

THE PHILOSOPHY  
OF THE  
LIVING FIRE.  
(LOVE, GOD.)

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32°, etc.

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## INTRODUCTION.

"There is nothing new under the sun"

Thus has a wise man said in the long ago and Marie Corelli, the most justly famous authoress of the present day, in her beautiful book, "A Romance of Two Worlds," says: "Yours? Why, what can you call your own? Every talent you have, every breath you draw, every drop of blood flowing in your veins, is lent to you only; you must pay it all back. And as far as the arts go, it is a bad sign of poet, painter, or musician, who is arrogant enough to call his work his own. It never was his and never will be. It is planned by a higher intelligence than his, only he happens to be the hired laborer chosen to carry out the conception; a sort of mechanic in whom boastfulness looks absurd; as absurd as if one of the stone-masons working at the cornice of a cathedral were to vaunt himself as the designer of the whole edifice. And when a work, any work, is completed, it passes out of the laborer's hands; it belongs to the age and the people for whom it was accomplished, and, if deserving, goes on belonging to future ages and future peoples." So with the book that is now being placed before the reader, I wish him to remember that it is not my own. I have taken the works of many of those before me and have tried to choose therefrom such material as has appealed to me. I have taken this material and have tried to arrange it so as to

—whatever is herein written is absolutely true and if you are willing to so change your life as to be worthy, there are those who are ever ready to teach you and show you the Path that leads to Initiation—*The finding of the Christ*.

History informs us that: "As soon as mankind recognized the relation between themselves and a Creator, and acknowledged moral responsibility to a Supreme Moral Government, then Religion became a pertinent fact, and systems of religion were introduced, whereby, in an objective form, their subjectivity could be outwardly made manifest.

"These systems are divided into monotheism and Polytheism: the latter includes Dualism and Tritheism. The lowest grade of Polytheism is Fetichism, or idolatry, which teaches the worship of inanimate nature, stocks and stones, and the work of the hands of men. Next is Pyrolatry, or worship of Fire; and Sabaeism, worship of the sun.

"The first step of each Master or Reformer was to receive a mission and revelation from some God: thus—Amasis and Mneves, Lawgivers of the Egyptians, received their laws from Mercury (Throth); Zoroaster of the Bactrians, and Zamolxis, lawgiver of the Getes, from Vesta; Zathraustes, of the Arm-aspis, from a good Spirit of Genius: and all propagated the doctrine of the "Law of Karma." There is no doubt but that all of them were Initiates of the Secret Orders then existing and which Orders taught the Secret Doctrine and Ancient Mysteries—as well as the Mystery of the Fire—That this is true will be shown farther on.

Plutarch, in "Isis and Osiris," says: "It was a most Ancient opinion, derived as well by lawgivers as divines, that the world was not made by chance, neither did one cause govern all things without opposition."

This is the doctrine of Zoroaster, in which were taught two opposite principles by which the world was governed.

The first Religion or Mysteries were those of Atlantis and known as the Hermetic Philosophy. Later, we have the Oriental Mysteries of Isis and Osiris in Egypt. These Mysteries are the same as the Hermetic Philosophy of Atlantis and are but known under another name. The study of the Mysteries of Isis and Osiris will prove to the student that this was a pure Fire Philosophy and this is proven in the pages that are to follow.

Zoroaster brought these Mysteries into Persia; Cadmus and Inachus, into Greece at large, Orpheus, into Thrace, Melampus, into Athens.

As these Ancient,—“Atlantian Mysteries”—they should be called,—were to Isis and Osiris in Egypt; so they were to Mythras in Asia; in Somothrace, to the Mother of the Gods; in Boeotia to Bacchus; in Cyprus to Venus; in Crete to Jupiter; in Athens to Ceres and Poserpine; in Amphura to Castor and Pollux; in Lamnos to Vulcan. The most noted of these were the Orphic, Bacchic, Eleusinian, Samothracian, Cabiric, and Mithriac. It was agreed by Origen and Celsus that the Mysteries taught the future life, the Law of Karma, and the Law of Reincarnation. It was taught that the Initiated would be

strata, the very elements and roots of human speech have been reached, and with them the elements and roots of human thought. What lies beyond the beginnings of language, however interesting it may be to the physiologist, does not yet belong to the history of man, in the true and original sense of that word. *Man* means the *thinker*, and the first manifestation of thought is speech.

“But more surprising than the continuity of the growth of language is the continuity in the growth of religion. Of religion, as of language, it may be said that in it *everything new is old, and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there as far back as we can trace the history of man*, and the history of religion, like the history of language, shows us throughout a succession of *new combinations of the same radical elements*. An Intuition of God, a sense of human weakness and dependence, a belief in the divine government of the world, a distinction between good and evil, and a hope for a better life—these are some of the radical elements of all religions. Though sometimes hidden, they rise again and again to the surface. Though frequently distorted, they tend again and again to their perfect form, though always under another name.

St. Augustine himself, in accordance with this idea, said: “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

*suming Fire*, which was reechoed more than once, and thence the Jews were weak enough to worship the material substance, in lieu of the *Invisible* and Eternal God. Zoroaster succeeded in persuading them to enclose their sacred fire altars in covered towers, because, being on elevated and exposed hills, the fire was liable to be extinguished by storms. These were circular buildings, covered with domes, having small openings at the top to let out the smoke.

....A Jew entered a Parsee temple and beheld the Sacred Fire. "What," said he to the priest, "do you worship the fire?" "Not the fire," answered the priest, "it is to us the emblem of the Sun and of his genial heat." "Do you then worship the sun as your God?" asked the Jew. "Know ye not that this luminary also is but a work of the Almighty Creator?" "We know it," replied the priest, "but the uncultivated man requires a sensible sign in order to form a conception of the Most High, and is not the sun, the incomprehensible source of light, an image of that invisible being who blesses and preserves all things?" "Do your people, then," rejoined the Isrealite, "distinguish the type from the original? They call the sun their God, and, descending even from this to a baser object, they kneel before an earthly flame. Ye amuse the outward but blind the inward eye; and while ye hold to them the earthly, ye draw from them the heavenly Light! Thou shalt not make unto thyself any image or likeness." "How do you designate the Supreme Being?" asked the Parsee. "We call him Jehovah Adonai; that is, the Lord who is, who was, and who will be," answered the Jew. "Your

them through me. He that teaches his own doctrines and theories speaketh of himself, he is acting under the impulse of earthly ambition and seeketh his own glory and not the glory of God, but he that seeks to glorify—not himself, but God—by giving expression to the truth of which he is conscious, is true, and no evil can be in him. *Live so, that you may know the truth; not by external appearances and argumentation, but by its own inherent power. Be true, and you will know the truth.*

“The organism of *man*,” he said, “resembles a kingdom, its capital is the Mind, and its temple the Soul. In that capital and temple there are many false prophets, as there are in Jerusalem. There are the Pharisees of sophistry and false logic, credulity, and scepticism, and the ‘scribes’ are the prejudices and erroneous opinions engrafted upon the memory. Do not listen to what these false prophets say, but *listen to the voice of wisdom that speaks in your heart*; for verily I say unto you, the temple, built of speculations which the scribes have erected, will be destroyed, and not one of the dogmas and theories of which it has been constructed will remain, when the day of judgment appears.

“See the truth enters your heart, bearing the palm leaf, the symbol of peace. Let it abide in you, and abide yourself in the truth. There is no other worship acceptable to the Universal God, but to keep his commandments, which he reveals to you through the power of Divine Wisdom, whose voice speaks in your Higher Consciousness. *Love one another*; and as you grow in *unselfish love*, so will you grow in wisdom.

selves. Religion in its *theoretical* aspect means a *real* knowledge of the relations which exist between man and the external Source from which his Spirit emanated in the beginning, religion in its *practical* aspect means the union of *man with God*,—a union that cannot be effected through the external interference or permission of a clergyman, but which must be effected by the power of the *internal will*. *There is no real knowledge to be attained by merely learning a theory, there is no real knowledge unless the theory is confirmed by practice.*

This knowledge is acquired neither by the study of theology and philosophy, nor by moralizing. It does not depend on any theoretical information in regard to terrestrial or celestial things, nor can spiritual regeneration be attained by leading a virtuous life for fear of the consequences that are likely to follow if we indulge in evil, it can only be acquired by a realization of the truth *within* our own selves. There is nothing to prevent any man from arriving at such a realization, except the lower tendencies of his mortal nature. The process of spiritual regeneration or Initiation, therefore involves a continual battle with the lower self, and unceasing fight between spiritual aspirations and earthly desires, in which the Spirit must gain the victory over Matter.

All the boasted knowledge of the science learned in schools contains no *real* knowledge whatever. It knows nothing of *absolute truth*. It is merely *relative* knowledge, and refers to the relations which external objects bear to each other, and all this knowledge, however useful it may be as long as we live in this



## The Ancient Mysteries.

"The belief in a Supreme Power is inherent in every human being; and, so thoroughly interwoven with our nature is this sentiment, that it is impossible for any one, at any period of life, wholly to divest himself of it.

"When the reflecting man looks around upon all the objects about him, the question naturally arises: 'What has called this world into existence? Why does it exist, and what is its ultimate destiny? Why do I exist, and what will become of me after death? The answers to these questions can only be given by and through a long course of Philosophical investigation. It is these questions that have been the study of the ablest men from the earliest ages, and have given rise to all the various systems of philosophy and religion, which have prevailed in all times, beginning with the first man, and coming down to our own day and generation.

"Of one thing we are certain, the first religion that we have any account of, was far superior to any of those formulated in late centuries. I refer to the Philosophy of the Atlantians. Theirs was the Pure Fire Philosophy, and not only was it a pure and absolute religion but, at the same time, it gave them the power that true religion should give to its Masters. This the Fire Philosophy of the Atlantians did, and we find, throughout all ages, that these Philosophies,

An author, who claims to be an authority on the subject, has said: "It is impossible to definitely assert in what country the Mysteries were first introduced. Authors differ very materially upon that question. It is, however, very certain that while there are various changes to be found in the Mysteries of the different nations of the Orient, it is also as certain that there was a great similarity in them all; so much so that we may conclude that either they were all independent copies from a great original system, or that they were propagated one from another, until they were spread over the whole of Asia, Europe, and that part of Africa peopled from Asia and in constant intercourse therewith. The first wave from that region, now known as Arya Varta, was to the south-east, and across the great rivers, and into that part of India where they found a people descendend from the Turanian families, who had come from the north and northeast. We are informed that, when the Aryans entered the country of India; they carried with them their traditions, manners, and customs, and religious ideas, which differed very materially from those possessed by the first inhabitants, who were, no doubt, of Turanian descent."

The author is mistaken in some respects. We *know* absolutely that these Mysteries came from Atlantis and that Initiation in the Mysteries were first had there. We *know* that in the Temples of Atlantis these Mysteries were first taught to the Neophytes and we *know* that these Mysteries were brought into Asia and India and later, into

having always in view only one object, i. e., the Progress of Humanity and the Universal Brotherhood of Man; despising fame and worldly honors, and working "without the hope of fee or reward," they have concealed their labors, and either influenced those who knew them not to do their work, or worked through agents pledged to conceal their very existence.

As these lines are being penned, the news comes before the world that Peace has been declared between Japan and Russia, at the same time, there comes a letter from one of the truly great on earth and in which are found these lines: "Looking at the principal events of to-day, the concluding of peace between Japan and Russia, I am given to know, that the Great White Brotherhood is the *real* Peace-maker and that President Roosevelt is their Instrument."

To the public generally, this may be a matter of little interest or importance, as the character of the work done must be the sole criterion by which that work is to be measured. To the Mystics and Initiates, it should be of interest, as showing what it is to be indeed, a Master of the Brotherhood. It will reveal to them the meaning and goal of human evolution, and give them the unqualified assurance that that evolution is being aided *by those who know*, as it has not been for many centuries. Such work has now become possible, because of a cycle of liberality and enlightenment, when the workers are not likely to be sacrificed by an Inquisition, although they may be persecuted for their teachings. Such Masters do exist, and they are truly possessed of profound

norant of the fact that few histories of any people or any epoch are better founded. Foremost among these detractors or deniers will be found the bigoted sectarian and the modern materialist. With each of these, the real genius of Mysticism is in perpetual conflict. For the first, the universal and unqualified Brotherhood of Man, is a dead letter, for he believes that only himself and his chosen associates can be saved. For the second, the materialist, the recognition of the Divine Principle in Man, and belief in the Immortality of the Soul, will prove an equal stumbling block. Fortunately, the number of bigoted sectarians and out-and-out materialists is few but those few seem to be in authority and able to persecute all those who may not be of their way of thinking. The historical deficiency referred to is by no means without a parallel. That super-structure known as Christianity has, it is true, many historical phases; of dogmas the most contradictory; of doctrines promulgated in one age, and enforced with vice-regal authority, and severe penalties for denial and disbelief, only to be denied and repudiated as "damnable heresy" in another age. In the meantime, the origin of these doctrines and the personality of the *Man of Sorrow* around which these traditions cluster receive no adequate support from authentic history.

Because there is no true history of the Christ to be had, or, because orthodox Churchanity has not been able to produce such a history of whom they make pretensions of following, but whom they have never really *known*, must we conclude that it is all a fable,

torical episodes only, the world in its cyclic revolutions would long ago have swept by them and buried them in Eternal oblivion. They are facts, imparted by *Initiate to Initiate, from time out of memory, until the present time.* These great truths, obscured and lost in one age by misinterpretation or persecution, rise, Phoenix-like, rejuvenated in the next. I should not say lost, they are simply held in the secret Archives of the great Orders to be given out again when the time is ripe: They are *immortal truths*, knowing neither decay nor death. They are like Divine Images concealed in a block of stone, which many artists assail with mallet and chisel, square and compass, only, perchance, to release a distorted idol. Only the Master workman, the Adept, can so chip away the stone as to reveal in all its grandeur and beauty the *divine ideal*, and endow it with the breath of life. Such is the builder of character. Ceremonial Initiation will never make either a Master or an Adept. Any man or set of men can carry on Ceremonial Initiation. No Master can be made in this way. It takes a Master to take man, in his crude or materialistic state, and make a Master out of him, and this can only be done by a process of growth and a rigid system of training.

No genuine Mystic, imbued with the spirit of liberality, and all Mystics are liberal, will treat any religion with derision or contempt, or exclude from fellowship any Brother who believes in the existence of God, the Universal Brotherhood of Man, and the Immortality of the Soul. This spirit is the very foundation of Mysticism, and any departure from it is un-Mystical and directly against the spirit of Universal

The most profound secrets of Mysticism are not revealed or taught in any Ceremonial Initiation. They belong only to a few. These secrets must be sought by the individual himself, and the Neophyte is debarred from possessing them solely by his own inattention to the hints everywhere given by the Masters of the Fraternities. If he prefers to treat the whole subject with contempt, and to deny that any such *real* knowledge exists, it becomes evident that he not only closes the door against the possibility of himself possessing such knowledge, but he also becomes impervious of any evidence of its existence that might come to him at any time. He has no one but himself to blame if he is left in darkness. "Seek and ye shall find, Knock and it shall be opened unto you."

"So long as the struggle for bare existence involves, as it does to-day, the greater part of the energy, time, and opportunities of man, he will never discover the *real* meaning of Life, or the purpose of human existence. Even this much may be discerned from physical evolution alone: from the study of the human brain, in which there is a continually increasing portion of gray substance set free from the functions incident to the preservation of the physical structure, and evidently designed to be appropriated to separate and Higher use. Mere intellectual activities alone, connected with the physical plane, with the maintenance and enjoyment of life will not explain the philosophy of cerebral development. It is largely for this reason that the offices of the encephalon are so little known to-day.

powers; or is even cognizant of the fact that he is a *living soul*.

These things ought not to be so, nor need they longer be, if earnest men and women would seek diligently, first for the cause of all our ills, and second, for a sufficient remedy. This remedy is to be found, first, in *knowledge*. Second, in Service of the Truth.

If *real* knowledge of the nature of the soul and the destiny of man had never existed, our present condition would be pitiable in the extreme; but when we demonstrate that this knowledge once existed, that it still exists, and that it always existed, even though only in the Secret Archives of the Orders, that it was first degraded by selfishness and then lost by design, and that for centuries designing Priests, many of whom would have disgraced a scaffold, but who have been canonized as saints, have done their utmost to deprive humanity of this knowledge, what shall humanity say? Shall he preach Universal Brotherhood and Toleration, and yet seek revenge on the priesthood? A thousand times, no! but rather leave priest and proletariat to settle their own affairs and go their own way, and go to work *ourselves* to recover the *lost knowledge*, and when recovered devote it absolutely to Humanity. Knowing these things as we do, can we condemn the Arch Fraternities who have ever been the guardians of this Secret Knowledge? Should we not rather be thankful to them for keeping it in its virgin purity? In all our *popular* present religious instructions, from childhood, and through all the ministrations of re-

Great Republic is the Ideal State. If these concepts were accepted and acted upon, there would result, time, opportunity, and the power to apprehend the deeper and higher problems of the origin, nature, and destiny of man. "Man is not man as yet, and will not be until he has found his Soul." What he may be, and what he might do, under favorable conditions, is very seldom dreamed of, by humanity and is only shown to us by the lives of the few Masters.

There is a widespread and increasing conviction that true Education would prove a panacea for all our evils; and that if we could begin with the young, and have the training of children, we could eventually reform society, even the children of vicious parentage might be reformed.

This is true, but it will not be enough to follow the lines of education as at present used. We must have a real, an Higher education, the education of the Soul. The bringing out of the Highest in man. Only by teaching the child the truth, not as supposed to be by material or theological educators, but as the Soul teaches man what is right. Selfishness or material gain, is the Key-note of present day education and it is for this reason that it has failed so miserably. Nothing so shrouds the Higher Self (the Soul) in man as selfishness, and this is the reason why so few persons are possessed of the direct perception. What is true, is True, and what is false, is False.

It is this Higher knowledge towards which all useful and rational acquirement tends; and why should our efforts cease short of the very Highest? All education that does not tend in this direction, with



highly endowed, for selfish purposes of his own. His motive, therefore, alone, can determine that he is "worthy and well qualified."

It is true on every plane of life, that in the process by which knowledge is acquired—always by experience—man *becomes* the thing which he knows. That is, knowing is a progressive *becoming*. There results, therefore, a continuous transformation of the motives, ideals, and perceptions of the individual, whenever in his daily experience in life he is placed on the lines of least resistance or the Natural Order of Evolution. This is the really Scientific and Philosophical meaning of all *true* Initiation.

There is at present, so much of the commonplace that passes as knowledge, and which is accepted as such by worthy, though unthinking students, and this is so utterly void of comprehension, that unless one is familiar with this line of thought he will not really see the truth and bearing of the statement, that man always *becomes* that which he really knows. Here lies the reason why the mere inculcation of moral precepts so often fails entirely in transforming character; and why there is so much lip-service. When men once understand this, then will they understand the Mystery of Alchemy, the Transformation or Transmutation of baser metals into the pure and shining gold. For once they understand, once the Conscience has become awakened and they have learned to know, then they will have *become*, for in the process of truly learning to *know*, they will have *become*.

Conscience is the struggle of the understanding in

evolution *within* him of senses and faculties pertaining to the "soul-plane." His progress would be instantly arrested, and his teachers would refuse all further instructions, if he was found negligent of the ordinary duties of life: those to his family, his neighbors, or his country. All these must have been fully discharged before he could stand upon the threshold as a Neophyte for the Greater Mysteries; for in these he came to be an unselfish servant to Humanity as a whole; and no longer the right to bestow the gifts of knowledge or power that he possessed, upon his own kinsmen, or friends, in preference to strangers. In the higher degrees, he might be precluded from using these powers even to preserve his own life. Both the Master and his powers belongs to Humanity. If the reader will but consider how the Jews called upon the Christ to "save himself and come down from the cross," if he were the Christ, it may be seen that this doctrine of Supreme Selfishness ought, long ago, to have been apprehended by the Christian world; for while it is a Divine Attribute, the Synonym of the Christ, it is latent in all humanity, and must be evolved as herein given.

That which makes such an evolution seem to modern readers impossible, is, that it cannot be conceived as being accomplished in a single life, nor can it be. It is the result of persistent effort guided by High Ideals through many lives. Those who deny Pre-existence may logically deny all such evolution. There must, however, come a time when the consummation is reached in one life; and this is the logical meaning of the saying of the Christ—*It is finished.*

who are not acquainted with it may suffer no disadvantage."

The Council of Nice had not taken these Secret Fraternities into consideration, nor did they know much of these Fraternities. They had knowledge of such Orders but were under the impression that they were only for the purpose of Pagan Initiations. They did not know that these Orders had records that would be handed down from Initiate to Initiate for all times to come, and that the Keys to these Sacred Mysteries could never be lost to these Fraternities. Had they known of this, they might have made different changes. Again, we find that St. Basil, the great Bishop of Caesarea, says:

"We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the Mystery of Oral Tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. This is what the *Uninitiated* are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

The men who composed the Council of Nice knew that there were those, Priests, who claimed to know these Secret Mysteries but they were called more mad than anything else, exactly as our Churchmen think of the greater Mystics of our day.

The Universal Science and the Sublime Philosophy, once taught by the Atlantians later in the Greater Mysteries of Egypt, India, Chaldea, Asia and Persia, and among many other nations of antiquity, is

the Essenian Order and also the Gnostics, the latter being an Inner Circle of the Essenes. The Therapeutiae of Alexandria was simply another name for a Circle of the Essenian Fraternity. To-day the Order then known as the Essenes is known as the Fraternity of the Rosy Cross. There has never been any interruption of the Secret Order. It has changed its name many times since it was founded on the Atlantis, but its teachings are the same. Thus, from these Orders, the Christian Mysteries were derived and are preserved in the Secret Archives of all true Occult Orders, known only to the Initiates of the Higher Degrees. The Neoplatonists, headed by Ammonius Saccus, undertook to preserve the primitive relation, and the utterances of the Christian Bishops to which reference has been made, show how the Secret Doctrine was adopted from the earlier mysteries by the primitive Christians during the first three centuries of our era. After the first Council of Nice, A.D., 325, which was presided over by none other than Exoteric Christians looking for power and authority, little more was heard of the earlier doctrines, and with the burning of the Great Library of Alexandria, Catholic supremacy and the dark ages obliterated the primitive wisdom of Western Europe, so far as the masses were concerned, as it was overrun by hordes of barbarians from the north. The principal seats of learning were the convents. Coming now to the dawn of the 16th century, and the great Protestant and Rosicrucian Reformation, we find Johann Trithemius, Abbott of St. Jacob, at Wurtzburg, celebrated as one of the greatest Al-

from its earliest times up to the present and that such must continue to be the case for all times to come, until men reach perfection.

All *true* Occult Fraternities recognize the whole world as but one Republic, of which each Nation is a family, and every individual a child, not in anywise derogating from the differing duties which the diversity of States requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of a *true* Science, the belief of the Fatherhood of an All-Wise Being and the Universal Brotherhood of Man.

Therefore, the real object of these Orders, be they Mystic Masonry or any other Mystic or Occult Fraternities, may be summed up in the following: To efface from among men the prejudices of caste, the conventional distinctions of color, origin, opinion, nationality; to annihilate fanaticism and superstition, extirpate national discord and with it extinguish the firebrand of war; in a word—to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fullness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by Love, Wisdom and Science.

In order to do this, a true and beautiful Philosophy must be taught. True Science and Religion must be wedded together and the Key to both Science and Religion or Philosophy must be God—*Love*. Such a

*but foolish jargon and without meaning to the Initiated. That the Christ-life and power that made Jesus to be called Christos, Master, whereby he healed the sick, cast out devils, and foretold future events, is the same Life revealed, and attained by Initiation in the Greater Mysteries of Antiquity, is perfectly plain. The disrepute into which the Divine Science has fallen has arisen from its abuse and degradation.*

There are dangers inseparable from Symbolism and Mysticism, which afford an impressive lesson in regard to similar risks attendant on the use of secret forces. The Imagination called in to assist the reason usurps its place, or leaves its ally helplessly entangled in its web. Names which stand for *things* are confounded with them; the means are mistaken for the ends; the instrument of interpretation for the object; and thus symbols come to usurp an independent character as truths and persons. Though perhaps a necessary path, they are a dangerous one; by which to approach the Deity; in which many, says Plutarch, mistaking the sign for the thing signified, fell into a ridiculous superstition, while others, in avoiding one extreme, plunge into the no less hideous gulf of irreligion and impiety.

It is through the Mysteries, Cicero says, that we have learned the first principles of Life, wherefore the term "Initiation" is used with good reason.

To employ Nature's Universal Symbolism instead of the technicalities of language, rewards the humblest inquirer and discloses its secrets to every one in proportion to his preparatory training to comprehend them. If their Philosophical meaning was

perfect scoundrel. On the other hand, the one may be very dull intellectually, and yet be kind, brotherly and sympathetic to the last degree. A world made up of the former would be a bad place to live in; if of the latter, a thousand times to be preferred. Magic contemplates that all-around development which, liberating the intellect from the dominion of the senses and Illuminating the Spiritual Perceptions, places the individual on the lines of least resistance with the Inflexible Laws of Nature, and he becomes Nature's co-worker or hand-maid. To all such, Nature makes obeisance, and delegates her powers, and they become Masters. The real Master conceals his power and uses it only for the good of others. He works "without the hope of fee or reward," knowing that God is just.

Knowing that "Knowledge is Power," designing and evil men desire to possess both knowledge and power for entirely selfish purposes. It may be readily understood that the more knowledge and power a purely selfish man possesses, the more inimical to humanity he becomes. He can do less harm if kept in ignorance. This is especially the case with those Deeper Sciences which deal with Mind, and influence the thoughts and actions of others. *Modern Science, purely materialistic in its aims and conclusions, has always ridiculed the idea embodied in Magic, for materialism can never recognize the Spiritual.*

The traditional Lost Word of the Master is a key to all the science of Magic, but it must be remembered that the Lost-Word is *not* a Word, but refers to Spiritual Awakening; Spiritual Development;

dialectical, will again command the attention of the thinking world. Every one is aware that the source of Plato's knowledge was the Mysteries; he was an Initiate, and on almost every page reveals the obligation he is under not to betray to the common people the secrets taught only to Initiates under the pledge of secrecy.

There is in Nature one most potent force, by means of which, a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world. This force was known to the Ancients and the secret is still held by the true Mystic Fraternities of this day. It is a Universal agent, whose supreme law is equilibrium; and whereby, if science can but learn how to control it, it will be possible to change the order of the Seasons; to produce in night the phenomena of day; to send a thought in an instant around the world; to heal or slay at a distance; to give our words universal success, and make them reverberate everywhere.

There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current of love and wrath. This ambient fluid pervades everything. It is a ray retched from the glory of the Sun, and fixed by the weight of the atmosphere and the central attraction. It is the body of the Holy Spirit, the Universal Agent, the Serpent devouring his own tail.

With this electro-magnetic ether, this vital and luminous caloric, the Ancients and the Alchemists were familiar. Of this agent, that phase of modern ignorance termed physical science, talks incoherently,



Liberty, Science with Mystery; it has the keys of the Present, the Past, and the Future.

One is filled with admiration on penetrating into the Sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters and Numbers; a Philosophy simple as the alphabet, profound and infinite as the World; Theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand, ten ciphers and twenty-two letters, a triangle, a square and a circle—these are all the elements of Kabbalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world.

Life may be represented by a Triangle, at the apex of which is God. Of this triangle the two sides are formed by two streams, the one flowing outwards, the other upwards. The base may be taken to represent the material plane. Thus, from God proceed the Gods. From the Gods proceed all the Hierarchy of heaven, with the various orders from the highest to the lowest. Here again we have the Doctrine of Hermes.

The Kabbalah of the ancient Hebrews, which Moses derived by Initiation into the Mysteries of Egypt and Persia, was identical among the Hebrews, the Egyptians, Hindus and other nations of antiquity, was known as the *Secret Doctrine*.

the globe, has evolved on the intellectual plane so far that there now exist a very large number of persons capable of apprehending this old philosophy, and, at the same time, capable of understanding the responsibility incurred in misusing or misinterpreting it. A large number of persons have reached, on the intellectual plane, the state of manhood; and are capable of partaking of the "fruit of the tree of knowledge of Good and Evil." There is, therefore, no reason why this old philosophy should be longer concealed. On the other hand, there are reasons why it should be known. Empirical knowledge has advanced in certain directions into the realm of Psychism, and the arts anciently designated by the term *Magic*, and it is imperative that the dangers that attend these pursuits should be pointed out and demonstrated, in order that they may be avoided by the beneficent, and that the ignorant or innocent may be afforded protection. How far these modern inroads into Occultism or ancient Magic extended very few persons seem to realize. It is therefore high time that the Philosophy of the East should illumine the science of the West, and thus give the death blow to that intellectual diabolism, and spiritual nihilism, known as Materialism, and this only the Secret Doctrine can accomplish. Grave responsibility, however, is incurred by such a revelation. Those who, like the professional Hypnotists and the Vivisectionists, have sinned, perhaps ignorantly, and thus have been unconsciously "Black Magicians," will eventually find no avenue of escape.

As I am preparing the above, I receive a clipping entitled "The Mystic Side of the Bacillus Theory," by

thought action? Things become perceptible to us when they come within the range of the senses, but have they no form of existence before they come into this plane? Or do things spring from nothing?

"It has become the fashion, when there is a diseased bodily condition, to go on a hunt for the bacillus that is one of the manifestations of that condition. I have nothing to say against this proceeding, but it is a mistake to allow this research to close up every other avenue of investigation, and assume, offhand, that the bacillus is the *creator* of the disease, rather than its *creation*. And there are many of our profession who are thinking along this same line.

"If we read of the cures effected by the Divine Master (call Him 'The Nazarene,' if you please, I don't care for names), we find His cures almost invariably prefixed by the words, 'Thy sins be forgiven thee;' and this declaration was always an offense to the pharisaical beholder. They could recognize the fact that a paralytic had been strangely healed, a leper cleansed, when the paralyzed man walked off with his bed on his back, or the hue of health came back to the pallid, ulcerated countenance; but the *word of power* that reached beyond their vision, and changed the mental condition that produced the disease, was too much for their comprehension.

"Let me quote from a writer on Mystical subjects: 'Disease does not enter in any manner from without. That which is external, simply awakens that which is already within us. Disease is not a thing—it is simply a depolarization. That sights and sounds lure the imagination into activity, I claim, and in this

the brain. And there is not a bacillus or microbe infesting the blood or tissues, that did not have a definite, positive existence before it became manifest to the microscope; and if we understand the workings of mind as well as we do the anatomy of the body (and there are some facts regarding this, even, that we are ignorant of), we might get more control over disease than we seem now to possess. And even with this influence over the mind, what do we do when an epidemic of cholera breaks out? We set people to cleaning out their back yards, disposing of rubbish, and, more important still, try to teach them to keep themselves clean, and this occupation tends to produce a (temporary, at least), condition of mental cleanliness. Washing the *outside* of cup and platter is something in the way of removal of filth, and it is an accomplishment of some moment to teach some men the religion of a clean shirt. Mental uncleanness is apt to generate bodily uncleanness, and then the bacillus is a logical sequence.

"There is much attention being directed of late to prophylactic treatment. Would it not be as well to extend this system a little further, and see if it is not possible to pass over the border a little way—cross the fence which science has erected between the realm of matter and the realm of the impendable, and see if, after all, there may not be something to be accomplished in the way of regulation of disease before the enemy effects his invasion of the land? I believe we can meet with some measure of success, if we divest ourselves of some of our preconceived notions, and cease to take counsel of our denials, our limita-

ligions in favor of the new ones, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the "Garden of Eden," began to be forcibly and relentlessly closed by every fair and unfair means against the indiscrete gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed.

This same Constantine who, with his soldiers environed the Bishops at the first Council of Nice, A. D. 325, and dictated terms to their deliberations, applied for Initiation into the Mysteries, and was told by the officiating-priest that no purgation could free him from the crime of putting his wife to death, or from his many perjuries and murders. Every careful and unbiased student of history knows why the Secret Doctrine has been heard of so little since the days of Constantine. An exoteric religion, and belief in a personal God blotted it out of self-protection; and yet, the very Pentateuch conceals it, and for many a student of the Kabbalah, of the coming century, the seals will be broken.

There are three fundamental propositions that underlie the Secret Doctrine. (1) "An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of human thought—in the words of Mandykya, "unthinkable and unspeakable." This Infinite and Eternal Cause—dimly formulated in the "Unconscious" and "Unknowable" of current European Philosophy—is the

and Karmic law, during the whole term." "The pivotal doctrine of the Eastern Philosophy admits no privileges or specific gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of Metempsychosis and Reincarnations."

Souls are reincarnated hundreds and thousands of times; but not the *person* (which implies the body), for the body perishes. These things were taught by the Essenes, Gnostics, Therapeutae and Jesus; and the doctrine is embodied in the parable of the Talents, as thus explained:—Into the soul of the individual is breathed the Spirit of God, divine, pure, and without blemish. It is God. And the individual has, in his earth-life, to nourish that Spirit, and feed it as a Flame with Oil. When you put oil into a lamp, the essence passes into and becomes flame. So is it with the soul of him who nourishes the Spirit. It grows gradually pure, and *becomes* the Spirit. By this means the Spirit becomes the richer. And, as in the parable of the Talents, where God has given five talents, man pays back ten; or he returns nothing, and perishes.

When a soul has once become regenerate, it returns to the body only by its own free will, and as a Redeemer or Messenger. Such a one regains in the flesh the memory of the past. Regeneration or Transmutation may take place in an instant; but it is rarely a sudden thing, and it is best that it come gradually, so that the "Marriage" of the Spirit be only after a prolonged engagement.

The doctrine of "Counterparts," so familiar to certain classes of "Spiritualists," is a travesty, due

thoughts and deeds, is seldom realized. The ordinary crude and ignorant conception of a personal God more often results in slavish fear on the one hand, and Atheism on the other. It is what Carlyle calls "an absentee God, doing nothing since the six days of creation, but sitting on the outside and seeing it go!" This idea of God carries with it, of course, the idea of creation, as something already completed in time; when the fact is that creation is a process without beginning or end. The world—all worlds—are being "created" to-day as much as at any period in the past. Even the apparent destruction of worlds is a creative, or evolutionary process. Emanating from the bosom of the *all*, and running their cyclic course; day alternating with night, on the outer physical plane, they are again *indrawn* to the invisible plane, only to re-emerge after a longer night and start again on a higher cycle of evolution. Theologians have tried in vain to attach the idea of *immanence* to that of personality, and ended in a jargon of words and utter confusion of ideas. A personal Absolute is not, except in potency. God does not *think*, but is the *cause* of Thought. God does not love, he is Love, in the perfect or absolute sense; and so with all the Divine Attributes. God is thus the concealed Logos, the "Causeless Cause." God never manifests Himself (to be seen of men). Creation is His manifestation; and as creation is not complete, and never will be, and as it never had a beginning, there is a concealed or unrevealed potency back of and beyond all creation, which is still God.

All men are brothers by all the laws of Nature and

each individual of all the myriads constituting Humanity with equal favor. Justice of God toward all implies Justice toward each other among men. This principle of Justice is Law Universal, and this principle of Brotherhood and the perfectibility of man's nature through evolution necessitates Reincarnation. The number of souls constituting Humanity, though practically innumerable, is, nevertheless definite. Hence the doctrine of pre-existence, taught in all the Mysteries applied to "every child of woman born;" all conditions in each life being determined by previous lives. (This is so fully dealt with in the "Beautiful Philosophy" by Count St. Vincent, which is only open to Initiates.) Thus the Fatherhood of God in the personification of Divinity in Humanity includes the Universal and Unqualified Brotherhood of Man.

The real Masters in all ages, knowing this from the lessons taught in the Mysteries of Initiation, have ever been the foes of Autocrats, Oligarchies, and Oppression in every form, whether ecclesiastical or Political. Initiates are taught to obey the laws of the country in which they live. They are not agents of Revolution, but of Evolution. By enlightenment and persuasion they may strive to reform a nation or a church. The true Republic is the outgrowth of Brotherhood, and a jealous monarch in Church or State will naturally oppose the diffusion of doctrines that tend to the liberation and the enlightenment of the people.

Mysticism does not preach a new religion, it but reiterates the New Commandment announced by the



The Science and Religion of the West are in perpetual conflict. The genius of this religion discerns Faith and Miracle as its foundation. Science holds as its ideals Fact and Law. This religion is necessarily illogical, while science is materialistic to the extreme, and, thanks to both, mankind is as far from any real knowledge of the nature and destiny of the soul as it was a thousand years ago. This conflict has long been maintained; it is a war to the death; both religion and science are being reformed, and long before the battle ceases, *neither* of the original champions will be found to exist, except in their progeny of Eastern parentage.

The Western world laughs at this, for looking at the Secret Doctrine and the mighty religions of India, Egypt, Greece, and Judea only from the outside, nothing but discord, superstition, and chaos can be seen. But if one examines the symbols, questions the Mysteries, and searches out the root-idea of the founders and of the prophets, harmony will be seen throughout. Along divers and often winding paths, one will ever reach the same point, so that penetration into the Arcanum of one of these religions means entrance into the secrets of the rest. Then a strange phenomena takes place. By degrees, but in a widening circle, the Doctrine of the Initiates is seen to shine forth in the Center of the religions, like a Sun clearing away its nebula. Each religion appears as a different planet. With each we change both atmosphere and celestial orientation, still it is always the same Sun which illumines us. India, the mighty dreamer, plunges us along with herself into the dream

issue from the *Celestial Fire* of Zeus, from the Initial Light. Half-conscious, inaccessible, and unchangeable, they govern the mighty whole by their unvarying movements. Each revolving constellation draws along in its ethereal sphere phalanxes of demi-gods or radiant souls who were formerly human, and who, after descending the scale of kingdoms, have gloriously ascended the cycles, and finally issued from the round of generations. It is through these divine spirits that God breathes, acts, and manifests Himself; or, rather, these form the breath of His living soul, the rays of His eternal consciousness. They rule over armies of lower spirits which govern the elements; they control the universe.\* Far and near, they surround us, and, although of immortal essence, they assume ever-changing forms, according to nation, epoch, or region. The impious man who denies their existence still dreads them; the pious man worships without knowing them; *the Initiate knows, attracts, and sees them.* I struggled to find them, braved death, and, as is said, descended into hell to tame the demons of the abyss, to summon the gods from on high to my beloved Greece, that lofty heaven might unite with earth, listening with delight to strains divine. Celestial beauty will become incarnate in the flesh of women, the *Fire of Zeus* will run in the blood of heroes, and long before mounting to the con-

\* Those who are on the Path and desire to know more of how things are ruled and brought about by the Masters, especially those of the Third Degree, should gain access to the Mss. "Beautiful Philosophy" by the Count St. Vincent. This Mss. is only to be had by Neophytes and Initiates.

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pure beings who have knowledge of the Sublime. When the body experiences this dissolution whilst *rajas* dominates, the soul once more comes to live amongst those who have bound themselves to things of earth. Again, if the body is destroyed when *tamas* dominates, the soul, whose radiance is dimmed by matter, is again attracted by the wombs of irrational beings.

"The devout man, surprised by death, after enjoying for several centuries the due reward of his virtues in superior realms of bliss, finally returns again to inhabit a body in some holy and respectable family. But this kind of regeneration in this life is very difficult to attain. The man thus born again finds himself possessed of the same degree of application and advancement, as regards the intellect, as he had in his first body, and he begins to work afresh perfection in devotion."

"The mighty and profound secret, the sublime and sovereign mystery, is that: To attain to perfection one must acquire *the knowledge of unity*, which is above wisdom; one must rise to the divine Being who is above the soul, above the intelligence. This divine Being, this sublime Friend *is in each one of us. God dwells within each man, though few can find him. This is the path of salvation.* Once thou hast perceived the perfect Being, who is above the world and *within thyself*, do thou decide to abandon the enemy, which takes the form of desire. Control thy passions. The joys afforded by the senses are like wombs of future sufferings. Not only do good, *but be good.* Let the motive be in the action, not in its fruits.

concealed from the ignorant and the profane, have accorded this Supreme Consummation to Jesus alone, and made it obscure or impossible for all the rest of humanity. In place of this, the grandest doctrine ever revealed to man, theologians have set up Salvation by Faith in a man-made Creed, and the Authority of the Church to "bind or lose on Earth or in Heaven." Law is annulled; Justice, dethroned; Merit, ignored; Effort, discouraged; and Sectarianism, Atheism, and Materialism are the result.

*All* real Initiation is an internal, not an external, process. The outer ceremony is dead and useful only so far as it symbolizes and illustrates, and thereby makes clear the inward change. In many of the Greater Orders, Ceremonial Initiation is entirely dispensed with, as it clouds, in many cases, the mind that would otherwise be clear. In *true* Initiation, no ceremonies are needed. To Initiate truly, means to transform; to transform means to regenerate; and this comes only by trial, by effort, by *self*-conquest, by sorrow, disappointment, *failure*; and a daily renewal of the conflict. It is in this that man must "work out his own salvation." The consummation of Initiation is the Perfect Master, the *Christos*, for these are the same. They are the goal, the perfect consummation of human evolution.

By constant struggle and daily conflict the Master has conquered *self*. Life after life he has gathered experience. Truly hath he been a "man of sorrows and acquainted with grief." He has assailed all problems; studied all science; exhausted all litanies; apprehended all Philosophies; practiced all arts. At

to you whether you have gold or whether you have none, whether you have a house and lands or whether you have them not, whether you have worldly reputation or whether you are an outcast,—then you are voluntarily poor. It is *not* necessary to have nothing, but it is necessary to care for nothing. When it is all one to you whether you have a wife or husband, or whether you are celibate, then you are free from concupiscence. It is not necessary to be a virgin; it is necessary to set no value on flesh. There is nothing so difficult to attain as this equilibrium—The Double Triangle. The White interlaced with the Black. When you have ceased both to wish to retain and to burn, then you have the remedy in your hands, and the remedy is hard and a sharp one, and a terrible ordeal. Nevertheless, be thou not afraid. Deny the five senses, and above all the taste and the touch. The power is *within* you if you will to attain it. Eat no dead thing. Drink no Fermented drink. Make living elements of all the elements of your body. Take your food full of life, and let not the touch of death pass upon it. Remember that without self-immolation, there is no power over death.

When a man has attained power over the body, the process of ordeal is no longer necessary. The Initiate is under a vow; the Hierarch is Free. Jesus, therefore, came eating and drinking; for all things were lawful to him. \* He had undergone, while a Neophyte with the Essenes, and had freed his will. For the object of the trial and the vow is polarisation. When the fixed is volatilised, the Magian is free. But before Christ was Christ he was subject; and his Initia-

## OF THE LIVING FIRE

The problem of genuine initiation, or training in Occultism, consists in placing all the operations of the body under the dominion of the Will; in freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. The idea is not to despise the body, but to purify it: Not to destroy the appetites, but to elevate and control them absolutely. This mastery of the lower nature does not change the Key of the physical nature, as such; but subordinates it to that of a higher plane. Without this subordination, the clamorous lower nature drowns out all higher vibrations; as if in an orchestra, the bass-voils and the drums only could be heard; and noise, rather than harmony would result.

The first point to be made in real Initiation is for the Thinker to control his thoughts. Instead of passively and helplessly receiving all suggestions that come from the physical sense, or appetites; or all that come from ambition, selfishness and pride; he selects, and chooses, and Wills what thoughts shall come. In this manner he acquires mastery over his own mind, and frees his will from the dominion of Desire; or rather elevates and purifies Desire.

In the Ancient Mysteries not every Initiate became a Master. There were the Lesser and the Greater Mysteries. To the Lesser all were eligible; to the Greater, very few; and of these few, fewer still were ever exalted to the sublime and last degree. Some remained for a lifetime in the lower degrees, unable to progress further on account of the constitutional defect or mental and spiritual incapacity. Thus it is

Freedom and Enlightenment are the only real Saviors of Mankind; while ignorance is the father of Superstition, and Selfishness the parent of Vice.

The Ancient Mysteries were organized schools of learning, and knowledge was the signal of progress and the basis of Fellowship. The doors of real Initiation were open to women as to men. Such is the case at the present time. The Illuminati and the Rosicrucians both admit women to their Initiation on equal footing with men. Masonry at one time also admitted them until the Fraternity was betrayed by her. Since then, she has been excluded. The time will come again, when Masonry will put aside most of its Ceremonialism and teach the pure Secret Doctrine, then will women again be admitted as of yore.

The Ancient Wisdom concerned itself largely, as it does at present, with the Souls of men, and undertook to elevate the earthly life by purifying the Soul and exalting its Ideals. It teaches that souls are sexless; and that the sex of the body is an incident of gestation. No civilization known to man has ever risen to any great heights, or long maintained its supremacy, that debased woman. The Secret Doctrine demonstrates with unmistakable clearness that sexual debasement in any form is the highway of degeneracy and destruction of both man and woman; and of Nations quite as certainly as of individuals.

Ever since the time of Atlantis, the true Adepts and Masters have been the keepers of the Great Lodge. These Masters have taught the Secret Religions and true Science. The ancient governments were Patriarchal; (See History of Atlantis by Dr. Philo...

Initiate seeks to control any people or office, the people seek the Initiate. "We seek no man, but man seeks us." Power came not from the people, but from the possession of supreme knowledge, and this knowledge, continually exercised and exemplified, was the badge of office and the sign of authority. To such a Priesthood the people rendered most willing obedience. The doors of Initiation were open, then as at this time, to all who had evolved the capacity to "Know, to Dare, to Do, and to Keep Silent," in regard to that which should not be prematurely revealed.

With the Light of the Great Lodge standing in the midst, the Religion of the people was a perfect representative of Science and Philosophy, in which superstition and idolatry found no place, hence the symmetry in all the Old Wisdom-Religions. There was really but one Secret Doctrine, but in later times, many Nations had the same Philosophy, but each Nation had its own Grand Supreme Lodge.

The religions of Egypt and Chaldea, as has been stated, had back of them the same Secret Doctrine, or Mysteries; as had been taught in the Great Lodge of Atlantis, for it was from there that they were transplanted to Egypt, India, Asia and other countries. This religion was both Scientific and Philosophical. Egypt and Chaldea repeated the folly of India, and perished, with the exception of a few Initiates who remained true, with the degradation of their religion. The few who remained true to their vows kept the Secret Doctrines in the Secret Archives of the Temples and Masters like Hermes, Zoroaster, Con-



ceeded by the "Holy Inquisition," a religion of torture and bloodshed. History is full of pretenders in Occultism and Mysticism. Pretension alone is a sign of ignorance, and the proposition to "sell the truth" is always a sign of fraud. "Every man is worthy of his hire," the teacher must be paid for his work. The publisher for his books, but for the teachings no price can be paid in current coin. There are many names in history that have been covered with obloquy, and their possessors charged with fraud and imposition, who were genuine Adepts. The seeker should distinguish between self-conviction that comes from the pretender's own mouth and those accusations that come from others and are unsupported by evidence. As a fact, the true Master or Initiate, never, under any circumstances, makes the claim that he is such. *The man or woman that openly claims to be either an Initiate, an Adept, or a Master, is never such, but is simply a pretender.* The pretender is usually loaded with honors and found rolling in wealth, as the reward of deceit and lying, of fraud and corruption, which he is shrewd enough to conceal from the masses but which he can never hide from an Initiate or Master. Man betrays his character, his heredity, his ideals, and all his past life in every lineament of his face, in the pose of his body, in his gait, in the lines of his hands, in the tones of his voice and in the expression of his eye especially. No man possesses character. Character is that which he is, and not something apart from himself. One need not be a Master to discover all this; he needs only to observe, to think, and to reason on what he sees. The

shape the destinies of Nations.\* They are working to-day in the West as they have never done before. They are enabled to work now, because the ground has been prepared for them by "He who *knows*," and Masonry, although it has lost the Key to its own Mysteries, has done much to bring this about. How much more could Masonry do should it find the Key to its Mysteries? Truly, no one would be able to guess.

\* See the "Beautiful Philosophy of Initiation" by Count St. Vincent, for full information concerning this point.

deserts of error. It is further charged that we have 'certain quite extraordinary Esoteric, or Secret Doctrines.' We admit the fact, and the animus is apparent from that other fact, namely, 'that these Secret Doctrines are only divulged to the pure, virtuous, and worthy.' Our assailants *failed* in all their schemes to penetrate these Mysteries, and the inference is plain, nor can even the disaffected fail to see 'the reason why!' Now, however, we herewith present some of these 'Secret Doctrines.' ".....

Holding, as we do, that Diety dwells *within* the cryptic portals of the luminous worlds, *and that the lamp that lights it is Love Supreme.*

We hold that no *power* ever comes to man through the intellect.... That Goodness alone is Power, and that *that* pertains to the *heart* only, hence that Power comes only to the Soul through *Love* (not lust, mind you, but *Love*), the underlying, *Primal Fire-Life*, subtending the bases of Being,—the formative flowing floor of the worlds,—the true *sensing* of which is the beginning of the road to personal power. *Love* lieth at the foundation, and is the synonym of life and strength and clingingness.....

Holding, as we do, that Diety dwells *within* the Shadow, *behind* the everlasting *Flame*,—the amazing glories of *which* minds have confounded with the very God,—we declare *All things, especially the human Soul, to be a form of Fire*: that man is *not* the only intelligence in nature, but that there are, and the aerial spaces abound with, multiform intelligences, having their conscious origin in *Aeth*, as man has his in matter; and that there are *grades* of these, towering away

the chasmal steep to save, succor, and assist the wearers, just as a good brother here flies to the relief of him who shall give the grand hailing-signs of distress.....

“..God, the Soul of the Universe, is *positive heat, Celestial Fire*; the aura of Deity (God-od) is *Love*, the prime element of all power, the external *Fire-sphere*, the informing and formative pulse of matter. The induction is crystalline; for it follows that whoso hath most love,—whether its *expression* be coarse or fine, cultured or rude,—hath, therefore, most of God in him or her; the element of time being competent to the perfection of all refining influences over the ocean, if not upon the hither side.....”

From the quotations made of the Rosicrucian Manifesto, it will be plain to the student that the Fire-Philosophy is the very foundation of the Fraternity which was founded in the Temple of Atlantis and has continued, under various names, up to the present time. An Rosicrucian says:—

“Justice is so late of arrival to all original thinkers—the terms of prejudice, and of astonishment (not in the good sense), are so long in falling off from profound researches—that, even now, the Rosicrucians—in other words, the Paracelsians or Magnetists—are totally ignored as the arch-chemists, to whose deep thoughts, and unrelaxing labors, modern science is indebted for most of its truths. As astrology (not the juggles of the stars, but the true exploration, seeking the method of being, and of working, of the glittering habitants of space): as astrology was the mother of astronomy, so is the lore of the Hermetic Brethren

a part of the Rosicrucian system, a branch of that Fraternity. Their teachings concerning Fire are identical with the Rosicrucian Doctrine concerning same. There is but a slight difference in the foundation of these Orders and that difference is to be found in their doctrine of "Conservation of Energy," according to their teachings: "Fire is at once the great purifier and separator of elements. It is hell for devils, but on the pure spirit it works no injury. For pure spirit is also the spirit of the *Fire*. The whole world must be purified by *Fire* or the intensity of true Love for the new dispensation. When we recall the fact that *Pure Spirit* is also *Love*, we see what love really is, and will be to us and the whole world.

"Like all other things he touches, the undeveloped man has constantly acted to draw down, everything belonging to the highest conception of sex. He forgets it is the *direct* emanation of the Divine creative thought. All the highest, purest, and sweetest thought leads up to the manifestation of the sex condition and sex forces, as the Alpha and Omega of both desire and fulfillment. It holds within itself, the whole Divine statement of Being: "and God said: Let there be and there was." In it are life and death; the out-putting and in-drawing."

"All the great lessons of living and acting are held in this three-lettered word of unperfected activity. The Law of Love—God expression in man, holds its basis of manifestation on the healthy activity of the sex function. The beginning and the end of life, if we so will it, is held here. The moment of conclusion is the beginning of life. It is also the moment of death

meaning, is the Mystic Northern sacrifice, and the attestation, in its multitudinous blazing candles, to the Genius or God of the *Fire*. The toys representing all the things of man, and of the earth, which are suspended, among the boughs, in its mythic light, are the sacrifice of all the good things of the world, and all the products of the Creative Fiat, as in surrender and acknowledgement, back to the Unknown Living Spirit, or Immortal Producer, who hath chosen *Fire* as his symbol and his shadow.

"If the reader will refer to the crest of His Royal Highness Prince Albert, he will find the Mystic, Magic horns distinctly set up. The reproduction of the ever-recurring symbol which is recognizable as horns, wings; or otherwise in the head-pieces of his ancestors of the North. The rough Runic soldiers who, in their barbarian incursions, overturned (in the Roman beliefs), and buried in the ruins of the Empire, a faith identical, in its secrets, with their own. All-ignorant of the fact that the symbols of both spoke but the same tale, the original, Magic, Fire-Faith.

"The laurel-wreath around the head of heroes and emperors—accorded alone to the great conquerors, the Emperor, or the poet (majestic Triplicate!), not only mark out the line, and denote the place of the organs of the highest intellectual and god-like faculties in the brows of the human being, but prove the knowledge of the ancients of phrenology, and represent the original starry *radius*—that which symbolically invests the head of all the gods. It speaks the *Spirit-Flame* or *radius*—magnetic and supernatural—intensifying to its real magico-generative power in a

*was by spells, as spirit-visages were only to be won to the sight, or through enchantments.*'

It has already been shown that both Krishna and Orpheus taught the Christian Mysteries. Buddha, another founder of Religion, also taught these Mysteries and the Secret Doctrine, and Buddhism is nothing short of Fire Philosophy.

"The subject of Buddhism is the obscurest in the whole round of learned inquisition." Says Hargrave Jennings: "This old, and (beyond all measure) the broadest and the sublimest of *all* the religions of the East;—this ancient and really philosophical belief—demands a capacity to grasp abstractions before its principles can be understood. Men who argue from effect to cause—men who apprehend cause at all—that is, cause as gathered from an experience derivable from being;—cannot but fail in attaining to the disclosure of it. Materialism is a constant charge urged upon the Buddhist. In one sense, materialism is correctly assured of him. For Buddhism denounces all being, apart from form, as impossible. It is the purest Spinozism. It is identical with it. As all forms of true philosophy—whether Grecian, Egyptian, Eastern—all that rest upon a truth that, in this sense is truer than nature,—must rest upon Spinozism. . . .

"Accepted with the literal eye, the tenets of the Indian theology, in reference to its Buddhist groundwork, appear to present the usual average of mythologic fabling. But *we* judge upon the means of expression, *not* upon the thing expressed. That, in the very terms of expression, has escaped. As the reconciliation of that which 'knows no sense,' with ap-

expression; whose changes, whose decay, whose recommitment into new forms is as the ceaseless revolvment of the Inexpressible Glory. Through the sea-floors and their multitudinous mimic continents, fruitful of moving life, fecund with their tree-growths and their semi-sylvan, semi-oceanic vegetation; through the clouds of the seas that rest or roll over them, through which speed the winged ships as golden (sunlighted) specks; through the hollow-crusted earth and its ridged rocks—earth torn and battered like a battle-beaten man of Eternal War, as it circles its resounding way amidst the roads of the lighted stars, 'baring' to the changing Sun, and to the cold, renewing moon, its ploughed side, globing up, still defiant, with the wounds of the contentions of the centuries and with the retardation of the space-forces;—through the 'built-work' of Nature, in short, runs the ever coursing Inner Spirit, which forces, in its stupendous track (comet-like) the bordering matter into *Flame*—to *Life*.

"Is not all the world a woven tissue—wizard-colored—of which the creative sun strikes the spangles into sparkling; stains, prismatically, with the rose-hues of being, or the blues of decay—or, rather, change? Roars not old ocean with his caves; as the Nereid music swelleth or sinketh, to fascination, loudly or faintly through its shell? Fires, and smokes, and springs, and steam attest the attenuate bulk, spun through the hands of the Great Magnetic Life, or by the power of the Earth-God, into tissues. What is as the core, and the mighty heart of the great world, but the spouting *Fire*? What are the mag-



that matter or mind—as the superflux—as the sum of sensations, or as natural and unreal shows of their various kinds—were piled, as layer on layer, or tissue on tissue, on this immutable and Immortal floor or ground-work of Divine *Flame*, the Soul of the World.

Such is the magnificent view of the Buddhists of Creation. Is it any wonder that it has more votaries than any other system of Religion? *Fire, Love—God*, is the foundation of this Philosophy, as of all other true Philosophies and it is for this reason that it must endure forever, until Universal Brotherhood is a fact.

The emotion, intensity, mind-agitation, thought, according to the powers of the unit or the lifting heavenward:—or as the dots or dimples in the ever-flowing onwave of being: were—to speak in the familiar sense—“as impressions down,” perhaps through and through its covers, upon this living floor of *Spiritual Flame*. The escape of which was the magnetism—magnetism of the body: supersensational force, or miracle, of the spirit.

“The Paracelsists or Theosophists of the sixteenth century were also Fire-Philosophers and were known as such. Theosophy we have at the present day although their teachings may be slightly changed at this time.

“The Fire-Philosophers, or *Philosophi per ignem*, were a sect of Philosophers who appeared towards the close of the sixteenth century. They were known throughout every country of Europe and declared that the intimate Essences of natural things were only to be known by, the trying effects of Fire, directed in a chemical process. The Theosophists, also,

Hargrave Jennings, the Rosicrucian and Philosopher, says: "We may thus sum our historical examination. That, at every turn of our inquiry, we meet Light. At every cross-road, as it were, of our laborious journey—of our philosophical pilgrimage—we encounter this pertinacious and ever-following Light. Not only at birth, but as taking a prominent part in the torch-celebration at marriage, and again, and more impressively, at death and in the ceremonials of sepulture, the panthom of Light never fails. It is the more dimly or the brighter—the more gloriously and the more cheerfully celebrant, or the more awfully full everywhere disclosed. As everything, it must—though disguised—be everything? What may mean this concentrate, Resplendent Figure? This ever-following myth? This terrible, and yet this greatly Grand Angel, found at the couch-side at our birth, accompanying us, as the best and most distinct sacrifice, to the altar of presentation, where our mother bows in her thanksgivings to the Holy God who has helped her in her time of need; and who has equally made birth, and life, and death, and as equally vouchsafed safety in each and all? What is this that presseth in—chiefest of guests—at our marriages, in all the splendor of his yellowest glow; and waiting, with his face shrouded, with his pale lights and abounding in ghostly tapers—though in the glory of the hope of heaven!—at that last, solemn scene, where the very cause of the sable royalties—black (imperial, then, alike to poor and rich in the common Spirit-threshold upon which we all stand)—is as the smallest, and very often the

as from that next-loosest of matter—water, the only possible symbol for a rite. Man is delivered into the farther, supernatural, airy changes, where matter ceases—loosening utterly from above him. And, then, the Spirit of Fire, begins, taking up the matter-undulations. This is the freedom into the foundation, or inspiring Light;—the Nirvana of the Buddhists;—the God Flame of the Magi;—the Holy Spirit of the Christians;—the everything, out of this state, and the nothing in it, of *all* religions. Life—nay, all existence—being considered as a Purgatory of a severer or a more assuasive order. And, therefore; being evil—or God's Shadow—for the very reason of its being Life—or consciousness at all. All consciousness being defect—all the outside world being evil.

This is the Mystic meaning of that text in the Holy Testament where St. John declares: "I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the *Holy Ghost, and with Fire.*"

"This is not an attempt to restore to Superstition its dispossessed pedestal, *but to replace the Supernatural upon its abdicated throne.* Also to discover what the nature of this *Fire* should be, which seems to have been the thing earliest worshipped in the world, and continued traces of which worship survive not only over all Europe, but in all other countries. *Fire Philosophy* is the foundation of *all* religions, it is the *very* philosophy of the Soul, of Love and of God. Without Fire there could be no existence. God, Love and the Soul are all the one and same thing—the *Living Fire.*

were neither unaware nor regardless of the fact of other planes of existence upon the earth. For thousands of years they strove earnestly to better all states of their fellowmen by imparting a knowledge of the truth.

"By the *silent thought* the whole people were lifted grade by grade as rapidly as they could assimilate the instructions which are of so much influence and assistance in the duties and pleasures of life. Just as fast as they could be educated to perceive these facts, they were advanced in the scale of existence.

"It is true of all peoples, nations, kindreds and tongues, that in proportion as the lower classes rise from a given starting point towards the Light, the force generated (vibrations set in motion) by their action will lift those who are sensitive and fit still farther above them. It is better to be the wise men of a nation of Philosophers than the learned of a race of cringing slaves.

"It is not strange, therefore, that these of whom I speak should have held the mightiest secrets of the universe in their keeping. It was not strange that the trackless wastes of water in Unknown seas became to them familiar paths, nor that the mysteries of the earth, of the air and of all Nature were at their command. The archives of all ancient nations, carved in their books of stone, speak clearly and truly of them. In Egypt, in Assyria, in India, are found the same inscriptions, conveying the same knowledge, that is to-day locked up in the ruined cities covered by the forests of thousands of years in Yucatan.

spite of opposing force, still gain spiritual elevation for themselves, are richer in strength and force. This is the result of the discipline acquired in the overcoming of the natural obstacles of their environment. *The harder the battle the more important the victory.* So long as Atlantis obeyed the law that makes all men gods in wisdom, so long it prospered mightily. But there came at last a time when they who had the knowledge only in trust, permitted themselves to think, to wish and to plan for Grasping the *absolute control of the whole world.* In this they sought to climb into the seat and place of the Supreme. *Beyond the earth lies only the universe. The lesser is but the result of the greater.*

"The One denies no one knowledge. Whoever seeks to take from it, its authority, its supremacy, thus attempting arrogation or absorption into the Oneness *in any other than the appointed ways which lie open to all created beings, shows a taint of grossness inspiring the desire, surely provocative of swift destruction.* They who had thus planned were powerful far beyond the conception of the mortal, holding at their option all the secrets of Nature save one, that one embracing the Infinite supremacy of the *one.*

"These leaders had freely scattered knowledge abroad upon the earth. By *self denial* and *long training* they had attained, and yet at almost the supreme moment, dazzled by the brightness of the Illumination, they looked once again toward self. From their memories faded out the unchanging law: *'Thus far and no farther, shalt thou go.'* The ceaseless breaking of the waves of the mighty sea against the silent

"Thus knowing the *inner*, behold the outer. The sun rises in its eastern splendor. The mighty millions who dwell in palaces and temples, in luxury and frugality, dream not of nor can they understand the word of the Omnipotent, already spoken and gone forth whereunto it was sent. They awake to their life of ease and pleasure with the self-assurance that the thing existing hitherto will still continue to be. In their hearts they say: 'Have we not compelling power and force? Sufficient for the day is the evil thereof.' They pass on, without concern, to their usual affairs. Clouds begin to interrupt the clearness of the sky. They deepen and darken. The uncontrollable, elemental storm of the tropics, after years of durance, has burst its prisoning fetters. The people are awed by the terrific intensity of the outburst, but comfort their hearts with the idea that it will pass on as it has hitherto done. They know not that the sceptre had slipped from the hands of the former rulers, who, within the chambers of the Three, Five and Seven, in the great tower of the temple, now lie prone upon their faces, heroically awaiting the unrolling of the book of just judgment. The cyclone becomes a continuous storm of day after day. The rocking earth vibrates beneath their feet, and trembles with each new blast of the mighty forces of Nature, wind-enveloped, drawn here by human will, and now uncontrolled. The waters of the sea invade the land. Lashed on by the fierce currents upon their surface, the tides seem to be mounting higher and higher. It is now known that it was the sinking of the land, and not the rising of the water, which for

they are again to be permitted to pass out of the valley of that shadow into the possibility of new experience, life, and knowledge. None but he who has lived under the awful shadow can understand what it is to exist outside of the Love currents of the universe, enveloped in the separating displeasure of the Almighty. *Such is the condition of those who seek selfish interest in preference to the good and pleasure of others.*

"Such is the story of the lost Atlantis, a world in which men had reached earthly perfection, in which all power was given to them but the power to stand face to face with God. This they could not do nor can any man. They were not satisfied with their mighty power and as is the case with many Masters of the present day, they try to rend the veil that separates them from the mighty presence of God, and—ruin and absolute loss of power is the result. The story of Atlantis is to be a warning to all of those who would travel the Occult pass. 'Thus far and no farther, may thou go.' It is well that all men should be careful for what purpose they use the power after they are once master of it, once they use it for selfish purposes, all is lost.

"In our present incarnation we study to recall the ancient teachings and methods of use in our unfolding, knowing that we gathered from out the 'Golden Age' the 'One Word, One Principle, One Truth,' which will last as long as Eternity. Yet, in each incarnation, we must recall the wisdom already gained, and add new experiences as we continue in the grand march of evolution. Therefore the *new* is built

flourished more or less according to the liberty allowed the Artist and the state of respect in which he was held by his fellowman.

"Little can be traced concerning the Arts and Sciences of Atlantis, therefore allow me to quote something that has been revealed. Our own race, the Aryan, has naturally achieved far greater results in almost every direction than the Atlantians. Where they failed to reach our level, the records of what they did accomplish are of interest as representing the high-water mark which their tide of civilization reached. On the other hand, the character of the scientific achievements in which they did outstrip us are of so dazzling a nature that we are bewildered by such unequal development.

"The Arts and Sciences, as practiced by the first two Races, were, of course, crude in a degree. The history of the Atlantians, as of the Aryan race, was interspersed with periods of progress and decay. Eras of culture were lost in lawlessness, during which their artistic and scientific development was lost; being succeeded by civilization reaching to still higher levels.

"Architecture, sculpture, painting and music were all cultivated in Atlantis. From what has been gathered from nations in the near Past in regard to the development of Music, we cannot expect that the Atlantians reached to any degree of perfection. Their instruments undoubtedly were of the most primitive type; the music at the best was crude.

"One thing is certain, that the Atlantians were fond of color, and brilliant hues decorated both inside and



through the spirit of harmonious vibration the desire for *one* Church or Temple, the Temple of Universal Brotherhood. This would call for the magnificent structures of the far distant Past. But a greater sense of beauty would be marked as a gift from the ages of training, and simplicity would be the key note.

"The history of Art in Egypt, which is a continuing history of Atlantis, may be divided into two periods, each subject to various changes and revolutions. What took place during the reign of Hyksos, or Shepherd Kings, and during the period of the Israelites' captivity, or the immediate generations preceding the eighteenth dynasty, or that of Rameses the Great, who lived about fourteen centuries before the birth of the Master, Jesus of Nazareth, may be considered the first beginning of Egyptian Art, of which we know nothing beyond what is said in the book of Genesis and the account in Exodus. Both must be understood in their literal sense.

"Pliny tells us, according to their own accounts, the Egyptians were masters of painting full 6,000 years before it passed from them to the Greeks. The Arts of Egypt was purely symbolic in its principles and historic in its practice; and was the tool of a hierarchy and its artist the slaves of superstitions. Egyptian hieroglyphics appear to be simply records, social, religious, and political. Egyptian painting was accordingly more of a symbolic writing than a liberal art.

"The architectural remains that have attracted so much notice in Egypt during the last century are scattered along both sides of the Nile, for a distance

portion, and construction. The portrayal by pencil or brush can convey but a faint idea of the perfected city. As the city stands to-day, it is like a city of giants, who, after a long conflict, have been all destroyed, leaving the ruins of their various temples as the only proofs of their existence.

"The Temple of Luxor (it was in this temple that the Grand Lodge of Initiates always met) stands on a raised platform of brickwork covering more than 2,000 feet in length and 1,000 in breadth. It is the one that interests the members of all Ancient Orders, especially so all the members of those Orders that worshipped at the Shrine of the *Secret Fire*, more than perhaps any other, and stands on the eastern bank of the Nile. It is in a very ruined state, but records say the stupendous scale of its proportions almost takes away the sense of its incompleteness. Up to about a quarter of a century ago, the greater part of its columns in the interior, and part of the inner sanctuary remained, but the outer walls had been removed after falling, for use elsewhere.

"This Temple (which figures more or less in the history of the different Occult of Mystical Orders as all originally come from one source and that source Atlantis, from the Atlantian Fire Worshipers), was founded by Amenothis III, who constructed the southern part, including the heavy colonnade overlooking the river; but the world is indebted to Rameses II for the remaining portion, but destruction unfortunately conceals this fact. The chief entrance to the Temple looked to the East; while the Holy Chamber at the upper end of the plan op-

Arts. Yet, as strange as it may seem, we do not know with any certainty, either its history or its chronology. It surpassed, in its astonishing architecture, all other nations that have existed upon the earth and yet the greater power and beauty which belongs to intellect was scarcely to be traced.

“In those times, the armies of Egypt went forth to conquer and subdue the known *physical* world. But the knowledge and potency that found rest and culture at Atlantis, Luxor, and Elephantis, so permeated and controlled all nations that records of experiences, becoming knowledge, have been preserved even to the present day. So deeply were they impressed upon the *unseen*, that they returning upon their cycles of development, have been considered by our age, as original inventions and discoveries. The earth-born forget nothing so easily as wisdom, or its possession. The Thrice-Wise said: ‘There is nothing new under the sun.’ But in our day, when instead of the best men and soldiers of a nationality coming forth from fair and beautiful cities, arrayed for the conquest, the armies of Egypt and Chaldea are swarming from out the *unseen*. They are overrunning all countries where there is spiritual Light and Life enough to give them assurance of sufficient advancement to warrant their incarnation. They are hampered by the customs and restrictions of the mortal laws, and their own strict regard for all law. If there was one thing more than another that an Egyptian respected and venerated, it was the law under which he lived; the symbols of authority upon the throne; and the sign of Spiritual Presence in the temple. Urged on, however, by the

for yourself that which shall make the path of those who follow you easier? *We have, in our Archives, the Mysteries, are you ready to receive them? As Egypt in the olden time, when her star of glory was the highest, was mistress of the world, so now may you be full of potency and power, Masters of the good, ready to lead on and place on record the conditions needed to bring about the opening again of that which was lost to those who are now crying, hungering, and thirsting for the truth.*

"The true Egyptian knows whatever was lost, has not disappeared, in the sense of being destroyed, but is simply veiled. The Veil of Isis is thrown over it, and no arm since that time, has been strong enough, potent enough, *will-ful* enough to tear it aside. The land of Egypt lies desolate, the stranger treadeth within her gates, desolation broods over her temples, her palaces, her cities, and the Archives and treasures of Incomparable knowledge. How long, O sons of Egypt! Brothers of the one family! Sons of the One! will you refuse or think it of little moment to take concerted and united action, that there may come to Light once again all the beauty and grandeur; all the potency and knowledge that have been waiting thousands of years, for the time and times when you should once more be upon earth. *We, in our Secret Archives hold the documents and the Mysteries of the temples. Are you ready to receive these Mysteries? Shall the cycles move on, and you having accomplished your pilgrimage, go hence into the Unseen leaving all unrevealed that might have come to you; and thus all the world to await the unfolding of another cycle? You are face to face with all that ever has been. The means are in your*

ing of opposition that grows stronger and stronger, as we increase our own momentum of individuality. To this condition, by the very essence of its existence is necessarily drawn all other discordant forces. Singly, they hold, perhaps, but little energy, but like grains of sand, in united action, can weigh tons. It is strange how long it has taken man to learn this lesson of unity from the physical world; but as he will not let go of his physical, and look towards the spiritual side of himself, he must receive the chastisements that are the inevitable consequence. When he does come to the time and place, where from the spiritual side of himself, he perceives a new view from his contemplation. This does not help self as a center of action or a starting point of force; but it holds out; it makes unity of harmonious action the main spring of all life.

The "words of the wise" to man, consequently ring and echo with injunctions to him of the important import: "Obey the law—the word of the Supreme Will." "Do the will of the Father." These reiterated words of advice are forever reverberating through the arches of space. The more we declare we will not obey, but will follow our own short-sighted inclinations in the direction of our desire and pleasure, the more we shall be sure to become tangled in savagery. Here we run against the immutable law, bringing up-

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is, a token of piety from the King who erected it in order to deserve the favor of the Gods.

"The Egyptian Temples are always dedicated to three Gods—a Triad. The first is the male principle. Second, the female principle. Third, the offspring of the two. Creator, creating, and creation. Thus the three Deities are blended into *one*, expressing no beginning or end. We thus prove that the Ancient Mysteries were taught and celebrated First, in Atlantis; Second, in Egypt; Third, in Elephantis. These proofs we have. In all of the Temples of these places the *Fire Philosophy* was taught as it has been throughout all the Secret Orders since the time of Ancient Atlantis. Of the Fire Philosophy of Atlantis, Egypt and India, not much can be said in a history as they are secret and not to be divulged to the profane. Only a small part of these instructions may be quoted from the secret manuscript in order to prove that such was the philosophy of the ancient Masters.

"Each spark contains the *Flame* consciousness belonging to every soul, which evolves finally into manifestation. In it, and under all, rests the eternal Essence, the Never-Dying *Flame*, which once lighted, (Soul awakened) bridges the Eternal Past with the Eternal Future. It is the Life Existent, the Soul of Fire. It is the Only True Way, the Infinite God.

The Mighty Spirit of the *Flame* has no destructive essence *within* itself. But it holds all power, by Divine commission, to create the light that glorifies and uplifts everything that it shines upon. The central Fire (God) radiates to the circumference and there touches the periphery of *all* its existence. Again re-

*The essential essence of the flame is Life—God. If Fire is God and God is Love, the essential Fire must be Love and thus we can only find the Fire through Love and God through the Fire. The manifested Fire can sweep away all man's possessions, and destroy his body, but the Essence dropping into the Secret Place of the Most High, the maelstrom or vehicle, which holds Within itself the Unseen charm of all existence, lights the Flame that makes man Immortal.*

“Wherever man worships, the lights burning upon the altar, are symbolical of the Divine Energy, of generation and regeneration. These flaming lights encircle the most holy point of the ancient mosques. They glow in ambient beauty about the Shrine of saints and the churches of the Eternal Cities. They burn constantly in Mystic attestation before the tombs of the Redeemers. Always and everywhere, they are and always have been, a silent witness and sign to the Initiate, of the origin and significance of the Sun Worshippers.

Man seeing fire struck out from the cold, unyielding flint, comes to believe, the coldest, hardest stone must have a heart of fire. *All Nature is built upon the Divine Fire.* The flagstone of matter shuts it down, waiting for the great Central Sun to drop a ray of fiery essence into the bosom of Mother Earth. It thereby creates sufficient impulse to cause it to stream forth, unwind its starry limbs, and step into manifestation. This fire descending upon the alter of Mother Earth holds concealed as its ultimate, the Secret of Life.

“The lily bulb contains the same forceful fire. It possesses the Creative Energy to rise from the lowest



material and perceptible form, is symbolized by the enwrapping flame. Freed from its prison of limitation and thus formless, it gives rebirth to the spirit, in both the Seen and the Unseen worlds.

*"The Fire God, the Beautiful, the Resplendent! Conceived in the Land of Silence! Born out of the womb of Mystery! Thou art the Shadow of the Shadowless! Thou art the Causeless Cause! The existent God. We worship not the Fire, but that which represents the Fire—Love.*

"There is no power but Love, strong enough to hold through all the complex problems of earth life. It is Love that meets us as we cross the threshold of the narrow gate. It is Love that looks into our eyes, as we close them in the last earthly sleep. It is Love that greets us, when the Gates of Paradise swing inward for our reception, after our long or brief pilgrimage in the mortal realm. Love is that which abides, and is as eternal as God. This is the Love that dies not. They who love truly, can easily and cheerfully put aside self for the Beloved. Whoever returns to earth searching for who he seek, can only find and rejoin them, by entering into this realm of Omnipotence. Love is a guide which will never fail. Love will restore the loved ones to each other should they ever be lost.

"Love, the Law, in its fulfilling, must hold for itself, both an inflowing and an outflowing current. The ebb and flow of the life blood, is symbolical of the give and take of love in activity. He who loves, lives in the highest realm of the *all-life*. He who loves counts all things but loss, if he may but win and

### THE TEMPLARS AS FIRE-PHILOSOPHERS.

The great men and inquiring spirits among the Templars had penetrated to the very depth of the mystery of the ever-living, supernatural *Fire* and had taught it to their Initiates as they had been taught by the Saracens. It is supposable that, at the suppression of this grand, warlike, and monastic Order—so bound by the injunctions of a secret *formula*, which, in all the persecutions of the Camps or Lodges, never appeared to the eyes of the world, but was denied;—many of the things of which they were accused, such as Magical ceremonies and so-called Pagan rites, wizard-trances and sacrifices, etc., were satisfactorily established (in their trials), as matters of which they were indisputably guilty. We know that they had their rites and ceremonies, but we also know that these rites and ceremonies had a different meaning from that interpreted by religious fanatics and self-constituted investigators who knew nothing of the Deeper Occult Sciences and who must be called the real Pagans and worshippers of Rome and the golden-calf.

We know that there was nothing more in the denunciation and extinction, at the same time, all over Europe, of these religio-knightly or monastic-military orders, in whose ranks fought and taught some

## THE TEMPLARS AS FIRE-PHILOSOPHERS.

The great men and inquiring spirits among the Templars had penetrated to the very depth of the mystery of the ever-living, supernatural *Fire* and had taught it to their Initiates as they had been taught by the Saracens. It is supposable that, at the suppression of this grand, warlike, and monastic Order—so bound by the injunctions of a secret *formula*, which, in all the persecutions of the Camps or Lodges, never appeared to the eyes of the world, but was denied;—many of the things of which they were accused, such as Magical ceremonies and so-called Pagan rites, wizard-trances and sacrifices, etc., were satisfactorily established (in their trials), as matters of which they were indisputably guilty. We know that they had their rites and ceremonies, but we also know that these rites and ceremonies had a different meaning from that interpreted by religious fanatics and self-constituted investigators who knew nothing of the Deeper Occult Sciences and who must be called the real Pagans and worshippers of Rome and the golden-calf.

We know that there was nothing more in the denouncement and extinction, at the same time, all over Europe, of these religio-knightly or monastic-military orders—in whose ranks fought, and taught, some men of the most powerful, and most daring, understanding of the period—than the jealousy of their power, and fear of their influence and the desire of their riches and worldly accumulation. We *know* that secret and forbidden studies (as in all Fraternities)

stitious and ignorant age; of which, incontestably, they were far forward), they paid the usual penalty of their great knowledge in being decried and burnt as magicians. Simply because the time was not prepared—if, indeed, any time can be—for that which they could tell. They, and their whole body, therefore, appeared, in the exaggerations of the Church, and in the magnifying medium of the terror which their doings inspired, as thirsting for seemingly impossible things. Climbing, as in their cowls and mail, as by a storming ladder of presumptuously supposed lightning-proof, steel, and under the mask and shield of the Cross, into the imagined, accursed (according to the profane) chambers of the Magic, devilish Fire: the treasure-house, or home, or Hell of the forbidden gods, rich in all possible Ethereal and human splendors! The Templars did only that which we, of the present school are doing, only, the masses have become more enlightened and while we may be accused by the ignorant, persecutions are past and we have better learned to be *silent*.

The famous Beauseant, or banner of the Templars, was part-colored—that is, divided down the centre, in two halves of “black and white.” This figuring-forth of the utterly opposed colors, is generally taken to signify the immitigable hatred of the Templars for the Infidels, but their abiding love and benignity towards the Christians. This total friendship, or uncompromising abnegation would be heraldically denoted in the perfect contrast of the black and white halves, or “fields,” of the Templars’ ensign, divided *parti-per-pae*. But, when we remember that the

Chapters: the great body of the Knights being merely directed.

In the persecutions of the Knights Templars, which are generally known, a certain mystification and secrecy may be observed; as if the whole of the charges against them were not brought out publicly. This arose from various causes. The persecuted were really very religious, and were bound by the most solemn Masonic oaths (and Masonry was intimately connected with these matters) not to divulge the secrets of the Order. The impression is very general that these persecutions were undertaken for the sake of the wealth of the Order. This is not the only reason, there were other, and deeper reasons. Hate, jealousy and fear were of the greatest reasons.

The so-called heathenish doctrines to which allusion has been made, are visible everywhere in the curious mystical figures always seen upon the monuments of the Templars; in the fishes, bound together by the tails, in the tombs of Italy, and appearing on the vaulting of the Temple Church, London;—in the astrological emblems on many churches, such as the Zodiacs on the floor of the Church of St. Irenaeus at Lyons, and on a church at York, and Notre Dame at Paris, and Bacchus, or the God I. H. S., filling the wine-cask, formerly on the floor of the Church of St. Denis. Again, in the round Churches of the Templars, in imitation of the round church at Jerusalem, probably built by them in the Circular, or Cyclar, or Gilgal form, in allusion to various recondite subjects, and in the monograms I H E and X H in thousands of places. We, of the present day, know

The Teutonic Knights seem to have been the first instituted. But it is thought that they were grafted upon a class of persons—charitable devotees—who had settled themselves, as the historians say, near the Temple at Jerusalem, to assist poor Christian pilgrims who visited it; although the real temple had disappeared even to the last stone, for a thousand years. This shows how little use these historians make of their understandings. The Teutonic Knights are said to have come from Germany, from the Teutonic tribes. Let us hasten to relieve North Germany from the weighty and undeserved honor: The word Teut is Tat, and Tat is Buddha. The name of Buddha, with some of the German nations, was Tuisto or Tuisco, derived from whose name comes our day of the week—Tuesday. From Tuisto or Tuisco came the Teutones, *Teutisci*, and the Teutonic Knights, and the name of Mercury Teuisco. Perhaps, Mercury *Trismegitus*.

The round church of Jerusalem, built by Helena, the Mystic Helena (daughter of Coilus), mother of Constantine, who was born at York, and the chapter-house at York, and at other cathedrals, were reproductions of the circular Stonehenge and Abury. The choirs of many of the cathedrals in France and England are built crooked of the nave of the church, for the same reason, whatever that might be, that the Druidical temple is so built at Classerniss in Scotland. All the round *chapter-houses* of our Cathedrals were built round for the same reason that the Churches of the Templars were round. In these chapters and the crypts, till the thirteenth century, the Secret Religion

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*red mark of distinction*, so the Knight of the Temple wore a white mantle, adorned with a red mark of distinction—the *Red Cross*. It is remarkable that they were called "Illuminators." And it is to be suspected that the *red* mark of distinction, kept back as common to both Templars and Ishmaelites, was a red eight-point cross, or a *Red Rose* on a *Cross*.

The Templars were accused of worshipping a being called Bahumid and Bafomet, or Kharuf. Von Hammer says that this word, written in Arabic, has the meaning of "Calf," and is what Kircher calls *Anima Mundi*. It is difficult not to believe that this "Kharuf" is our "Calf." The Assassins are said to have worshipped a Calf. If these latter have a Calf in use as an emblem, it may be justly considered as a proof that, contrary to the prevailing ideas concerning them, that they are a tribe of *extreme* antiquity; (a branch of the Atlantians) which, though holding the doctrine of the Ten Incarnations, yet still clings to the ancient worship of Taurus. There is a picture, in Russia, of the Holy Family, in which the Calf is found instead of the Ram. A learned author pronounces that the doctrines of the Assassins and the Templars were the same.

All Temples were surrounded with pillars recording the numbers of the constellations, the signs of the Zodiac, or the cycles of the planets; and each *Templum* was supposed, in some way, to be a microcosm, or symbol, of the Temple of the universe, or of the starry vault called *Templum*. It was this *Templum* of the universe from which the Knights Templars took their name, and not from the indi-

man. They called themselves *Unitarians*. This ~~in-~~  
*telligence universalle* is the Logos, Rasir, or Buddha.

It would seem probable that the followers of Bemrillah were originally adorers of Taurus, or the Calf of Calves, which they continued to mix with the other doctrines of Buddha. It must be remembered that this worship of the Calf is not to be taken in its literal sense but, is only a *symbol* of the Lamb or Christos. The hidden, *Living Fire* indwelling in all men and coming from God—*Love*.

Chaldean implies Sabaeen. (Another sect of *Fire worshippers* or *Fire Philosophers*.) The word Chaldean is a corruption of the word Chasdim; and this is most clearly the same as the Colida, and Colchida, and Colchis of Asia, and as the Colidei and Culdees of Scotland. Now all this, and the circumstances relating to the Chaldees, often called Mathematici, to the Assassins, the Templars, Manichaeans, etc., being considered, the name of the Assassins, or Hassesins, or Assanites, or Chasiens, or Alchaschisin, will not be thought unlikely to be a corruption of Chasdim, and to mean Chaldees or Culdees, and that they were connected with the Templars. We can thus trace them as in no other way. When the Arabic emphatic article AL is taken from this hard word *al-chas-chischin*, it is Chas-chis-chin. The Assassins, were, also, called Druses or Druseans. The learned author of the "Celtic Druids" states that he has *proved* these Druses to be both Druids and Culdees. In all accounts of the Assassins, they are said to have existed, in the East, in considerable numbers. They are, also, stated to have been found numerous by B.



now held by any Order or Fraternity in the world at this day. Sir John Malcolm says, Hassan Sabah, and his descendants, were a race of Sophees, and that they were of the sect of Battaneah, that is Buddha. They were Templars, or Casi-deans, or Chas-di-im, or followers of Ras or Masons.

The use of the Pallium, or sacred cloak, to convey the character of inspiration, was practiced by the Imaums of Persia, the same as practiced by Elias and Elishah (Eli-shah). And it is continued by their followers to this day. When a person is admitted to the highest degree, he will receive the investiture with the Pallium and the Samach. When the Grand-Seignior means to honor a person, he gives him a pellise, a Pall, a *pla*, a sacred cloak, a remnant of the old superstition, the meaning probably being quite forgotten. From this comes the word "palls" at our funerals.

One of the names, which excites the greatest curiosity as to its meaning, of the chief of the Assassins, was "Old Man of the Mountain"—*senex de montibus*. The Buddwa of Scotland was called "old man;" and Buddha, in India, means *old man*. The opinion that the Assassins were Buddhists receives confirmation, in part, from the idea that he was reckoned as representative of the "ancient of days." The representative idea, or form, or figure by which the Prophet speaks of the Divine Intelligence—"Ancient of days," whose hair was wool, of a white color. But in Persian, according to Sir John Malcolm, the word *sofee* means both Wisdom and wool. It is possible that from this idea we obtain the white

ening about which strange subjects may have its origin in the *real*, philosophic, unsuspected *truth* which gives *life* to their meaning even for *all* time. Romance *never* has life except for the truth which *underlies* it. With these *Fires* among the graves—with the ultimate and funeral burning—with the *pyre* of the classics and the Fire-immolations of the Orientals—with the *Sacred Fire* of the Magi, and the cressets and the torches of the Christian Knightly Fraternities, we connect the Ever-Burning lamps, (always representing true Love and Immortality to the Initiate but simply heathenism to the masses and profane) of which we have archaeological accounts, and the suspected, Ishmaelitish, Bohemian or Fire-Worshipping Mysticism, which is nothing but Fire, or Love (God) worship, Harbored as the "strange thing" among the cowles and stoles, amidst the crosses and the books, and glancing, as the fiery crested snake (which is but a symbol of Love or Fire Wisdom) from among the resplendent arms of the supposed (by the profane) renegade Templars.

To this striking object of tomb-Lights—incoherent in any other view than as the attestation, through the ages, of a Universal, though a Secret Faith, Walter Scott accidentally (and unconsciously of its meaning) makes reference when he adjures the dying lamps as burning—

"Before thy low and lonely urn,  
O gallant chief of Otter bourne;  
And thine, dark Knight of Liddesfale!"

Of the "grave of the mighty dead," Michael Scott, the wizard of such dreadful fame, he also says that, within it—

There existed in those secret societies, the dreams, trances, visions, magic-spells, magic-sight, which made princes of the Seers. It is in this secret medium—whatever it may be—whether conjured out of the capacity of man in the intoxication of narcotics, through fumes, anointings, training, or lapsing out of the prisoned sense into the unimprisoned sense:—it is in their new world that the explorers stumble upon unbelievable, though real, things. Of a piece with the miraculous prevision obtained by the Grand Master of the Templars, in his agony, as noticed hereafter, was the following two instances of forecasting, which, as far as can be affirmed by records, are definitely established. The Priestess Phoennis, the daughter of a Chaonic King, foretold the devastating march of the Gauls, and the courts which they would take from Europe to Asia, together with the destruction of the cities, and this a generation before the event happened. The King Phirrus had received an oracular sentence—that he was destined to die as soon as he had seen a wolf fighting with a bull. The sentence was fulfilled when in the market-place of Argos, he saw a bronze group representing such a combat. An old woman killed him by throwing down a tile from a house.

The Assassins, as a secret sect, had a kind of University among them. The course of instruction in this university proceeded, according to Macrisi, by the following nine degrees.

The object of the first section of instruction, which was long and tedious, was to infuse doubts and difficulties into the minds of the aspirant, and to lead him

between him and his successor; these helpers, as they did not appear as public teachers, were called the mute (*samit*), in contradistinction to the *speaking* lawgivers. The seven lawgivers were Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Ismail, the son of Jaaffer; the seven principal helpers, called Seats (Soos), were Seth, Shem, Ismael the son of Abraham, Aaron, Simon, Ali, and Mohammed, the son of Ismail. It is justly observed by the discerning Hammer that, as this last personage was not more than a century dead, the teacher had it in his power to fix on whom he would as the mute prophet of the present time, and inculcate the belief in, and obedience to, him of all who had not got beyond this degree.

The fifth degree taught that each of the seven mute prophets had twelve apostles for the dissemination of his faith. The suitableness of this number also proved by analogy. There are twelve signs of the Zodiac, twelve months, twelve tribes of Israel, twelve joints in the four fingers of each hand, and so forth. This all proves that this school was founded on facts that were absolute and not to be contradicted then or at the present time.

In the sixth place, the disciple being carefully led thus far, and his mind being duly prepared for what followed, the Koran, and the precepts contained in that book of authority, were once more brought under consideration, and he was told that all the positive portions of religion, and all the facts of faith, must be subordinated to the laws of nature and reconciled to the lights of philosophy, or be rejected as

idle dreams, having nothing to do with the philosopher, whose sight had been cleared by a magic illumination, darkening or eclipsing, or overpowering, or *putting out* the false light of the world. Even as the light of day is drawn over the stars like a curtain.

In this absolute laying-level of the barriers of right and wrong, the point of view became consistent as showing that all actions should proceed, alone, from the center point of self-pleasure in them, that power was right and that right was power, and that all laws were imported only into the world as securing the harmonious going on of it. That, in the absolute sense, there could be no such thing as sin; that therefore, in the absolute sense, there could be no such thing as punishment for it. Therefore, that nothing was to be feared on the score of conscience. Life was as a weed.

The ninth and last degree was that into which the disciple transcended (in this alarming sense), as seeing that, as nothing was to be believed, everything might be done.

VonHammer argues an identity between the two orders, as he styles them, of the Ishmaelites and the Templars from the similarity of their dress, their internal organization, and their secret doctrine. The color of the Khalifs of the house of Ommiyah was white; hence the house of Abbas, in their contest with them, adopted black as their distinguishing hue. Hassan Sabah, when he formed the institution of the *fedavee*, or the "Devoted to Death," assigned them a red girdle or cap. The mantle worn by the members of the Hospital was black.

Knights Templars, in certain forms, has continued down to the present day. The King of Portugal, in his dominions, formed the Order of Christ out of the Templars. The Freemasons also were connected with the ancient Templars; and there is a society, bearing the name of Brethren of the Temple, whose chief seat is at Paris, and its branches extend into various countries, and into England. Jacques de Molay, in the year 1314, in anticipation of his speedy martyrdom, appointed Johannes Marcus Lormenius to be his successor in his dignity, and there has been an unbroken, though secret, succession of Grand Masters down to the present time. The secret doctrines of the Templars were partaken of by the Knights of the Order of St. John of Jerusalem we also have proof of. Signor Rossetti, who possessed a very intimate acquaintance with the history of the Hospitallers, maintains stoutly that there is much in common between the doctrines taught in the higher grades of the Freemasons—more, also, that has been lost—and the views, *formulae*, and fashions of the Order of the Temple. True Masons, who know the *spirit* of their Fraternity as well as the rituals, *know* that Masonry sprung from the Templars.

Lost in the clouds of antiquity, the dim forms of the mailed Templars disappear. Their buildings, their churches, their haunts remain. But the inhabitants are passed into the shadows. Their remembrances and their secrets only survive in the quaint courts of the Temples. The fact that their dwelling-place was once within the present purlieus of law—that the notes of their wild Eastern music, and that the cere-

### THE THERAPEUTAE AND ESSENES AND THEIR INITIATION.

The Order of the Essenes constituted in the time of Jesus the final remnant of those Brotherhoods of prophets organized by Samuel. The despotism of the rulers of Palestine, the jealousy of an ambitious and servile priesthood, had forced them to take refuge in silence and solitude. They no longer struggled as did their predecessors, but contented themselves with preserving their traditions. They had two principal centres, one in Egypt, on the banks of Lake Maoris, the other in Palestine, at Engaddi, near the Dead Sea. The name of the Essenes they had adopted came from the Syrian word *assaya*, a physician—in Greek, *therapéutis*; for their only acknowledged ministry with regard to the public was that of healing disease both physical and moral. They studied with great diligence certain medical writings dealing with the occult virtue of plants and mineral.

It is on account of the Syrian word "*Assaya*," that the mistake is made in regard to the Essenes and Therapeutae. The Therapeutae was only a branch of the Essenes with but different duties.

The branch known as the Therapeutae had their home chiefly on the Lake Mareotis, near Alexandria, but also had colonies in other places. Like the parent Order—the Essenes, they lived unmarried, in monasteries, and were very moderate with regard to dress and food; they prayed at sunrise, having their faces

observe the rules of the Order and to betray none of its secrets. Then only did they participate in the common repasts, which were celebrated with great solemnity and constituted the Inner worship of the Essenes. The garments they had worn during these repasts they looked upon as sacred and to be removed before resuming work. These fraternal Love-feasts, primitive form of the Supper instituted by Jesus,\* began and ended by prayer. The first interpretation of the sacred books of Moses and the prophets was here given. But the explanation of the texts allowed of three significations. All this wonderfully resembled the organization of the Pythagoreans, but it was almost the same amongst all the ancient prophets, for *it is the same wherever true initiation has ever existed*. The Essenes professed the essential dogma of the Orphic and Pythagorean doctrine; that of the pre-existence of the soul, the consequence and reason of its Immortality. The soul descending from the most subtle ether, and attracted into the body by a certain natural charm, remains there as in a prison; freed from the bonds of the body, as from a long servitude, it joyfully takes its flight.

Among the Essenes, as has been stated, the brothers, properly so called, lived under a community of property, and in a condition of celibacy, cultivating the ground, and, at times, educating the children of strangers. The married Essenes, for there were

\* This Love-feast is kept up by many of the churches, especially those known as the "Dunkards," "Methodists," but what a mockery it is. The Essenes and the Christ, never even tasted meat, much less used it at the Love-feast, but these churches must have their Roasted meats in order to have the Love-feast of the Christ. Blood | blood must be everywhere.



the Ancient Wisdom of the Initiates, the veritable mother of religions, though ever persecuted by Satan —by the spirit of evil, of egotism, hatred and denial, allied with absolute political power and priestly imposture. He learned that Genesis, under the seal of its symbolism, concealed a theogony and cosmogony as far removed from their literal signification as is the profoundest truth of science from a child's fable. He contemplated the days of Aelohim, or the eternal creation by emanation of the elements and the formation of the worlds, the origin of the floating souls, and their return to God by progressive existences or generations of Adam. He was taught the grandeur of the thoughts of Moses, whose intention had been to prepare the religious unity of the nations by establishing the worship of the *one* God, and incarnating this idea into a people.

He was instructed in the doctrine of the divine Word, *already taught by Krishna in India, by the priests of Osiris, by Orpheus and Pythagoras in Greece, and known to the prophets under the name of The Mysteries of the Son of Man and of the Son of God.* According to this doctrine, the highest manifestation of God is man, who, in constitution, form, organs, and intelligence is the image of the Universal Being, whose faculties he possesses. In the earthly evolution of humanity, however, God is scattered, split up, and mutilated, so to speak, in the multiplicity of men and of the human imperfections. In it he struggles, suffers, and tries to find himself, he is the Son of Man, the Perfect Man, the Man-Type, the profoundest thought of God, remaining hidden in the infinite

Elect and *of the other Might*, serving on earth and above the waters, shall raise their voices."

I have thought best to give this much concerning the Essenes and their teachings in order to make plain what the Essenes were. Very little is known of them in the Christian church although the Master—Christ was of them. The church even denies that Christ was an Initiate and disbelieves that such a thing as Initiation exists. It is strange that this should be so and no one is to be thanked more for this state than Constantine.

A history of the Philosophers would not be complete without dwelling on the Essenian Order for the reason that the Ancient Mysteries took another form after the Initiation of Christ. Their teachings are therefore of vital importance and show that the Essenian Fraternity knew the teachings of *all* other Orders or religious beliefs and that it was but a continuation of previous Orders under another name. And what of the teachings concerning Initiation? In secret records we find the following:

"The union of God with the soul is the principle of *all* Mystic life. But this union, the fulness and final consummation of which cannot be experienced till death has been passed through and eternity has been achieved, can be accomplished on this earth in a more or less perfect manner, and the literature of entire Mysticism has no other end than to unveil to us, by a full and profound analysis of the different stages of evolution in the spirit of man, the diverse successive degrees of this Divine union. Seven distinct stages of the soul's ascent towards God have been recog-

naked,—should empty himself completely, should be stripped of all his faculties, renouncing all his own predilections, his own thoughts, his own will—in a word, his whole self. Aridity, weariness, temptation, desolation, darkness, are characteristic of this epoch, (see Initiation of Christ), and they have been experiences by all who have ever made any progress in the Mysteries of Mystical Love. The fourth condition is denominated the prayer of quietism. Complete immolation of self and unreserved surrender into the hands of God, have repose as their first result. Such quietism, however, is not to be confounded with insensibility, for it leads to the soul real activity, to that which has God for its impulse. The fifth degree in the successive spiritualization of the human soul is called the state of union, in which the will of man and the will of God become substantially identified. This is Mystical irrigation which fertilizes the garden of the Soul. During this portion of his development, the Neophyte, imbued with a sovereign disdain of all things visible, as well as for himself, accomplishes in peace, serenity, and joy of spirit, the will of God, as it is made known to him by the word of God supernaturally speaking *within* him. On the extreme further limit of this condition, the Mystic enters the sixth state, which is that of ecstatic prayer, which is the soul's transport above and outside itself. It constitutes a union with Divinity by the instrument of positive love which is a state of Sanctification, beatitude, and ineffable torrents of delight flowing over the whole being. It is beyond description, it transcends illustration, and its felicity is not to be con-

They questioned him in regard to his object in desiring to enter their Order, and admonished him to desist; warning him of the dangers that he would incur, if he insisted in pursuing his way to obtain knowledge of the Secret Science and to come in possession of the powers which such knowledge conveyed. They told him that if he were once admitted, *there could be no possibility to retreat, as he would have to succeed or to lose his freedom and perhaps even his life; for powers of evil which would be aroused would conquer him, unless he were strong enough to conquer them.*

Jesus was not to be intimidated; he desired to obtain knowledge and considered wisdom to be *more* valuable than life. He insisted upon being admitted. He received the blessings of the Brothers, and as each of these venerable men laid his hand upon his head, he felt an electric thrill pass through his frame, that seemed to invigorate him and to give him a power sufficient to overcome all dangers. After this he was given over to a guide called *Thesmophores*, who blindfolded him and led him away.

He went with his guide through several long corridors, from whose walls the echoes of their steps resounded, and they descended a flight of stairs until at last they arrived at the place of their destination. When the hood was removed, Jesus found himself in a cave hewn in the solid rock. It was a high arched vault with massive pillars, cut in a manner to represent figures of men and fabulous animals. The only light which entered into the vault came through a round opening far up in the roof, where a small part of the clear sky could be seen. Upon the walls of

*create their own thoughts; especially if there is no change in their surroundings, to attract their attention and to stimulate them to think. Thinking is an Art, and few can think what they wish or hold on to a thought. Men only think what they must; they feed on the ideas that enter their minds without asking. Welcome and unwelcome thoughts enter; they neither come at our bidding nor go away when they are not wanted: they are like disorderly guests that do not obey the rules which the landlord prescribes.*

The monotony in which Jesus lived remained unchanged. There was no sound of any kind to be heard; he was surrounded by silence; and if it had not been for the small opening in the vault far above his head, he would not have known the changes of day and night. He studied the writings upon the walls, and impressed them upon his memory, analyzing their meaning; and the more he thought about them, the more his mind seemed to expand and new ideas entered. He could not tell from whence they came, but he wrote them down upon the tablets with which he had been supplied; and often when in the morning he awoke from his slumber, these tablets had disappeared from his prison, and he knew not what had become of them. He saw no one enter the room, and yet somebody must have taken them away. Likewise the food with which he was provided was supplied by invisible hands. It was of the most simple kind, consisting of bread, milk, fruit, and water. It was daily brought to him in some inexplicable manner; how or by what means he could not tell, for it was put into his prison during his sleep.

mountains and plains, with oceans and rivers, and peopled with beings of various kinds that looked up to him as their god, their creator, drawing life from his Will, and nourishment from his Thoughts, in the same sense as Man receives his will-power and ideas from the God in the universe, appearing to him in his dreams while asleep, and in visions while awake. Thus Jesus lived in the world of the *Elemental Powers* of Nature, and began to know the constituent parts of that organism called the human soul.

Weeks, perhaps months, thus passed away. We cannot say how long he remained in that tomb. He kept no record of the days and nights since he had entered there, and what is time and space, after all, but merely mental conceptions by which we attempt to measure the Infinite? But one day steps were heard to approach; the door which had been closed so long opened, and the Thesmophores entered, congratulating him on his success and inviting him to come to the *Portal of Man*, to enter as a Neophyte into the first degree of the Holy Brotherhood.

They entered a large park, through which they passed, until they arrived at an entrance called the *Door of the Profane*. There they found a great many people assembled who had been attracted by curiosity to see the new candidate for initiation, for such a rare event was not kept secret as it was desired that the people should know that there were still men to be found ready to dare all dangers in search of the truth. They thronged the place in front of the door through which Jesus passed with his guide, on his way to the Temple of Wisdom; they shouted

He was then led around the *Bisantha*, and there the strength of his nerves and his physical courage, by certain methods which cannot be made intelligible to the modern reader, because they involve an employment of certain forces of nature, the secret of which was in the possession of the *Atlanteans* and *Egyptians*, but whose very existence is as yet unknown to western civilization. It may be sufficient to say, that if claps of thunder resounded and bolts of lightning seemed to strike the candidate, they were not produced in the manner employed in theatrical performances upon the stage, but they were the effects of natural forces, set into action by the occult powers possessed by the Egyptian Adepts. The most horrible spectres appeared, but Jesus was not afraid.

Having successfully passed through this trial, he was again taken before the assembly, and the *Menis* read to him the laws of the *Crata Repoa*, which after due examination, he solemnly promised to obey. By a certain process known to the Hierophant, his spiritual vision was then opened; that is to say, he was endowed for a short time with the powers to see certain spiritual verities represented in allegorical forms. He found himself standing between *two square columns*, called *Bestiles*, and there was a *ladder with seven steps and eight closed doors—the external senses*. As he beheld that vision, its meaning was at once clear to him, for spiritual visions differ from mere dreams especially in so far that he who beholds a symbolical vision becomes at the same time aware of its meaning, else it would be useless to show such

Path of Light to Eternal Happiness, do not forget for even a moment, that you are living in the consciousness of Him whose power has created the world. He is all things and all things are in Him. He is self-existent, pure knowledge, pure wisdom; and although He is seen by no man, there is nothing within the Universe that can hide itself from His sight."

Jesus had now become a member of the Brotherhood. *He was taught the laws of Nature, and made to see there is nothing dead in Nature, but that all forms are manifestations of the one Universal power of Life. He was taught the cause of the physical phenomena occurring in the world of phenomena, the nature of Light and Sound, of Heat and Electricity, and all other things. He was also instructed in Astronomy and Medicine and in the science of Hieroglyphics.*

*The spiritual nature of Man was explained to him and the laws of Reincarnation. How the human monad again and again descends to build up a mortal physical form and to evolve a new personality at each of its visits upon this globe; that the human form, which we know as men, women, and children, are not the real Man, but merely ever-changing aggregations of matter, endowed with an ever-changing consciousness, unsubstantial although living illusions, doomed to perish when the Spirit retires to its home, to rest from its labor; while the substantial, indivisible, and incorruptible Spirit is the real Man, although invisible to the perception of mortals.*

*He was taught the signification of the sacred syllable aum and of certain symbolical signs, including the*



fulfilled desire, disappeared one after another, and Jesus, after securely locking the door, threw himself upon a couch.

While he was meditating there, a slight noise attracted his attention, and he saw one of the most beautiful females that mortal eye ever beheld, entering through a secret door, whose existence had escaped his observation. She was of most noble appearance and stately form, clad in loose, flowing garments, and with a sparkling diadem upon her head. Thus may have looked the chaste goddess Diana, when she watched the sleeping Endymion. An expression full of pity and love rested upon her face, as she approached the couch where Jesus rested.

"Fear nothing," she said; "I do not come to tempt, but to save thee. I am the daughter of the guardian of this temple, and I have learned the danger which is threatening thee. Dost thou not know that these villanous priests have resolved to kill thee? for thou hast forfeited thy life by learning some of their mysteries. Thou, a foreigner, hast learned secrets which no one but the Egyptians are permitted to know. This evening they have resolved to kill thee, and the murder is to be executed even to-night. I have come to save thee; I have made sure thy escape; rise and follow me, for I admire thy valor and I do not wish thee to perish."

"Beautiful one," answered Jesus, "I will not dispute thy words; but if the priests have resolved to kill me, let them do so; *for I have promised to obey the laws of this brotherhood, and I have no right to escape.*"

which is not subject to change; that which thou canst give is subject to decay. I reject thy offer."

"Dare to reject it!" answered the woman. "Dost thou know what a woman whose love is spurned can do? I shall not leave thee, for my' soul clings to thee; to be separated from thee would be death!" As she spoke these words, she drew a dagger from her belt and pointed it to her breast. "Spurn my love," she said, "and this weapon will enter my heart! I will not live without thee; but if I die, my death will also cost thee thy life; for if my body is found in this grotto to-morrow, thou wilt be accused of being my murderer, and be executed for it." Seeing that her threats had no effect upon the Neophyte, she threw the dagger upon the floor, and, sinking down at his feet, implored him for his love. She tore away her veil, and her beautiful hair dropped over her shoulders; tears streamed from her eyes, and her appeals ended in sobs.

"Depart!" sternly answered Jesus, and the fair one arose and retreated; but as she disappeared from sight, another door opened, and a stream of light entered the room. The Hierophant and some of the Brothers appeared at the entrance, and, congratulating him on his victory which he had gained, they led him to a large hall, where, after submitting to the ceremony of baptism, he was pronounced to be worthy to be admitted to a higher degree.

*Thus should he, who is the guardian of the door, beware that no secret entrance is left open, by which a favorite passion may enter, and if the temptress should enter unaware, during his slumber, he should call to his aid the*

twisted themselves around his arms and all over his body.

At first Jesus was horrified; but his horror was only of a moment's duration, for he immediately called to his aid his higher consciousness and remembered that his terrestrial form, subject to the disgusting embraces of the crawling reptiles, and made of the same stuff as they, was not his real Self, but merely a form to which he—the divine Man—was for the time being attached. This thought enabled him to look upon everything that might happen to his body as if he were an independent spectator. In this way he appealed for aid to his own God, and as he did so, a superior strength, a power unknown before, seemed to pervade his whole body, and now it seemed as if his power had invested him with some property that made him repulsive to the serpents; for soon the reptiles that were in contact with his body left him and retired into their holes.

*Thus if man descends to the innermost depths of his soul, he may find it infested with poisonous serpents and venomous reptiles, the symbols of the brood of passions and spirit of evil desires; but if he calls to his aid the divine Wisdom, the persecutions will cease and peace will return.*

After having passed through this severe trial, he was released from his prison and led again to the temple.

For a second time his spiritual eyes were opened by the Magic power of the Hierophant, and he was made to behold in his vision a *Griffin* and a *turning wheel with four spokes*. Then the whole process of Evolution became clear to his understanding, and he

discussion will be a mere matter of speculation, serving more for amusement than for the attainment of knowledge.

In this degree he was taught the great law of *Karma*; that is to say, the law of Cause and Effect, not merely upon the physical plane, where the law of *Mechanics* exists, but in that higher realm, where divine *Justice* rules supreme, where Good finds its own reward, and Evil its own punishment. He saw that whatever man may think or do, would produce a corresponding reaction upon himself, and that he who benefits others is thereby benefiting himself, while he who injures others is thereby decreeing his own punishment. He saw that the acts of men are the external symbols of their *interior* lives, and that every thought and act has a tendency to repeat itself. Thoughts seemed to him like beings struggling for life, seeking to become embodied in acts; and if they were once thus embodied, they clung to their life in the same way as man clings to his, but the power which invested these thoughts with life was the Will, and unless man's thoughts were kept alive by his Will, they died and putrefied like the corporeal things upon the physical plane.\*

The length of the time during which the *Necoris* had to remain in the second degree, before he was permitted to enter the third, called *Melanephores*, depended on his own progress. Many never attained any higher than the second degree; but those who were permitted to advance higher had to pass

\* See the secret instructions concerning the *Elementals* in "The Beautiful Philosophy of Initiation."

stepped upon it with his foot, saying that it was not his object to be admired and to gratify his ambition for fame or to be praised by men; but that he desired wisdom and desired it for its own sake alone.

As he did so, a cry of indignation arose from those present and a ceremony took place which upon the external plane represented the well-known internal truth, that *Ambition is the King of all passions and that to give up one's Ambition is like giving up one's own self; for man's soul being made up to a great extent of desires, dies the mystic death, when he kills his ruling desire. It is then "as if the heart were bleeding and the whole life of man seems to be utterly dissolved."*

This was the terrible ordeal through which Jesus had to pass, and through which every other Neophyte must pass if he desires Initiation, and before he can enter the Temple of Wisdom.

The judgment of the departed soul before *Pluto*, *Rhadamantes*, and *Minos* was then enacted; for when the king of *ambition* in the soul of man dies, his daughter, *Vanity*, dies with him, and in its place arises a sense of one's unworthiness. The *accusing, judging, and revenging* angels then appear in the soul, until the tortured heart sends its despairing cries to the *Redeemer, the Truth*; when the celestial powers awaken *within*, to comfort the soul and guide her to the harbor of *peace*.

During this process or ceremony the whole of Jesus's past life, with all the minutest details that ever took place *within* his mental organization, appeared before his vision; but when the initiation was ended he knew that the *lower* elements *within* his soul had

leases them from their prisons, to lead them from the darkness of matter into the eternal darkness beyond.

"He who thoroughly knows his own self, knows everything."

"The fourth degree of the Essenian Brotherhood was called '*The Battles of the Shadows.*' In this degree the *Christophores* (Christos)—as he was now called—was taught the nature of *Good* and *Evil* and how to conquer Evil by Good. He was taught how to cut off the head of the beautiful *Gorgon*, without hesitating on account of her almost supernaturally beautiful form. He was instructed in the art of *Necromancy*, *i. e.*, the art to deal with the *astral bodies* of the dead and with those dangerous beings, called *Elementals*,\* who inhabited the *astral world*, and to make them subservient to their will. Woe to him whom the power of spiritual Will deserted even for one moment during these trials; the principles of Evil which he attempted to subject to his Will would then become his masters, and insanity of death was the result.

In attempting to describe some of the mysteries of the Higher Degrees in the Essenian Brotherhood, we are attempting to enter upon a field where only those can enter who have themselves obtained some experience of practical Occultism; for how could the magic processes that took place in the "*Battle of the Shadows*" be described to persons whose knowledge consists merely of the information they have received from an age which denies that magic or spiritual powers exist? It will require perhaps centuries of

\* See the "*Beautiful Philosophy of Initiation.*"

tion. What may be seen by one, may be invisible to another who is devoid of the organ of sight; and what may be invisible to many, may be visible to those whose inner powers of perception have become open.

*There is no relative Good without relative Evil. There is no man so pure, as not to have some animal elements within his constitution, and were there such a man, he would not be able to develop higher; for it is this very animal element from which the soul of man draws its nourishment and strength to rise higher and to become more spiritual. Not to destroy, but to make use of the elements of evil in man for the purpose of accomplishing good, is the object of the higher education. When the higher life begins to awaken within the soul and the light of the Spirit penetrates into the regions of the elementals, the animal egos begin to revolt and to rise to the surface. They may even appear in objective form and persecute their creator. Then the dread dweller of the threshold may show his face. He is nothing else but a product of man's own imagination, but nevertheless living and as real as any other living thing among the so-called realities of this world, and if the candidate for Initiation is subject to fear, he may become its victim and insanity result, for the Dweller of the Threshold will then again and with increased power take possession of his mind.\**

*There is a region in the soul of man in which such Dwellers reside. In very degraded persons this region swarms with living, semi-developed or full-grown animal principles and subjective monstrosities of all kinds and under certain conditions, especially if the physical or-*

\* See "History of the Rosicrucians," and "Beautiful Philosophy of Initiation."

"With eyes and faces, infinite in form,  
 The everlasting Cause, a mass of Light,  
 In every region hard to look upon ;  
 Bright as the blaze of the burning fire and sun,  
 On every side, and vast beyond all bounds."

—Bhagavad Gita.

But the *Balahate* had awakened to a full consciousness of the Immortal principle *within*; and was no longer terrified to see the destruction of all changeable things. He now knew the nature of the *secret fire* that regenerates the world and which renders him who comes into its possession immortal.

In the sixth degree the Adept was instructed by the Demiurgos in all the secrets of *Astrology*; that is to say, in the science of the spiritual aspects of the stars; he learned to know the directions of the spiritual life-currents, pervading the *Soul of the Universe*; he became even a being superior to the *Devas* and *Angels* and in possession of all spiritual powers.

The seventh and highest degree, called *Pahcha*, could not be applied for, but was conferred by the power of divine *Grace* upon those who were willing to receive it. In this divine degree, the holiest of holies, the ultimate mystery was revealed to the spiritual perception of the Adept. He received a *Cross*, which he had to wear continually during his terrestrial life, the hair upon his head were cut off, he received the key to the understanding of all the Mysteries, he obtained the privilege to elect the king of the country, or—to speak in plain words and leave off allegorical expressions—*his soul became one with the ruler of all and he entered into the essence of God.*"

Whether the events described in these pages ever took place on the *external* or on the *internal* plane, or



give up your selfishness, that causes you to seek for knowledge *merely* on account of the benefits you hope to derive therefrom; open your eyes to see the true saviour, the Light of Wisdom, which you may find below the dark clouds of ignorance by which your heart is surrounded."

THE END.

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