, *Le Diable* of the French, *Diabolus* of the Greek, came from the idea that the genius of cold and darkness is antagonistic to the sun and warmth.

He is ever standing over him as an opposer; hence all lovers of warmth necessarily look upon the opposing forces in nature as evil; personifying the devil; that which destroys as cold destroys the beautiful blooms of the summer and fall.

The ox offers the favorite form. In his image theology first

painted its devil, with his horns and cloven hoofs. However, the ox, under the name of cherub and cherubim, is symbolized as the body-guard of Jehovah in heaven; while the snake or serpent, under its proper name of seraph and seraphim, unceasingly chants Jehovah's praise.

Most of the important grains, such as rye, barley, oats and corn, without which man in the early days could not have survived during the wintry months, especially in northern climes, derive their generic name from the serpent tribe. They were first called cereals after Ceres (Virgo), the Greek harvest queen.

The word Ceres is a compound of *cer*, the first syllable of cerastes, the snake; and *es*, the great fire—the *life giver*—the *warmth creator*—the sun. The snake is peculiarly and generally found in warm regions. In winter he becomes torpid.

The devil, whatever his form, has, like the serpent, been given a countless variety of names. Many of these names represent, interchangeably, the most exalted forces and sentiments, qualities and *feelings*, as also their direct opposites. All devils are called Lucifer, bearer of light; the Son of the Morning; the seraph and seraphim; the cherub and cherubim of heaven; the roaring lion of the zodiac, stalking about seeking to devour the righteous.

There is a metamorphosis of the lion of the tribe of Judah, who, in his yearly travels, devours or swallows (symbolically) the stars of the constellations through which he passes. He was the accuser, though *never* called a *false* accuser; the state's attorney of the Universe, whose business it was to hunt and tempt, then prosecute the villains or wicked ones of earth, and report the results to the Almighty, as happened when he presented himself before the throne.

As the adversary of light, he is necessarily the prince of darkness. As the earth in rotation presents its whole surface successively to the sun, the illuminated half was the kingdom of heaven; while the side in darkness, being adverse to the sun, was

symbolically represented as the kingdom of the powers of darkness.

This is literally called *Hades*, that which is invisible; *Hell*, or the *Bottomless pit*; which, literally *is* bottomless, there being no bottom or conceivable limit to the extent of infinite space towards which the earth presents its adverse or dark (evil) surface.

It is the symbolical language used to describe the sun eclipsed by the earth, described in the allegorical complaint of Jonah when swallowed by the Cetus, or fish of winter; "I went down to the bottom of the mountains; the earth with her bars, was about me forever."—*Jonah* 2:6.

The devil was also known as *Abaddon* in the Hebrew and *Apollyon* in Greek. The first is a compound of *Abba*, meaning "father," and *Don* the Lord; or *Ab*, father, *Ad*, the Lord, and *On*, (the) being; the three names of God, the Sun. The latter, the Greek name, is the same as the Latin *Apollo*, the universal name for the sun.

On the medals of Nero, this god is represented crowned with laurels, having his quiver upon his shoulder, and the star of Phœbus by his side, with the Greek words *Apollō Soter*; that is, *Apollo the Saviour*, or the Victor who "rises above others."

The serpent was given credit for being conscious of all the sublime ideas which its physical characteristics typified, and by a bold metaphor the serpent is wisdom itself personified. It was the *Agatha-Demon*, or *good* serpent, encircling the mundane egg of the most ancient theological ideas of Persia.

It was also the serpent *Ananta* on whose mysterious folds the Creator of the world had slept upon the bos. m of the ocean before full creation had been accomplished.

Higgins, one of the great authorities and exoteric interpreters of religions and religious ideas, in his *Anacalypsis*, reproduces an illustration of one of the ancient curiforms in the temples of India, showing the Spirit of God moving upon the face of the

waters. On the boundless span of waters is a coil of nine serpents, in an elliptical form. Their heads rise from one end of the coil and hang over toward the center, forming a canopy over the head of the sleeping God.

This *spirit* of God moving upon the face of the waters, is represented by a jet black individual, extended at full length upon this serpent bed, sleeping, with a crown upon his head to denote his high, princely rank. The serpents here symbolized were the seraphim in which God rode upon the waters before earth and water had been separated by His fiat.

It was from the phenomenon of the serpent shedding its skin that Job, who was an Ophite priest, and whose name itself signifies "a serpent," visioned a hope for his Immortality in the sublime, but little understood apostrophe: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin worms destroy this body, yet in my flesh I shall see God."—*Job* 19:25, 26.

The name Eve, which Adam gave to his wife, "because she was the mother [the cause] of all living," signified a serpent. Milton, in his poem, appears to agree with this.

"Out of my sight, thou serpent! that name best
 Befits thee, with him leagued thyself as false
 And hateful: nothing wants but that thy shape,
 Like his, and color serpentine might show
 Thy inward fraud to warn all creatures from thee
 Henceforth, lest that too heavenly form pretended
 To hellish falsehood snare them. But for thee
 I had persisted happy, had not thy pride and
 Wandering vanity, when least was fit,
 Rejected my forewarning, and disdained
 Not to be trusted, longing to be seen;
 Though by the Devil himself, him overweening
 To overreach. O, why did God,
 Creator wise, that peopled highest heaven,
 With spirits masculine, create at last

This novelty on earth, this fair defect
Of nature?"—*Milton*.

This does not in any sense, cast aspersion upon woman, the serpent or the devil. But for the desire of man and woman, the Souls of the twain would never have left heaven. There would have been no "fall" or descent.

Except for this desire to KNOW, neither man nor woman would have been "tempted" to taste of the sensations of the flesh. This desire was mortal, or of the mortal and the mortal belongs to the realm of the serpent or the devil. These two create the *incentive*, whether for good or ill, to TRY: to *experience*; to *achieve*; to *become*, and to *regain* a lost—left behind—kingdom.

The very earliest of known Christians—believers and acceptors of the *Christos* WITHIN—were known by the name of *Ophiani*, or *Ophites*.

They were believed to pay divine honors to the serpent as the creative instinct; God Himself having commanded: "Multiply and replenish the earth."—*Gen.* 1:28.

If we accept this as a Divine command, then most certainly the instinct, desire or *urge* that would cause one to obey, would likewise be Divine. Referring again to Egypt, there was a serpent whose name was Thermuthis and was looked upon as sacred. This name, Josephus tells us, was also that of Pharaoh's daughter, who became the mother of the illegitimately-born Moses.

The devil has always been made an object of fear in proportion to man's ignorance and superstition. The original *appeasers* were those who tried to appease and bribe him; or, perhaps more correctly, sought to appease him by bribes. The results have *always* been, AND FOREVER WILL CONTINUE TO BE, NEGATIVE; THE VERY OPPOSITE TO WHAT IS SOUGHT. Primitive man never learned this lesson. Modern man has not become any the wiser if we are to judge by results achieved.

We have frequently recognized that God or *good*, is fruitfulness, warmth, life and light personified. The sun is His sublime emblem; which, by metonymy, became the serpent; who, with its tail in its mouth, represented the disc of the sun, and, in symbolism, eternity; the Immortality of the human Soul after it has learned to "know [both] good and evil."

In those nations just learning to *think*, to *reason*, to *observe*, and to apply or REact to this mental awakening, and at the time when agriculture was in its infancy, the people had neither the art nor the means to reserve large stores for the famine following an unproductive season. The question of food was always an all-important one. They naturally adopted a deference, respect for, or worship of, the powers of fertility, and instinctively deprecated or feared, the wrath of antagonistic or destructive forces.

In the symbolic writing which they invented—and, certainly, they were deserving of the highest credit for their accomplishments in this direction—those animals known to them as being most representative of the warmth of summer became signs of good report, while those which represented cold and destructive tendencies were recognized as of evil portent.

Necessarily, there were errors due to the lack of sufficient experience. Cancer in summer and Capricorn in winter were desirable results. The goat as a monster in the skies, and later, on the maps, represents the wintry state, which implies a general commingling of earth and water.

The fruitful virgins, twins, lambs, oxen, etc., were fitting emblems of summer; while hunters, fishers, waterpots, etc., were representative of winter. The serpent became the symbol of both winter and summer; perhaps because reproduction in the human, and at least in part of the animal kingdom, proceeded apace both winter and summer; consequently it is found both in heaven and in the bottomless pit.

As the Dragon of the pole, the serpent is the genius of winter. As the Hydra, he is high in the kingdom of heaven. As

a part of the constellation of the serpent-bearer, he is the giver of life. As Scorpio, he is the worm that never dies.

In the form of the serpent under the name of Python, he is the devil first personified in Egypt; overflowing the land; sweeping away landmarks, cattle, homes and all human possessions. When the people became aware that the flood was really a friend or blessing in disguise, he became the personification of good. When fever was produced by the vapors arising from the mud and slime deposited by the Nile, and in lake Sirbon, amid the stagnant remains of the flood, filled with decaying vegetation, bitumen and sulphur, it was then that the serpent was consigned to the death that never ends.

In this Stygian lake in Egypt we find the origin of the burning lake; the hell of brimstone. In the adverse forces of winter originated the idea of a devil, which later became a *personal* fiend. In serpent form, he was an inhabitant of heaven and the "fall" from his high estate was a matter of purely astronomical significance.

To make plain how this old serpent, which became the devil, fell from its high first estate, to become leader of the hosts of hell, king of scorpions, locusts, frogs and all other evils that plagued the ancient people, including the Egyptians, it is necessary to digress.

During the winter the sun is in the southern hemisphere, south of the equatorial line. On the sun's return to the northern hemisphere, it crosses the line about the second of March, sojourns in the northern heavens during six months plus, then recrosses the line again in the latter part of September.

That part of the heavens above the points of crossing, embracing the constellations in which the sun appears to us during the warm months, beginning with March and ending in September, was called by the ancient religionists the kingdom of heaven, or good.

The five cold months, those below the equinoctial, were

called, as we have already many times mentioned, hades, Sheol, the pit, the hole of fire and brimstone, etc.

When the sun again reaches its crossing point it does not approach the equator at precisely the same place where it crossed the preceding year, but passes the line about one hundred rods distant from its previous crossing. It reaches the equator earlier each year; consequently, the vernal equinox passes through a sign of the zodiac about every 2,140 years. For this reason we are informed that a New Age sets in about every 2,000 years.

Legend and tradition have it that, with each new full cycle, a new Dispensation sets in. This requires, that there be born a new Law Giver or Saviour, to teach and interpret the Law as it applies to the people of that dispensation. The last of these Great Lawgivers was the *Nazarene*. Although born in Nazareth, he was by necessity compelled to go to Egypt for the training and preparation for his mission.

The *Nazarene* was called the *Christian* Messiah, NOT because of the general conception of him and his mission, but because he was finally instructed by the Essenes, who were basically Gnostics.

They taught the concept of the *Christos*, of Christ *within* all men, this *Christos* to be awakened in order to gain salvation or enter the kingdom of heaven. This concept or doctrine of the Christ, kingdom of God and kingdom of heaven *within*, is repeated time and again in all the gospels.

Some 6,000 years ago, the vernal equinox was in May, while the autumnal equinox was in November. Astronomically, we can by this perceive the original of the Biblical "Jacob's ladder" reaching to heaven, because we will recognize the zodiac as a ladder reaching to heaven, on which angels of God ascended and descended.

Since May, 6,000 years ago, the cherub or ox of April, with his bright cluster of stars, has clambered up into heaven, and for two thousand years the calf of April was the leader of the heavenly hosts.

The lamb, who had been the adversary down on earth—which symbolically was the lower region—followed the calf, ascending to heaven, and in its turn became the leader of the heavenly hosts. It was at this time, when the lamb ascended, that the *Nazarene* was born; hence the *Nazarene* is frequently referred to in Christian theology as the "lamb of God."

Whether the ascension of the astronomical "lamb" into his position in heaven brought about the birth of the living human "lamb of God," or *vice versa*, is a question to be solved by each individual.

The astrological lamb of the heavens, or Jacob's ladder, is the outer or exoteric symbolism of the great inner *Mystery* of the Mystery schools beginning in Egypt and active throughout the centuries. In conjunction with the astronomical ladder there is also an *invisible* or *spiritual* ladder. One writer clearly visioned this as: "Souls of men who have enjoyed (made individual effort) ages of progress, and *attained* to the mystic understanding of celestial knowledge, climbing heavenward."

Sometimes of their own desire and free Will, these Souls return to inaugurate reforms and, by the heavenly influence which is a part of them, succeed in bringing about mighty changes; great upheavals.

Such were the "Saviours" of the past; such will they be in the future; and, since the Law operates, the "mills of the gods grind slowly, but they grind exceedingly fine," *nothing can withstand this operation of the Law.*

Every rung of that ladder is a prototype of the astral ladder, whose foot is on earth, and its apex in heaven. Angels who once have been men—and equally true, gods who once were men—Souls who have lived and labored on earth and risen from the mortality of the flesh, victor-browed, to a triumphant inheritance beyond; all who achieved by their own efforts, through deep desire and tireless endeavors—all such ministers of love and blessings constantly ascend and descend this mystic ladder.

These form an interminable chain of love and harmony between the highest and lowest, or the lowest and the highest. They connect each and every one who is in possession of an innate desire for Soul Consciousness.

By links of sympathy they hold up the tired hands that are drooping from the burdens of life's weariness, but which because of faith and confidence in something finer, catch at the outstretched arms that are held out to them. Gaining strength and courage, these weary ones become inspired to try again, and yet again; until finally, they, too, reach the top of the ladder. Such is a part and only a part—of the *inner* mystery of the outer or astronomical concept.

The vernal equinox is now in the constellation of Pisces, or the fishes of February. While the angels of God have been ascending to heaven on the ladder of the zodiac at the vernal equinox, what has been transpiring on the outer shell? What is taking place at the "gate of heaven"?

Jacob saw the angels of God ascending and descending. During the time when the gods of spring clamber into the celestial (celestia and heaven are synonymous), the gods of autumn are "falling."

They have left their first estate (there is nothing static in nature), and now, at the very point of time when the lamb of March comes up to the eastern gate of the New Jerusalem, Scorpio, that old Dragon, which as we know, is the "devil," has slipped out of the western horizon and has come down to earth in great wrath (in common parlance, we *know* only too well that at the moment "there is the devil to pay").

Scorpio has left his first estate, because by the procession, judgment was laid to the "line and righteousness to the plummet," and he was unable to face the ordeal.

Had the old system of astronomy been perpetuated, then by the regular operation of natural law, in the procession of the equinoxes, Satan (or Apollyon, or Baalzebub, as Scorpio is

also known), in the natural course of events, would have regained his lost glory in about twelve thousand years from the period of his "fall." This was to be brought about by "repentance," *i.e.*, change in his course at the winter solstice. During a probationary period of some six thousand years following thereafter, Scorpio—bringing forth fruit meet for repentance—would have clambered up, entered in at the Biblical "straight gate," and taken his place where the Lamb is now seated in glory.

Alas for Scorpio, however, he had no sooner lost his first estate, and became warmly engaged in the conflict with the Lamb, when modern astronomers interfered and ordained that the sign should follow the equinox and so, by a decree of pseudo-science, forbade the salvation of the astronomical Scorpio.

What has this to do with humanity? More than is generally believed or ever imagined. By a *mis*-interpretation of the heavenly drama, or rather, by following the incorrect calculations of modern astronomers, the church has grievously erred by ordaining that Baalzebub should continue—be kept actively engaged—in his unequal but evil contest, throughout unending ages.

What shall be the consequence to church and man, as the New Age and new Dispensation firmly sets in and the Son of Man comes among men with his plan to overthrow all that is not founded on truth?

The evil that now exists will ultimately give way to the doctrine of the *Christos*—WITHIN—for all men; opening their eyes to the false so they may glimpse the truth. Mankind will be offered freedom instead of slavery and the dominion of God (the good) will reign at last, replacing the gory hand of passion for self-glory and power.

THE NECESSITY FOR A PERSONAL DEVIL

To have a fallen Eve there must needs be a personal devil to bring about such a calamity.

THERE was a profound reason why formal religion should believe in, and teach, the existence of a personal devil—a fiend of evil—a betrayer of the innocent; a misleader, instead of a leader.

Almost from the beginning of the government of men, by men, there was gross mismanagement in the affairs affecting the mass. There was grave need for a powerful antagonist of God to foil Him in His good intentions, *one who could be blamed for all the evils and mismanagement by men.*

Our present gross ignorance on the subject of proper government, the almost unbelievable mismanagement in the governments of all nations, and the evils and degradations that follow in its wake, most certainly help to perpetuate the *Idea* of a personal devil—a fallen race—the result of a mis-step made by poor Eve.

This legendary devil or personification of evil is made apparent to the child long before he can reason. It is all the more destructive because IT IS TAUGHT THAT THE EVIL IS FROM WITHOUT RATHER THAN FROM WITHIN.

The ignorant nurse or foolish parent impresses upon the pliable mind of the innocent child, as yet incapable of evil thinking, the age-old story of the *great bear* who devours wicked children. Other similar horrid forms are used to frighten the child into submission to their will, instead of obtaining obedience by sense and reason, sow the seed that bear evil fruit in later life.

The GREAT BEAR of our childhood is later transformed into the creature with horns and cloven foot who belongs to, and

holds sway over, the bottomless pit, and is ever ready, and at hand, to drag us downward to misery, if we infringe upon the law as understood by our interpreters.

Men must forget the erroneous teachings believed to have been first used by the enslaved Jews in Egypt for their own protection. They taught that God is a vengeful being, much after the nature of men. We must now begin to realize that if God *is* God, He must be the personification of our highest concept of love, and that we, His creations, if willing to obey His laws, will be safe, even amidst the crash of worlds.

The devil, or personification of evil, will die of a natural death and man will become free, NOT THROUGH THE EFFORTS OF OTHER MEN; OF DECREES OR ACTS OF LEGISLATION, BUT BY MAN'S OWN EFFORTS IN HARMONIZING HIMSELF WITH THE LAW WHICH IS THE PERSONIFICATION OF GOD, OUR CREATOR.

We must again return to the war in heaven by which Milton was so deeply impressed and of which he has given us such a gripping description. On the one side were arrayed the good angels, each having *el* in his name; *i.e.*, the Hebrew symbol of the sun.

On the other were the cohorts of hell itself, the leaders of whom were known by *on*, the Egyptian name of the sun. Micha-el fought with his angels, and the Dragon fought with his. *John* took this story of the heavenly drama and wove it into the story of the actions of human beings, instead of stars and planets.

The names of the good angels were in reality the names of the summer signs of the zodiac, as identified by their Hebrew names of Micha-el, Abdi-el, Azra-el, etc. The bad angels bore the Egyptian names of the winter, or signs of evil import, as Abadd-on, Apolly-on and others. Properly understood, *this was a Hebrew interpretation* of the astral drama between the gods of the Hebrews and the gods of the Egyptians.

Belial, the Lord of the opposite, is said to have his domicile

in the sign which, for the time being, is opposite to the sign in which the sun happens to be. He is always in opposition. Baalzebub had his domicile in Scorpio. The battle was not between the Hebrew and Egyptian gods, but between Winter and Summer.

The great Drag-on of the pole—the region where eternal Winter holds his carnival—was the proper leader of the forces of cold and darkness. He had for his aids the *Baals* and the *Ons* of Chaldea and Egypt. It was not until the lamb appeared, that is, after months of fierce conflict, during which the battle raged, and victory was questionable, that the sun ascended by slow degrees from winter, and passed the equinox where it was crucified (crucified) and entered the constellation of the lamb.

That victory is finally won, because the winter with its destructive forces then bursts into gladness, and there was heard the singing of the birds and the voice of the lover in preparation for creation and procreation.

Belial, Baalzebub, Apollyon and all the attendant Genii of winter are cast into outer darkness, and held in subjection until the sun, according to the governing law, again enters Scorpio, and the devil (winter and darkness—the devil is always synonymous with darkness) recommences the age-old yearly battle.

John, in his *Apocalypse*, could not rid himself of this heavenly, ever-recurring drama. He wove the outer or exoteric, into the *inner*, or esoteric; governed by a Law so forcibly emphasized by the Thrice Wise Hermes: "In the outer, so in the inner; in the inner, so in the outer. In the above, so in the below; in the below, so in the above."

Simply stated, man recognizes God according to his highest concept of Him; the devil, according to his lowest passion. He pictures others as HE IS HIMSELF. In his description and interpretation, *John* made use of what later became the Pythagorean system of numbers, the most mystical of which are three and seven.

The frequent repetition of the numbers seven and twelve

running through, and held sacred in, practically all theologies and mystical systems, together with the numbers four and twenty-four, furnishes positive proof that the visible machinery of these systems of worship is drawn from the planisphere of the heavens.

The planetary system was designed according to the number seven, this being the number of the celestial bodies known as the primary planets, in which the uncreated light distributes itself and in the center of which the sun holds sway.

The Ether (*Æth*), which circulates through the whole universe, was represented in the Pyreums of the sacred and perpetual fire kept alight by the Magi. Each planet which contains a portion of it had its pyreus, that is, special temple, where incense was burned as symbolic of the image within itself.

In the games of the circus, instituted in honor of the god of Light—our Adonis—was manifested the religious genius of the Romans, but only for a time until debasement took place.

The sun had its horses which, in the hippodrome, initiated the course of that orb of light in the heavens. The circus took place from east to west in the manner of the travels of the sun, and continued until the seventh round was completed, representing the seven planets.

The festivals celebrated by the ancient Sabeans in honor of the planets were held under the sign of their exaltation. The Persians, in earlier times, celebrated the entrance of the sun into each sign to the sound of music. The planets and seven summer months are interchangeably reproduced throughout the worship of antiquity.

The chandelier with the seven branches, in the temple of Jerusalem, and the seven enclosures of the temple, the seven gates of the cave of Mithra, the seven stories of the tower of Babylon, the seven gates to the city of Thebes, each bearing the name of a planet, the seven chords of the lyre, the seven arch-angels of the Chaldeans—later copied by the Jews—the seven days of the week, universal among all people, the seven Sab-

baths of seven years, the seven days of unleavened bread, the seven sacraments, the seven golden candlesticks, the seven spirits before the throne, said to be the seven horns and seven eyes of the lamb of the Apocalypse—all these represent, or are symbolic of, the planetary system that receives its impulsion from Aries, or the lamb which, in turn, symbolizes peace, the peace that opens the march of the seven spheres.

The whole starry heavens assumed a body in the image of the gods; towns built were believed under their inspection; the gods were invoked on entering the battlefield, and individuals "prayed" for anything they desired or needed. HAVE MODERNS CHANGED IN THIS RESPECT? DO THEY NOT ASK GOD FOR EVEN THE MOST FOOLISH THINGS—THINGS THEY COULD READILY EARN FOR THEMSELVES? Human nature has not changed one iota. The only change is in the name of the God supplicated.

The ancient Egyptians led the sacred cow seven times around the temple in the winter solstice. The cow produced food for man and child, both in winter and summer, and this act was a supplication for the producing months to return. The Bonzes carried seven idols into seven different temples. The Brahmans possessed seven prophetic rings, on each of which was engraved the name of a planet. The Arabians invested each star with seven rays, and seven priests bearing seven trumpets made of rams' horns, encompassed the city of Jericho seven times for seven days, and on the seventh day the massive walls tumbled to the ground.

The number seven sometimes represents the seven planets of the ancients; sometimes the seven constellations of the kingdom of heaven, or those comprehended in the arch of summer resting upon the two equinoxes.

This arch and the two equinoxes are copied in the arch and two pillars used in Masonry—the opposites, as in season and sexes; in passions and symbolism. The seven churches and the

seven candlesticks represent the seven warm, producing, creative months.

The seven spirits before the throne of *On*, mistranslated later into *Him*, and the seven angels of the seven churches are again the seven planets, as are the seven horns and the seven eyes of the "lamb that stood as it had been slain."—*Revelations* 5:6.

It requires a thorough knowledge of the qualities inherent in each planet to be able to clearly understand the symbology or application in each instance in which the number seven is applied, whether it represents the seven constellations or the planets. The seven seals, the seven trumpets and the seven vials were the various methods for labelling the baneful or beneficent effects of each of the planets upon the world and its people.

The number twelve was of the utmost importance among all the mystical or symbolic numbers. Twelve has been recognized as a perfect number, because of the twelve signs of the zodiac, and what their *inner* meaning represents, comprehending within themselves the entire circle of the heavens.

All of the twelve of theology are merely various forms of representing the twelve houses of the sun. There are twelve patriarchs; twelve tribes; twelve apostles; twelve foundations to the New Jerusalem; twelve gates; twelve trees whose leaves are for the healing of the nations; twelve Baals; twelve *Ons*; twelve oxen, under the brazen laver in the temple; twelve rivers in hell; twelve mansions in the moon; twelve shields of Mars; twelve stones in Aaron's breastplate; twelve pillars in the temple of Heliopolis; twelve altars of Janus; twelve labors of Hercules; twelve great gods; twelve great angels in heaven; twelve rays of the sun; twelve months of the year; and the twelve signs of the zodiac.

Look where we will, beginning where we will, there always were the twelve. The modern church has been unable to change this and, at best, succeeded only in changing the names and their application. In this, as in practically all phases of funda-

mental religion, one may aptly apply the truism: "There is nothing new under the sun," *only eternal change*.

The seven churches were, correspondingly, the seven congregations of the stars in the seven warm months in Asia, the land of fire, or the heat of summer. As the church is adjudged spiritual, a synonym for good, so must we consider the warm months as good—to the benefit of mankind—hence *good*, or *Godly*.

The seven anciently known churches, congregations of stars or warm months, had their individual names as follows.

(1) *Ephesus*. This is the Gaelish name of the god Mars, whence comes our English name for March. The *Nazarene* WAS MADE TO SAY BY INTERPRETERS, "that he will come and remove its candlesticks from out of their place." By the procession of the equinoxes this constellation, nearly 400 years prior to the Christian era, or more correctly, the Gnostic *Christos* dispensation, was the first of the churches; but HAS been removed out of its place, and the vernal equinox, which was then in the first degree of Aries, is at present found to have left the second of the fishes.

(2) *Thyuttra*. This means: I tread on frankincense—frankincense being offered to the sun when in the constellation of the bull of April—this is our April.

(3) *Philadelphia*. This means brotherly love—the unequivocal characteristic of the two loving brothers, the twins of May; hence our May.

(4) *Pergamos*. This means *heights, elevation, marriage by fire*. The sun's highest point of elevation is in this constellation, and dwells where Satan's head is. The hydra's head being on the celestial globe, immediately under this church. Baalim's ass is in this constellation, therefore the *Nazarene* was made to say: "Thou hast in thee those that hold the doctrine of Baalim," but nothing was done to remedy it. This is June.

(5) *Sar-dis*. This word is formed by the Ammonian primi-

tive *Sar*, the rock, stone or pillar, and *dis*, God, afterwards changed into Coptic, or ancient Phoenician word *El-eon*, the sun; the *being*, and then naturalized into the Greek, Latin, French and English word *lion*; this is the lion of July; who, having been the lamb of the tribe of *Gad* or God of March, appears here as the lion of the tribe of Judah, or July.

(6) *Smyrna*. This word signifies a bundle of myrrh, the healing herb offering made to the sun in the virgin of August; having reference to the fragrant flowers she holds in her hand, and to the milk pail in the hand of the *Isisomnia* of Egypt; the Indian *Isa*, and the Greeks *Ceres*; *exemplifying the amorous compliment in the songs of the loves of Christ and his church, all patterned after the Songs of Solomon*, such as "A bundle of myrrh [fragrant and sweet-smelling] is my beloved to me."—*Songs of Solomon* 1:13.

(7) *Laodicea*. This word comes from the Asiatic churches. It represents the seventh and last month of the summer and the word signifies the "*just or righteous*" people; living, as they do, in the scales of justice (*Libra*,) the balances of September, at which time the weather is neither cold nor hot, but medium.

These seven *Churches*—or *holy Congregations*, *i.e.*, the constellations that are in Asia—the land of fire—are included within the two constellations which come together at the two equinoctial points when the sun, twice a year, in his oblique march in the ecliptic, comes to the line of the equator, as it does in spring about the twenty-fifth of March and again in autumn, about the twentieth of September, on what *is*, and should be called, *Michaelmas Day*.

These two *covenants* are, respectively, the covenant of works, and the covenant of grace; because spring is the season when labor cultivates the earth so that there may be food to eat, "only the laborer is worthy of his hire," or sustenance; and autumn, the season for gathering in and enjoying the fruits of labor.

The Apostle stated it differently: "*The one is from Mount Sinai, which gendereth to bondage, and answereth to Jerusalem, which now is, and is in bondage with her children.*" The language is in parable, as used so frequently by the Nazarene and His followers.

This is the vernal equinox when that point was in Taurus the bull. It was time for putting the ox to the plough, and during the reign of both the bull and the succeeding constellation of Gemini (her children) when mankind is under the covenant of works, (NOT THE DEVIL'S INVENTION—SUBSIDIES). According to the Divine Law, there can be no cessation of the labors of husbandry, lest man himself cease to exist.

The covenant of grace (good things, or favors earned) introduced by the fruitful mother of August, is *Eleutheria*, i.e., LIBER—meaning "free," or to "be free;" of Bacchus. It is the covenant of enjoyment—enjoying that which one has *earned*—when the fully ripened grapes are to be put into *agony* (the wine press) in the garden to sweat *out* their precious blood, into the cup of the fierceness of the fury of the wrath of Almighty God; because of the foolishness of man's intemperance.

In symbolism, that part of *Revelations* beginning with chapter six to the eleventh, inclusive, is an attempt by the writer to illustrate the effects of the malign influences exerted upon the earth and its people by the signs of evil import, the gods of winter.

For the thoughtful, it is easy to conceive how the early people and the prophets who watched the starry hosts as they were marshalled upon the heavenly plains and observed their various arrangements—particularly while under the inspirational influences of these "angels," spirits or messengers—would be wrought up to the height of fiery poetry called *inspiration*, a state of emotional fervor that could find expression only in the most exalted language, befitting the conception of sublime imagery.

When the sun, moon, planets, and wintry constellations were seen in peculiar conjunctions and relations to each other, it was commonly believed, according to the accepted science of that day and age, that calamities were about to be visited upon the people. This was particularly true of the Jewish interpreters who had no Initiate Priests to reveal to them the inner meaning of what they saw in the outer symbolism.

The figures of the prophet were drawn from the planisphere, mostly from the zodiac. Having no symbolism of their own, they accepted that which had come down to them from Egypt and other countries, hence the language employed: "star fell from heaven; and to him [the star] was given the key to the bottomless pit."

This *star* was Lucifer, *Abaddon*, *Apollyon*, Scorpio. This star or constellation Scorpio "fell" from heaven when it had descended below the autumnal equinox; the five constellations below the equinoxes being in the bottomless pit.

He opened the pit and amid the smoke there arose locusts that had the power of scorpions and were permitted to torment men as scorpions torment when they strike a man, and this was to endure for five months.

In the Old Testament, this torment by locusts occurred only once—in Egypt—where it was interpreted as both a punishment and a warning—a warning that those in slavery should be given their freedom. The descent of Lucifer was a yearly occurrence; a symbolization in the heavens, and had nothing whatever to do with man's wickedness, or man's slavery.

To digress, the state of the earth, atmosphere and emanations given off during the different seasons of the year, with their changing influences, contribute to *form the essence of the embryonic being before it sees the light of day*. The inherent tendencies of mind, body and Soulual qualities impressed by parental laws, impart to the life germs their own peculiar *idiosyncrasies* UNLESS GOVERNED AND MODIFIED BY THE WISDOM OF THE PARENTS. The physical sustenance, mental temperament, the

employments, thoughts, desires, virtues and vices of every mother, combine to impress, with fateful images, the unborn offspring.

In addition to this, the order of the planetary scheme, and the conjunction which every star sustains, first to the sun, then to the earth, and finally to each other at the moment of mortal birth, help to determine the nature of every Soul incarnate, and to shape the destiny of the human creature— unless, we repeat, this is modified by the wisdom of the parents.

Admitting the Soul's origin in Deity, and the astral spirit's origin in the solar system, how vastly momentous to the newly-born being's character and organism—if not influenced by the wise direction of the parents—must be the solar and planetary influences which prevail in the hour of the germ's inception! Through every stage of embryonic life these influences continue until the very moment when, drawn forth from out of the darkness of its embryonic prison, the new being is launched into space as a living creature, with the inherent possibility of saving or destroying a humanity.

Ages ago, the astronomers discovered that the vast crystal vaults of the heavens, the illimitable fields of space, dotted with millions of fiery sparks—so calm, so majestic, so immobile in their solemn silence and mysterious beauty—all are moving objects governed by system and order. They move in constant, but ever-changing orbits. The certainty of these stupendous changes was absolutely determined by the discovery of that remarkable movement called "the procession of the equinoxes."

This is a motion which, in a given period of time, varying between two and three thousand years, swept the blazing sun of the solar system, with all its planetary hosts, from one sign of the zodiac into another. Later on, in fact, up to almost the immediate present, astronomical observations have determined that all the stars of the sidereal heavens, gorgeous fields of space, filled with coordinated suns and systems, speed on with a momentum so stupendous that the minds of men shrink back,

awestruck, in attempting to trace those footprints of fire through space.

Here millions of miles are measured by hours and minutes. While the external aspect of these spangled heavens changes but little to the eye of the observer during many centuries of time, the real permanence of the scheme is apparent. The "only constant thing in the eternal is unrest."

This unrest can be traced in every glittering point of the sidereal heaven and can be interpreted as "the only eternal is a constant change."

It is ever the same in the fixity of a matchless order, ever changing in the spiral circles of ascending progress. This being true, and science has not been able to disprove it, how inevitable must be the endless changes of the Macrocosm as it affects the nature of the Microcosm; hence man, the world in miniature, partakes of the infinite complexity existing throughout the starry skies.

There cannot be two planetary conjunctions in the field of space which, in *all* respects, exactly duplicate each other. This is why those creatures, launched constantly into human activity, under the influence of constantly varying astral changes, must differ so widely from each other in all the essentials of physical, mental, intellectual and spiritual (Soul) nature.

As the planets appear to return to stated points, and re-enact their *mystic* — because not understood — conjunctions, in the shining pathway of the zodiac, so there are recurrences of certain types of character. As this is true of man, the Microcosm, so is it equally true of the Macrocosm, hence "history repeats itself," because of reversion to types and recurrences of the action of the governing law; always, of course, with modifications.

These considerations or digressions may appear irrelevant to the subject under discussion. Actually, they are of prime importance, but they must be analyzed to be appreciated. Only then is the unaccustomed thinker able to comprehend why the motion of a single point of fire, or light gleaming through the immen-

sity of space, can affect man, OR FORETELL, as did the star seen by the Magi, the onset of a new dispensation or the birth of the *Nazarene*—the new interpreter of the Law—delineating the character and destiny of an individual removed from its orbit by incalculable distance.

All nature, animate and inanimate, moves, acts and responds to/with a universal chord of sympathy connecting the whole. The flights of birds wheeling in the air, the motion of the dancing butterfly, a quivering sunbeam, the crawling worm, the humming of the bees; all have a deep meaning to the true scholar and investigator. They even help to reveal the mystery of the hieroglyphics, because the inventors of this form of writing were nearer, and more closely attuned to all nature, than men of modern times.

The more we study the past, the more we realize that instead of being mere "pagans" and "heathens," the Chaldean and early priests, the priests of the Druids of more modern times, perceived the destinies of nations in the smoking ashes of their burnt offerings of herbs and incense.

The early Roman Augurs interpreted the issues of life and death from the flight of the birds. The Persian Magi read the coming events inscribed in the skies. Even our elderly women, living away from civilization, with their inability to read, knew the use of the hundreds of herbs in forests and fields.

If we are fair in our appraisal of the evidence submitted, we cannot help but realize that these people were *natural* philosophers; understood by *feeling* and *sensing*, the occult or hidden side of nature. For the most part, they had a deeper *knowledge*—not learning—than many modern scientists and intellectuals.

For thousands, tens of thousand of years, aye, aeons of time—it was the duty of the best and wisest men of each generation to devote their time and energy to the study of nature in her profoundest depths. They watched her inner and outer manifestations through all the mazes of her supernatural relations with the visible and invisible spheres of the universe.

The ancient philosophers *believed* in the existence of invisible forces and devoted the *feelings* and desires of the heart to the object of their search. Their minds and physiques, prepared and fitted for this work by a life of temperance, chastity and purity—they were capable of *sensing, feeling* that which was real and that which was false.

Before concluding our interpretations it is well to consider several of the mysteries or legends of the *Apocalypse* and the Old Testament. One of these is "the woman clothed with the sun, with the moon under her feet," which has a reality both in the Heavenly drama *and* in the process of Initiation—bringing the individual Soul into the *consciousness* of its Godhood.

By observing a map of the heavens, we will see in the virgin of August all the traits and peculiarities ascribed to this "woman clothed with the sun." The two wings, which we see in our modern planispheres, were mentioned in the astronomical works of antiquity, MUCH EARLIER than the writing of the *Apocalypse*. It was she who gave birth to the new sun or God, as Mary did to the new Saviour of later days, the *Nazarene*.

The ancient birth of the sun occurred just after midnight, not on *one* Christmas morning, but on *each successive* Christmas morning. She (the Virgin) was IN FACT, clothed with the sun, moon was under her feet.

As she rises at the time of the "passover," she is accompanied by Hydra, while the Dragon of the pole, the symbol of Winter, casts out of his mouth the waters of the equinoctial storm as a flood after the woman, but the earth helped the woman for, as she rises, the river *Eridanus* sets in the west, swallowing up the earth, as it were, or as *John* says: "the earth *opened her mouth* and swallowed up the flood."

This the earth actually does, astronomically, every spring by the setting of *Eridanus* and by absorbing the winter's rains or moisture for the growth of vegetation in Spring.

In an *inner* sense, the esoteric prototype, the "woman clothed with the Sun," is the Soul after it has attained spiritual or Cos-

mic consciousness and, like the astral woman, has for its symbol the globe WITH TWO WINGS.

Other mysteries are the sun and moon held bound in their course; Elijah's flight to heaven, which interpreted, has as great a spiritual significance as the "woman clothed with the sun," and Jonah's adventurous sea voyage. Gliddon, a recognized authority, tells us that the phrase *stand still* is *not* a correct translation of the original, but that the whole should read: "*Abide thou sun in Gibeon, and thou, O moon, in the valley of Ajalon be most resplendent.*"

As so frequently mentioned, the twelve constellations were in Egyptian called *On*; consequently, Gibe-*on* and Ajal-*on* were the names of two of the constellations and both the sun and the moon were in the constellations.

The name Elijah was composed of three monosyllables, each of which *separately* was the name of a Deity. *El* was the name of the sun in Hebrew. We recall that *El* was also the name of the God that the *Nazarene* called upon while passing through the supreme agony. The sun at that moment was covered by dense clouds and darkness and, in the enveloping darkness, he had need for light.

"I" was another name for Deity when represented as THE GREAT *I am*. *Jah* or *Yah*, *lah* or *Ah*, means "the Most High." He represented the sun passing up the summer solstice. The sun was *El* at Christmas, *Eli* at the equinox, and *Elijah* at the summer solstice; he thus became *El-I-sha*. Elijah is said to have been carried to heaven in a *chariot of fire*. This is in accordance with the ancient legends of the sun; the sun having its chariot, the fiery steeds and charioteer.

Symbolically and *esoterically*, it is the human Soul, which, having become *completely* spiritualized and successful in transmuting the gross matter of the flesh, is now transported to the *beyond*, call it heaven or what we will, without the necessity of passing through the ordeal of physical death.

It will be readily understood that the two astral happenings;

the "Woman [with wings] clothed with the sun" and "Elijah's flight to heaven in a chariot of *fire*" (in *light*), fit together and are part and parcel of the sublime work of *Philosophic Initiation*; the solution of the *Greater Mysteries*.

Hercules, the sun, ended his eventful life by ascending to heaven amid the flames of his funeral pyre. In Guido's great painting of the chariot of the sun, he represents Phoebus, the charioteer, as a young man with flowing hair. Hair, as noted in the story of Samson, is symbolic of the sun's rays, an emblem of strength. After Elijah ascended, his mantle fell upon *El-i-sha*, pictured as a bald-headed man; symbolic of the sun having passed the summer solstice, entering the period when it loses its heat and strength. Elijah was the summer sun; Elisha the autumn sun.

Referring again to Jonah, we find that his name, like that of Elijah, consisted of three of the names of the sun: *I*, the *one*; *On*, the being, and *En*, the *fire, spirit* or *life*. His name in Greek, like the English John, was spelled *I-aon-es*.

In ancient symbology there were distinct suns—the *sun* at different times, but named as though they were distinctly different entities. Jonah is represented as fleeing from the summer sun and is found among the storms of winter, until he is finally swallowed up by the sea monster.

Here he called upon God from the belly, or from hell, and as will be noted, the winter solstice finds him down in the depths among the fishes; the lowest department of the bottomless pit, where he is compelled to lie still during the three days that end on Christmas morning, exactly in the bowels of the *water* goat; in close proximity to the constellation of the great whale.

The ancients celebrated the birth of the sun—their life-giver or means of salvation—or new year, on our Christmas. Early in the morning the Hierophant or priest exhibited a babe in its cradle to the multitude to denote that their saviour, the new year's sun, was born (reborn). Twelve days after Christmas they had their Epiphany, *i.e.*, EPI-PHANES, from *Phanes*, the Persian name for the sun, because on that day the sun became

manifest to the naked eye, indicating that the newly arisen sun had commenced its journey toward the northern hemisphere.

It is easy to demonstrate how closely related are the ancient story of the divine drama in heaven and the Christian *mythology* as practiced today. The believers in the vicarious atonement fix their saviour's birth on Christmas, the day on which all ancient gods—whatever the nation—were born. His death occurs at the precise time when the Egyptian *calf*, which became the Jewish lamb, was crucified on, or in, the *cross* of the vernal equinox.

The celebration of the fast of Lent, like the ancient fast of Ramadan of the Mohammedans, was thrown out of its proper place by some unknown cause. The fast itself celebrated the passage of the sun from the constellation Aquarius, symbolic of flesh, through the sign of the fishes, which **THOUGH ACTUALLY IDOLATRIC**, is the proper food for the "faithful" of the church, until it enters the constellation of the lamb; a period of forty days.

In modern times, the fast, instead of commencing at the correct time, has become a movable affair; made dependent upon the phases of the moon of the equinox and is as certainly the worship of *Isis* as it was in the beginning of *Isis* worship.

The assumption of the Virgin takes place on the fifteenth of August; the precise period at which the sun has reached the center of the virgin of August, and absorbed her in/by the glory of the sun.

The nativity takes place in September, at the precise period when the sun, having entered Libra, passes below the great *toe* of the same virgin. Now her earthly career commences; she, being born of the sun, is preceding from him; emerging from his rays; therefore, is sun born—divine, and it is both right and proper that she should be decreed *immaculate*; that is, pure, spotless and not one of the common or "fallen" race. The error is in making of the heavenly virgin a human creature.

ADDENDA

The Order or Religion of the Heavens

Carlyle said: "It is through symbols that man consciously or unconsciously lives, moves and has his being. Those ages moreover, are accounted the noblest which can best recognize symbolic worth and prize it at its highest."

THERE is no possibility of understanding symbology, myth, allegory, legend, the ancient dramas and writings from whence came the Bible, or sacred literature and Masonry's dramatization, without beginning with the very dawn of creation and the forty-eight constellations whose boundaries were established, and their corresponding figures drawn around them by the divine teachers of men.

Origen declared that in the time of Enoch the constellations were already named and divided. The Book of *Job*, the most occult and most ancient of the Bible, speaks of the "sweet influence" of the Pleiades, the bands of Orion, Arcturus and his sons, Behemoth, Leviathan, and the fleeting Serpent of Mazzaroth with its seasons, stations and stopping places.

This is the solar zodiac and, certainly, *Job* did not consider this a *pagan* thought, or as belonging to *heathen* religion. Astronomy was an advanced, if not a perfect science in *Job's* day. Modern astronomical scientists have not added anything to the science. Rather, they have brought about confusion and frustration through attempts to measure it by modern methods or present-day standards.

Although God said: "Let there be *light* in the firmament of the heavens to divide the day from the night, and let them be for signs and for seasons and for days and years," nevertheless, we, perhaps thinking ourselves wiser than the Creator of these signs, have rejected them as evidence of ignorance and superstition. We have too long regarded ancient symbolism and the

religion founded on the DRAMA OF HEAVEN as paganism. Esoteric science and an exposition of the *Greater Mysteries* warn us to recognize the significance of these signs, for from them we may learn that the phenomena alluded to by *Matthew* foretell the changes of the ages taking place approximately every two thousand, one hundred and forty-five years, when the/our sun passes into a new constellation.

As this orb is now on the upward path of the spiral, we must realize that, in the new era, false teachings, represented by the "old Serpent whose tail takes up a third of the sky," will pass away. Then, in place of creed and dogma, there will be substituted a spiritual concept or practice such as was known to ancient Initiates and as exemplified in the life and teachings of the *Nazarene*.

Instinctively, the thinking ones turn to the language of signs and symbols, as the constellations change before their wondering eyes; expecting the un-sealing of the stars and of the mysticism of the Bible as foretold by *Isaiah*: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this, I pray thee; and he saith I cannot: for it is sealed.'"—*Isaiah* 29:11.

God has been worshipped only by lip services, and *not* in the heart. The wisdom of the wise men has almost perished and restoration will be possible only in this new era and new Dispensation. In this prophecy we realize the passing of the present system of education, together with the constellation of the Dragon, and the revival of the *Mysteries* or *spiritual* religion.

As the Dragon symbolized dogma and creeds, and the disagreement and confusion so universal today, it has also, throughout the ages, warned the observing ones to ever guard the *Mysteries* from the profane.

Elimination of the false constellations, which modern astronomers have attempted to add to the original forty-eight, shows us that these supposedly grotesque figures tell a story. This

story, as dramatic prophecy, existed throughout long ages, while man enacted the story individually, racially, and as a pilgrim seeking for something he knew not what.

This story or divine drama, the ancients wisely divided into twelve great "books" with forty-eight "chapters." These "books" are the twelve zodiacal signs which, with the decans of three minor constellations to a sign, made up the "chapters."

The time for "reading" or enactment, of the heavenly drama was determined, NOT BY THE DECREE OF ANY PERSON, but by a PREDESTINED GOVERNMENT BASED ON ABSOLUTE LAW—the movements of the sun through the procession of the equinoxes around the mystic and yet little understood Pleiades and Alcyone, the Center of the universe.

Whether we be pagans, heathens or Christians, we cannot deny that man's earthly fate was determined by the movements of these heavenly bodies. Had any of the planets failed by a second, chaos would have been the result; and, unless there is no law, God himself could not have stayed the destruction.

With each recurring change from one constellation to another, there appears the warning sign of the cross in the sun and moon and, with it, a leader, guide or teacher to reconstruct, purify and remind man of his mission on earth; of the fleeting years of man's incarnations and the earth's closing ages. In each age, these Avatars have met with persecution and crucifixion, in one form or another, and death, under the rule of the Dragon—the symbol of false teachers, selfishness, power, possession, madness and the evil accumulations of the ages.

THE STORY

The age-old story of the Drama of the heavens is told symbolically in legend and allegory, in the sacred books of times and nations, and in a slightly changed version, in the Christian Bible.

The story revolves around three *main* characters: 1) The Divine Maid, or church eternal in the heavens. 2) The Serpent,

betrayers of good, purveyor of false teachings which deceive all nations, because men are blinded by selfishness. (The Serpent threatens the Maid about to bring forth the child, or Truth that would save.) The *Christos*, who became man, appearing from age to age, and who becomes the Son of God. Then, as both Son of God and rescuing Knight (Percivale) of the Divine Maid, he frees her from the wiles of the Serpent, drinking always of the Holy Grail, *the cup of sacrifice*, ere he gives up his earthly vestment upon the cross, at the hands of the evil leaders and betrayers of the people.

The eternal enmity between the Woman, her divine Son, (the white Knight) and the Serpent — whose head they together will eventually crush beneath their heels—is the main characteristic of the fight of the race, AND OF EACH INDIVIDUAL, for Immortality, by conquest of ALL THAT IS EVIL, BOTH *within* AND *without* themselves. In this is depicted the great Master of which the heavens are constantly telling us.

Here we find the origin of the symbolism which is interwoven throughout the Old Testament as the history of men and individuals, and in the New Testament as the living acts of men and of prophecies and promises made. It is the source of all *so-called* pagan *myths*, but, fortunately, was not, is not, a myth, as at least every astronomer knows, because the "play" is constantly before their eyes.

In the unsealing of the mysterious movements of the stars *all* religions meet, though in different tempo: Ancient Egyptian, Chaldean, Assyrian, Arabic, Hindoo, Druidic, Zoroastrian, Peruvian, Aztec, Greek, Roman and Toltec; all speak the one universal language of the Soul's striving for ever-lasting life.

We read in the stars the origin of Isis and Osiris, Perseus and Andromeda, Typhon the Serpent, the Virgin, Joseph and the *Christos*; the story of Hiram Abiff and his three traitors; Saint George and the Dragon; the rites of Mithra and the mass of the Roman church, as well as the first presentation of the drama of all ages, races and civilizations.

All this applies to the life of the individual man, as it must if he, as an individual, is to be "saved." The story is a portrayal for each human being as potentially *Christic*; who, as a Soul Spark, came from God as a Divine Spark that, through struggles with the Serpent (earthly-carnal temptations) through ages of incarnations, must be built, or brought into consciousness.

To tread the Serpent under the heel, to recognize the Divine Maid, and become her knight errant, or Sir Percivale, to bring forth the sleeping *Christos* in the Soul, beset by temptations and traitors, is the part that *must eventually be played by every actor in the grand drama.*

Each actor enters the strife when he "falls" or makes the descent from "on high" into matter. With each incarnation he "falls" again; struggles for a short time, symbolically returns to "His Father's house" to rest—again to hear the call; drink of the waters of Lethe, or forgetfulness—and re-enters the earth plane once more for another lesson in the warfare against the Serpent and its evils. At last, if finally defeated by the Serpent, his Soul returns to the God who gave it, and his *personality* dies the eternal death; for is it not written: "The Soul [personality] that sinneth, it shall die." But if the Soul is victorious, attains Immortality, Consciousness of its Godhood, then: "Even greater works than these shall ye do" in the Divine Drama of the Ages and men.

THE ANCIENT CONSTELLATIONS

In the most ancient maps, the zodiac was presented as a serpent banding the earth by holding its tail in its mouth. The band was sixteen degrees wide and, owing to the earth's movement around the sun, appeared partly above the equator for six months and below it for the other half of the year. The ancient Wise Men had basic scientific reasons for assigning the constellations and for drawing the figures around each.

In this manner certain principles were represented and definite laws formulated, with which, or by which, the record could be read. The twelve great "volumes" in which the grand sym-

bolic drama was written were comprised, as previously stated, of the twelve major constellations, modified by three others each, making up the total of forty-eight.

These volumes set forth the whole story of man's evolution from spirit to angel-hood, by races, nations and individuals, as the sun marked time in an ever-ascending spiral until it reached the apex. Here it remained a thousand years, and then returned with a corresponding "day" at the lower turn of the spiral.

VIRGO

Virgo symbolizes the great mother principle in the *bringing forth*, hence stands at the opening of the twelve "volumes." This is the Divine Maid with angel wings carrying the sheaf of wheat in one hand, and the "Promised Seed," in which is set the Star Spica that announced to the seers the advent of a "Saviour," or the coming forth—or once again—the *Christos*. In her other hand she carries the *branch* so often referred to, under the symbol, as Christ. This sonamed *branch* is one of Virgo's decans or ten days of the month. Some philosophers speak of the smaller constellations as "the Desired One."

It is to be understood as representing the *Christos*, or Christ principle; Cosmic Force; the *Ineffable Fire* of all universes, or the "Lamb that was slain," and not infrequently as the Saviour who manifests in the flesh from age to age. To the individual actor upon the stage, it is his *goal*, the *Divine Spark*, the *Christos* within himself developed into Consciousness; the gaining of Immortality; the Holy Grail manifested.

Centaurus' victim, a smaller serpent constellation slain under the dart of the man-horse, stands as the second decan in Virgo, while Joseph (Bootes) is the third. In Joseph we have Wisdom as the guardian or shepherd of the Holy Family, and presented in starry allegory as the origin of all the forms of the Virgin and Son of all times and races.

Applied to the human race, it implies that a Christ-like fatherhood and holy motherhood may bring forth a perfect child. To the individual, the symbolization stands for the mind

as *creative power*; the spirit as *receptive power*. The two together bring about the Immortalization of the Soul, or *Divine Spark* allotted to each normal human being. Understanding this, we should not be surprised to learn that ancient Egypt had its Isis, Osiris and Horus, while the Druids, Mexicans, Persians and other peoples had one form or another of this ancient starry group, ages before the Christian era enshrined it as their Mary and her Christ child.

In Virgo is found the origin of the sun and moon legends of all time. In the constellation we see unfolding the idea of the so-called "fall," for it passes *below* the horizon in the Fall, followed by *Bootes* or Joseph, all passing from sight as the earth swept into the age of heroes; from the age of virgin born races, to the age of men; finally to the age of brute men at the lowest point of the spiral. The birth of Esau and Jacob marked an important turn of the upward cycle, and with Jacob, came Israel (not the Jewish, as so many erroneously believe) or Virgin church.

In *Genesis* the church is personified as the twelve tribes of *Israel*, which, as a race, shall evolve and lead the nations upward toward a new Golden Age when Virgo, the Divine Maid, *Israel*, the Church, Bride and Mother of the *Christos*, shall crown the great cycle by appearing again with Spica, Star of the East, to herald the coming of the New Age of *Christos*—*Individualized, God-Conscious* man.

Virgo and her companion decans especially represent woman; trodden under foot for countless centuries, but as the mother of wisely-begotten men, rises and demands a perfect and Knightly manhood which she helps to bring forth.

With Virgo, woman and her descendants will crush underfoot the old Serpent, while man, in the background as Joseph, guards and aids. When Virgo finally stands upright, the race of heroes then embodied will merge into a race of virgin (purely) born gods. In twelve-tribed *Israel*, the tribe of Benja-

min, born of the beloved Rachel, was allotted to Virgo and September.

LIBRA

Libra follows Virgo, both in the great cycle and in the year cycle. It indicates balancing of the conditions which influence the human race after Virgo's decline; equal day and night in the autumn, and equipoise in a human being, born at this time of year. To this sign is given the decan of the Southern Cross, a constellation not seen in North America except in the Southern states. It consists of four stars in the form of a cross. This was the constellation said to have hung above Jerusalem at the time of the crucifixion. It is the sign of conquest over the flesh and evil forces.

The second decan in Libra is the Northern Cross, a symbol of victory over the physical. It is the reward of the cross of the South, or love. The crown which the Knight is attempting to win is threatened by the Serpent, but the third decan of Libra, the Centaur, riding upon the great horse, uses his dart to kill the Serpent first met in Virgo. The tribe of Reuben was allotted to Libra and October, while tradition asserts that the people of Reuben were a red-haired people.

SCORPIO

Drawn as a noxious insect with its tail uplifted to sting, Scorpio is supported by a Serpent and two knights of the Grail; Ophiuchus and Hercules, the strong man. The first Knight was stung in the heel by the Serpent, but he bravely crushes it with the other foot, while Hercules, the second Knight, also wounded in the heel, holds the other foot in readiness above the serpent's head, bending his own to receive the Northern Crown; a club in one hand and a branch of conquest or peace in the other.

No more deadly symbols are set in any one constellation than in the group of Scorpio, covering, as they do, the most important teachings concerning the struggle of the individual man at the north door of the temple; the physical. It is symbolical that if

man permits the sex principle to dominate him, the inner, or spiritual Light dies out. Torpor and death finally result, and he slips down the ladder of incarnations. The Divine Maid is left undefended and defeat faces her.

The ancient church assigned Scorpio to November. Through the principle represented, all Souls must enter the earth stage to run their course, and of this month she set the climax as October twenty-ninth, Hallowe-en, the one night the "devil" is supposed to be unrestrained.

The form-al church has been in the toils of Scorpio beginning with the period when it departed from the *esoteric* teachings of ancient *Israel*. Its members and the nations who call themselves by its various names, violated the most holy principles of the Holy Grail. In the great cycle the "fall" follows the decline of Virgo and Libra.

November brings in the meteoric "fall" of stars, while the sun declines in the old sun myths, toward his cave of December twenty-second. The sun will then return with the spring, and the ancient church, whose reminder we still celebrate on All Souls' Eve, clearly points out to us, from the starry allegory, the victory of Ophiuchus and Hercules over the Serpent principle.

The priesthoods of Simeon and Levi were originally assigned to Scorpio and November, and of them Jacob said: "*Instruments of cruelty are in their habitations*. I will divide them in Jacob and scatter them in Israel."

SAGITTARIUS

Sagittarius is the steed ridden by the white Knight Perseus when he rescues Andromeda, the Divine Maid, from the chains which bind her under the threatening Dragon. His decans are Draco, the great Dragon of the Apocalypse and Ara, the Altar, together with Lyra, the Eagle, with the harp of thirteen strings.

Andromeda is the daughter of the king and queen of Ethiopia, the celestial country; symbolizing the "church in chains." Draco represents dogmas and creeds which have enchained her,

rather than sex debasement, as figured by the Serpent constellation of Scorpio and Virgo; Draco winds himself down from the polar star.

According to *St. John*, Draco's tail takes up a third part of the heavens. In his head is set the mysterious evil star, Algol. Draco acts as guardian, however, of the *Mysteries*, hiding them from those unable to understand, while they may be revealed, through his dogmatic veil, to those whose clear sight enables them to penetrate the veil. The head of Draco is drawn as appearing between the Bears major and minor; sometimes called the sheepfold.

The eagle symbolizes freedom; the thirteen-stringed harp the completion of the great age; the ultimate of the eagle and thirteen "stars," as also the joy following the reaching of Shiloh.

When the Dragon is defeated, *Israel* comes to her own and the Altar is overturned, pouring fire from heaven upon the favored country, America, and her mixed people, to which country these constellations are assigned.

The *esoteric* schools allot Levi to Sagittarius, although the Bible erroneously groups Levi with Simeon. In this ruling of December, the sun sinks into its manger, which is the origin of the Christmas legends and symbolism.

Every nation and every people have had their *Christ*, except the church of the Jews. *St. John's* eve is celebrated by Masonry, as it was in the ancient Christmas festival. This was an important event to the northern nations, for they were in darkness several days at this time. At the death of Osiris or the sun god, the priests assured the people that Isis would again bring him forth, which she did, and this, for the Egyptians, was the northern myth or Perseus and Andromeda.

CAPRICORNUS THE GOAT

The constellation of Capricornus, also assigned to America by the *esoteric* Initiates, shows a goat sinking down as if dying, while the decans are Sagitta with the arrow; Aquilla, the eagle

said to be the symbol of Mexico, later to be united to America, and Delphinus, the Dolphin springing from the sea.

Death has now come to the eagle through the arrow of Sagitta; death being the expression for the whole group of constellations, except that of Delphinus. The ancient year closed when the sun went into his cave, hence this symbol indicates a "bringing over" from the preceding group of the Christmas constellations. The Dolphin suggests the new year.

Sagittarius and Capricornus stand for the ancient Atlantis; destroyed; but forecasting its rising again in America and Mexico while, oddly enough, the tribe of Joseph is allotted to the constellation of Capricornus.

According to Biblical lore, Joseph's inheritance was given by Jacob to his two sons, Manasseh and Ephraim, who stand respectively for America and the Shiloh, or the rest that shall close the great cycle after the consummation.

America, as Manasseh, becomes the refuge for the Divine Maid, the Woman of *Revelations* when she flees from the presence of the Dragon with the child, Truth, to the wilderness. Verily, "Joseph is a fruitful bough whose branches run over the wall; from thence is the shepherd, the stone of *Israel*."

This is the *white* stone with the All-Seeing eye; it is the Shepherd of divine *Israel*; THE ANCIENT CHURCH *esoterically* active in Egypt where Joseph took the *Nazarene* to prepare him for his mission, which was to be among all the peoples of earth; refused by the Jews because they would not accept the Christos.

AQUARIUS

The treacherous south door of the temple of man is the stage upon which is played his life's drama. The ancients symbolized this activity by water, because it is never at rest. Water is the symbol of the mind which we put off at death, as we would a garment, reclothing ourselves with a new mind at each reincarnation.

We find the mind a most difficult asset to master and, through

it, the Serpent succeeds easily in leading us astray. A change of mind, a baptism by water in the Aquarian Age is recommended to us by the Initiates of old; a change that will restore the reign of Virgo, the Divine Maid. This constellation is the waterman pouring out water freely upon the earth.

Further reminders of the great drama are given in the decans of Aquarius, as in the Southern Fish drinking in more mind at the stream of wisdom. The fish was the first sign of the early church, but was superseded by the cross, though women, too, played a leading part in the legends and parables of the *Nazarene*.

The famous white steed, Pegasus, as the second decan, speeds with the good news of the drinking of wisdom that shall result in the return of the Divine Maid, the restoration of esoteric science and the *Arcane Mysteries* by which alone man is enabled to attain to the ultimate.

The third decan is the White Swan, flying, with the Cross on its breast. Interpreted by *Arcane* science, this teaches us that in the Aquarian age man will accept the truth, establish his God-like inheritance; free himself from the domination of evil; eliminate the ungodly and selfish from high places and, by his own mastery, establish peace on earth—a peace which, according to *Isaiah*, especially applies to America and the acceptance of *Christos* symbolized by the Eagle who is always ON HIGH.

Through the cross, symbolizing sacrifice of all that is undesirable, unworthy and temporal, man will liberate himself and his own Soul at the same time that he frees the Divine Maid of her shackles, as shadowed forth by the White Swan, and the winged steed Pegasus speeding with the news to the rest of the world—not by the sword, but by the assurance that he is fully prepared to battle with, and overcome, all evil.

The month of February and the tribe of Dan are allotted to Aquarius, and the ancient legend gave the coat of arms of the Danaus of Greece as a white horse treading a serpent under foot.

The Knights of St. George especially followed this symbolism

as a personal application, and of the tribe of Dan, Jacob said: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heel, so that his rider shall fall backwards."

PISCES THE FISHES

Pisces shows two fishes swimming north and south, binding head and feet of the zodiacan man, as well as representing the equal day and night of the spring equinox. They were upheld by the Band as a first decan, which is doubled and held fast to Cetus the Whale or sea monster, of Aries.

The second decan is Cepheus the branch; the third Andromeda in Chains. The Band signifies the conjoining principles of nature; the union of head and feet; of Wisdom and the physical.

Cepheus, the *branch*, is the foundation of all myths concerning the *Christos* of the Gnostic Christians, and the *Christ* of the form-al Christians or church, or *Adonis*—in reality the God of Light or the *Light* PERSONIFIED through which/whom God is always said to have appeared to man.

Cepheus is also a figure for God, as king of the celestial country known as Ethiopia in the ancient Initiation in which were enacted the great dramas of the rescue of Andromeda from the Sea Monster by Perseus, the Knight of the Grail. Cepheus stands with his foot upon the pole of the heavens with the branch of peace in one hand.

The Divine Maid must suffer the advances of Cetus until freed by the good Knight Perseus, when she will be betrothed to him in the presence of her father, Copheus, and her mother, Cassiopeia.

Cepheus, the virgin-born son, is to conquer the flesh, to win the victory over the sensual, free the Andromeda *within* HIS OWN SOUL from the snares which entangle it. Then will be given to the hero the celestial vision, kingship of the heaven *within*; while Perseus also frees the Andromeda *within*, and becomes

the bridegroom, receiving the highest honors that may be conferred by the Chair of Cassiopeia.

IT WILL BE RECOGNIZED THAT THOUGH THIS IS THE CONSTANT DRAMA OF THE HEAVENS, IT IS ALSO THE DRAMA OF THE HUMAN SOUL, COMPOSED OF GOOD AND MUCH EVIL, PART MASCULINE AND PART FEMININE, ENDEAVORING TO FREE ITSELF FROM THE CARNAL PASSIONS WHICH HOLD IT IMPRISONED. ON THE BASIS OF THIS DOUBLE DRAMA, THAT OF THE HEAVENS AND OF THE HUMAN SOUL, ALL RELIGIOUS FORMS WERE PATTERNED AFTER TO BEGIN WITH, THEN CHANGED IN FORM AS MAN PHYSICALLY AND MENTALLY (in concept) DEVELOPED.

Naphtali was the Israelite tribe assigned to Pisces, and of him Jacob said: "Naphtali is a mind let loose; he gives goodly words." The month of March (the legendary hare of March) belongs to Pisces.

ARIES THE RAM

Andromeda's mother, wife of Cepheus, is the figure drawn from the first decan of the Ram. Cassiopeia represents intuition, and woman (the feminine) as its highest expression, but her chair has for many ages been overturned and empty; showing that recognition of the intuitive principle has been almost unknown to the races of the past. The ancient Britons called their supreme chair of national justice *Cassiopeia's Chair*, and administered the law by intuitional judgment.

Cetus, the sea monster, closely bound by the Lamb, is the second decan in the constellation group. He furnishes the original of the many allusions to the "Lamb that was slain from the foundation of the world"; ages before even the Egyptians had a formal religion and *esoteric* Initiation. This "slaying" first took place in the drama of the heavens and religions copied the heavenly plan as a religious practice.

Other peoples did likewise; changing names and practices to

suit circumstances and conditions. Finally this ancient Lamb became the "Lamb" of the modern church, symbolizing the *Nazarene* and his mission of peace and good-will and the beginning of the Christian dispensation.

This Lamb of the heavenly Drama is closely bound to Cetus. It upholds the fishes of Pisces, symbolizing inability to distinguish between wisdom and sensuality; thus far, contrary to the outcome of the drama of heaven, which is obedient to the Law, sensuality has held the winning hand among men.

Perseus, the armed and mighty Knight with the winged feet figures as the third decan, holding aloft the cut-off head of the Monster, with its writhing, snaky hair, in the one hand, while he brandishes a sword in the other. He has rescued Andromeda, the Divine one, from her chains, restored the Soul *within* himself—as all men finally must by their own efforts, and NOT through the efforts of the church—by the "sword" applied to the lower or carnal self. This accomplished, man presents himself as ready for the betrothal before the king and queen of heaven.

This heavenly drama was *humanized* in ages past and enacted before the people in the ancient temples of Persia, Greece and the British Isles. The *esoteric* significance was unveiled only to the Initiates—the few—and not to the masses who, as in the *Nazarene's* time, could be taught only in parable.

Aries was given to Gad as a coat of arms by Jacob, and of him he said: "A troupe shall overcome him, but he shall prevail at the last." April is the month of Aries.

TAURUS THE BULL

This constellation is important, for it contains the *mystic* Pleiades¹ Dante alludes to it as the white rose. Under the sweet influence of the Pleiades, the red rose of love turns to the white rose of purity. For ages unknown, the seventh star in this

(¹) Consult THE INITIATES AND THE PEOPLE, Philosophical Publishing Company, Quakertown, Penna.

band of little sisters was invisible, but it can now be plainly seen with the naked eye. Here the first decan Orion, a glorious prince, has crossed the second, the river of *Eridanus*, tortuous and baffling, and in his efforts to aid the Divine Maid, he has, at last, in *belted* triumph, with sword in hand, set his foot upon the Serpent.

Auriga, the Wagoner, the third decan, is a constellation of which little has been written. It symbolizes the Good Shepherd carrying a mother goat and kids upon his left arm with bands in his right hand. On the windows of many church edifices may be studied this figure of *Christ* as the Good Shepherd. Taurus and the mystic Pleiades hung over Egypt when the Great Pyramid was built, and whose mate today stands ruined and almost forgotten in Yucatan.

When the *white stone* was carried forward by the tribe of Joseph, the Britons, under Jacob's decree that Joseph should be the keeper of the Grail, the sign of Taurus followed him as the ruling sign of the British Isles, and to this day, and for *this* reason, Briton is called John Bull. The *Arcanum* of the *Mysteries* sealed in the symbolism of this constellation are only revealed to those who, like Orion, cross over the "tortuous river and put the Serpent under their heel."

The tribe given to Taurus is Asher, out of whom has come many an Anglo-Saxon colony. Jacob said: "Out of Asher, his beard shall be fat, and he shall yield royal dainties." The people of Briton have been grossly betrayed by those who follow the Serpent instead of the Grail of the Lamb, and are in great danger of losing their entire heritage. The month of May is assigned to Taurus.

GEMINI THE TWINS

East of Taurus, on the other side of the Milky Way, sit Castor and Pollux, where the year, rising in the full tide of spring, pauses at June 22nd, for midsummer eve. This night was an important part of the ancient church ceremonies and in primi-

tive Masonry was celebrated as the feast of *St. John*—the opposite of that of the St. John celebrated at Christmas. The point within a circle with the vertical line on each side, marking the shortest and the longest, continues to indicate the ancient scientific system.

Another Serpent is set in Gemini that we may never forget his royal presence *within* ourselves. Orion is bravely treading him underfoot, while Canis Major, the great dog or Prince Coming, and Canis Minor, the second dog following Sir Sirius, complete the decans of Gemini.

The tribe of Issachar is given to Gemini and June, loveliest of all months, and his father said: "Isachar is a strong ass crouching down between two burdens. And he saw the rest was good, and the land that it was pleasant; and bowed his shoulders to bear, and became a servant unto tribute."

CANCER THE CRAB

The decans of the Crab constellation are more in evidence in literature and symbology than Cancer. The two Bears, known familiarly as Great and Little Dippers, are the first and second decans, and occupy a position in the northern heavens which precludes their setting. They swing from age to age around the pole star, which is part of the lesser group. They have been called the Sheepfolds in connection with Arcturus the Shepherd.

The Druids, well versed in astronomical science, called the Great Bear "Charle's Wain," because it was ever in apparition like the *Christic* teachings, though veiled and smothered under by false teachings, creeds and dogmas. The *esoteric* or *Arcanum* was known only to a few of their greatest Initiates; just as the Messianic inculcations were known only to the *Nazarene's* followers.

"Sheepfold," as a word applied to the Dippers, implies the "shelter of the people who blindly enact the great drama through the ages," while the Dragon's head thrusts itself between as guardian of the *Mysteries*.

The Dippers are peculiarly allotted to the *Christos* of the *Nazarene* and His church throughout all church symbology. The third decan in Cancer is Argo, the Ark. Here is the original of Noah's Ark which bore over from the elder Golden Age the *Arcane* teachings, while Noah is the Biblical name of Melchizedek,² the true High Priest of *Genesis*, who brought his "children," the true teachings of the Law, into the new or next dispensation following him.

The Argonauts, in Search of the Golden Fleece, were an early band of Knights seeking the Holy Grail, and ancient *Arcane* knowledge of the Helio-Arkite teachings which had been handed down by those of the older age. Applied to the individual, the Ark signifies the boat which brought him safely into the earth life, through the perilous waters of birth. Zebulon was given this month of July and the Crab constellation, and Jacob designed his abode to be by the sea, saying: "Zebulon shall dwell at the heaven of the sea; and he shall be for an haven of ships."

LEO THE LION

Leo, the heart of the constellation, is the twelfth and last of the heavenly configurations. Leo is symbolic of the strong, lion-hearted race of heroes who followed the age of the gods when THE TRANSITION WAS MADE IN RELIGIOUS FORMS AND PRACTICES FROM THAT OF THE GODS OF THE HEAVENLY DRAMA, TO THAT OF THE HEROES AMONG MEN.

Another Serpent, Hydra, is the first decan, which both Leo and the Crab tread under foot, and to which Job alluded as the "fleeing serpent."

The Cup, or Grail, origin of the Holy Grail, which all who seek for the *Christos* MUST FIND in order to be "saved" (RE-generated) is the second decan in Leo. It is here pictured as

(²) See *The Divine Law; Mastership*, Philosophical Publishing Company, Quakertown, Penna.

overturned in wrath and poured upon the head of the flying Hydra. Last in the final act of the *great Drama* comes Corvus the Crow, as third decan in Leo, to devour the remains of the final temptation, Hydra, now trodden under foot.

The bird of doom completes the story of the age-long struggle of man with the deceiver, the serpent (his carnal self) *WITHIN* himself. The Divine Maid has been rescued by the Knights of the Grail, Perseus the *Christos* resurrected or brought to life, is betrothed to her in the presence of the king of the celestial country; Cepheus stands with his foot upon the pole star, while the queen, Cassiopeia occupies her righted throne. Draco has passed from sight into limitless space.

The Aquarian Age has brought in the age of Leo and, with it, the inner *breath* that a godlike race may be born. Shiloh at last returns with the magnificent entrance of Virgo standing upright, holding in her hand the promised "Seed" of the Redeemer.

Lion hearts have been born all down through the ages—few it is true, but they have kept the line intact while standing ready to shed the last drop of blood for a principle.

The circle *will* complete itself whether men will or not. America, the land where all nations shall mingle, is the land of the Eagle, but *Egypt, the land of beginnings, also signifies The Eagle, while our neighbor, Mexico, is symbolized by the same Eagle overpowering the Serpent. After these lands, will come THE "land" of peace, which will have, as its symbol, the Eagle with branches in her claws instead of arrows.* The drama of heaven has never failed, nor deviated from the original script of the Law, nor will it deviate one jot or tittle now. America will yet, in truth and fact, *become the Land of the free* for those who win the fight against all evil inclinations *within* themselves, as well as the desire to dominate others, and as a result of this conquest, *be free from every evil outside of themselves.*

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