

THE IRRECONCILABLE GNOMES

OR

Continuation to the Comte de Gabalis

ALSO

A Sketch of the Justly Famous Books
Known as the

"KEYS OF SOLOMON THE KING"

AND THE

"GRAND GRIMORE."

ALL NOTES BY PYTHAGORAS, 38.

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FOREWORD.

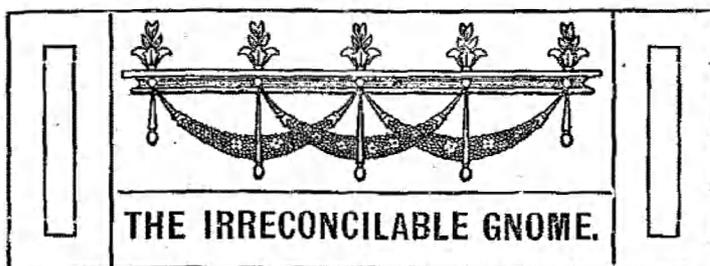


The books of "Comte de Gabalis" are justly the most famous of all Occult literature, for they are among the first of this class of literature, and they contain a philosophy which contains mighty truths and which cannot be found elsewhere.

Not long ago several of these books were translated into the English by John Yarker, and one hundred copies printed for private distribution. I was lucky enough to get several copies of this scarce work, and this is the first to be issued in America. The original work can hardly be bought at any price, and the copies in English are no longer to be had.

The scene of this continuation of discourses upon the Secret Science is laid in Ireland. An exile, who had been staying at Berlin, came to that country with the Marshall de Schomberg, who had accepted service under William, Prince of Orange, when he landed in England. The relater accepts the hospitality of an Irish gentleman of the name of Schitz, to whom he had rendered some service in the troubled state of that country, occasioned by a rising in favor of James II. of England. This Mr. Schitz is given to the Occult Sciences, and an incident gives rise to a short discussion upon the nature of the pilgrimage of St. Patrick's Hole, at Lough Derg, in Donegal, near which St. Patrick and St. Dabeoc founded the Priory, which privilege the Irishman considers had developed into a species of buffoonery, induced by the avarice of the Monks. He proposes that his guest should, in preference to this adventure, visit an hermit of the name of Macnamara, whose reputation was very great, and accordingly the relater departs on this quest, and is successful in finding the mystic philosopher, with the results as given in the present work.

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“The faculty with which Macnamara had procured me the Discourse of my Genie* was a very sure indication that the Prince Gnome, who recognized the authority of the philosophers,† the elementary peoples, would not refuse me his. I was dying with envy to learn this conversation, and to satisfy myself I would have accepted any conditions that they might have wished to impose upon me. When therefore he requested me to put myself in decent habit to receive him, I went without repugnance to the ceremonial. I took the Tunic and Mysterious Hat, the Characters, the Fumigations and the Lustrations were not forgotten. I recited upon my knees, face turned to the East, the *Enchiridion* of the Pope;‡ they applied to my eyes an eye-

*Every human being has, whether he is conscious of it or not, an elemental spirit in the invisible which will either protect him and help him to gain success in the affairs of life, or, on the contrary, help to bring about his downfall. It all depends upon his state of development. Whether his nature leans to the good or the evil, this Genie is the counterpart in the invisible to the Genie *within* each human which has been called the “*Daemon*” by Socrates.

†Philosophers and magicians mean the same thing here. The magician, if he understand conjurations or even if he is a Seer, can communicate not only with the Prince of the Invisibles but with the individual spirit of any hierarchy to which any human may belong.

‡This is a part of the “*Grand Grimore*” which contains all ceremonials, etc.

salve made from certain herbs which Psellus made use of to enable him to see the spirits;§ and lastly, after they had caused me to take some drops of Elixir extracted from an earth exalted and purified, Macnamara seated himself upon a philosophical chair, and commanded the Prince of the subterranean people, on the part of the great God of the Universe, and in virtue of His Name, very holy, very august, and very adorable, to render himself in the same hour in his chamber. He obeyed the voice of the philosopher, and presented himself. Macnamara then lifted the eye-salve, and I saw before me distinctly the Prince of the Gnomes. His height was somewhat little, but all was so well proportioned in his person that I found him very agreeable. I do not know whether or not he had some presentiment of the motive which I had in calling him, but there appeared in his face a somewhat sombre air, which might indicate some recent chagrin. I doubted not that this was him; and having calmed myself within, a little emotion of which one is not altogether the master during unusual appearances, although they are not unexpected, I harangued him to this effect:

“I ask your pardon, great Prince, for having caused you to set out from your own place, to come to ours. I would guard myself well from giving you this trouble, if I had not seen with a vivid feeling that you have embroiled yourself with us. I willingly charge myself with the care of cultivating a reconciliation. Do not resist a return which will be to your glory and your brightening; your estrangement,

§The use of such salve is more or less dangerous. The far better way to come into touch with any hierarchy or with any of the members thereof, is through the development by the use of either magic mirror or crystal. These methods are always safe, conscious and normal. Some time is required for the development but if the neophyte is faithful it can *always* be accomplished. The new “Grand Grimore” contains full instructions.

I avow it, causes us grievous losses. But consider also, that if we lose the occasion of being useful to you, that you lose on your side in refusing us, the happiness of being raised even to the throne of the Most High, even to a union with the first and the principal of all beings, even to the possession of the sovereign good, where you would not dare to aspire without the assistance of men.* Let us not be abused by our common enemies, by the diabolic spirits, whose vicinage is so pernicious, and who seem to desire to cover their ruin in your *debris*. These are the true and the fatal authors of our embroilment and of our misunderstandings. They have drawn our first Father from the arms of your Gnomides to stifle him, so to speak, in the illicit embracements of his spouse, and each day they still inspire some part of his descendants, in the derangements of which they are the source. But that which is more deplorable, they make you regard the things that followed upon your seducements (misleading) as the effects of our malice, and our weaknesses as its attendants. We bear the pains of the wrong which you have received. The animals revolt, the elements unchain themselves, all nature rises up, the passions, the maladies; in short, our species even produce but abortions and monsters, conspiring together to punish us for an iniquity in which we have had so small a part, that it has been committed six thousand years before we came into the world. But why should all men be enveloped in this chastisement if they are not in the crime? The philosophers have always desired to do you justice, and there is

*Both of those great dramas, "The Salamanderine" and "Undine," are founded upon this great truth which holds that in order that an elemental may become immortal it must have intercourse or marry a human. That old story in the Bible which tells us that "the Sons of God saw that the daughters of men were fair and took them as wives," is also this same theory. It is a grand truth when rightly understood.

an infinite number of sages of both sexes, who have renounced by solemn vows a commerce with the human race, to have the advantage of re-entering into that with yours.†

If the probity and the ardent desires of these virtuous *solitaires* who tender you their arms, cannot recall our ancient intelligence, your sole interests ought to re-establish it. The nothingness devours you, you die without resource, and you cease to be, in the cessation of life. Why have you renounced so opinionatively the privilege of becoming immortal by our means?* Why lose the gaiety of heart which is the fruit of your Creator? Why deprive yourself by pure extravagance of the conversation of the angels in which your Master Avertres established the sovereign goodness, and which the wisest have placed so reasonably in the possession and in the love of the great Jehovah? Are you destined but to guard the useless treasures in your profound caverns? Are you not besides to spread upon the earth, and leave there an illustrious and generous posterity?

Abandon your sullenness and your illusions and confine not your warmth within the narrow bounds of your species. Set out then from this perishable state; *love will im-*

†The doctrine is that if man wishes to come into conscious touch with the beautiful Salamanderines or Undines, he must not have anything to do with the women of mankind, for these beautiful spirits are exceptionally jealous as they are exceptionally true and no man can love both woman of earth and Salamanderine or Undine at one time.

*The elementaries of the four elements—earth, water, air, and fire may live many hundred of years. They know no pain and no suffering, but they do not know love since a being can only love which can suffer. They cannot be immortal since none can be immortal who cannot love nor suffer. In order to become immortal they must come into connection with the beings of earth, with the human. Thus, if a Salamanderine can come into touch with one earth born, she will, through that marriage or intercourse, become immortal, but she will also become subject to all the pains and sorrows of the human being. This is fully illustrated in that beautiful story, "The Salamanderine."

mortalize you by a tender commerce with the children of men.

Augment the number of the children of God, and sacrifice not the hope of an eternal felicity, to the fear of a misfortune which hardly ever arrives, and which moreover ought to be less redoubtable, than the nothingness to which you reduce yourselves unwillingly.

“Nothing is so excellent as man, nothing more glorious for you than to attach your affections to them. His body is excellent, since the industrious and all-powerful hands of the Most High has formed it at the beginning of time; and since it has been fed upon all that there is most pure, most subtle, and, so to say, of the quintessence of all the elements. It is only necessary to consider the structure, the proportion of its parts, the delicacy of the springs which serve for its movements, to fall into admiration. His soul is yet more excellent. It is an expression and a living image of the divinity, who has imprinted upon it his august characters, with the power of communicating by them. It is a torch which sends light into the bosom of truth, and this eternal truth is always united with it, never ceasing to enlighten it, to speak to it and to please it. It is a gauge that the Lord has given of his goodness to the most perfect of his creatures, and which is to him a sure bail of God’s perseverance to fill him with benefits. It is a medal, a money, where he has graven his portrait, and which ought to be brought back to him in tribute in the name of all nature, in such sort that they cannot neglect this duty, without it be that all the infinite beings, of which man is the joint and the centre, becomes capable by ingratitude, and participates in his punishment. This soul and this body united together are the most lovable composition under heaven, and it is needful to be strangely held back to refuse the honor of an alliance so beautiful, and so illustrious.”

Although the Prince Gnome had listened to my harangue with sufficient calmness, I remarked nevertheless, that he did himself some violence out of the respect which he had

for Macnamara, who was present at our discourse. In spite of their division from us, those subterranean people (earth people) have preserved much esteem and consideration for the philosophers. They obey their orders, and very often it is from the light which they receive from them that they owe their more beautiful knowledge. I do not know who had instructed the Prince Gnome. He did not lack erudition, and though his errors were great and numerous, we had sufficient pleasure in listening as he spread his merchandise. When I had ceased to speak, he set himself to contradict, with much fire, all that I had advanced of the excellency of our nature.

"You believe us misled," said he, turning to my side, and speaking to me, "you believe us hindered, but it is only your preconceptions which engage you to express these unjust sentiments. I conceive that at the birth of the world man was full of good, and that he had the power of making us partakers of it, but his failure has deprived him of all these great advantages, and he has lost them by losing how to communicate with us.* In place of being still the lieutenant and the favorite of the Most High, the king of animals, and the most noble of all created beings, he is but a vile and mean creature, but a disgraced subject, the repulsed plaything of revolted nature;† in short, but the theatre of an intestine and strange war, since he is also in as little accord with himself as with the rest of the universe.

*This must be considered as the universal rule. There are naturally exceptions to this rule, as for instance, the Seers, Initiates and Philosophers of certain schools.

†This is really true. Man is no longer the master over the elements nor of the mental, physical or spiritual forces. He is, as he himself admits, the plaything of what he terms "fate," but which is really nothing more than the fall of his *whole* nature into materialism from the throne of love and immortality which he once occupied and which he *may occupy again if he will.*

Take him in detail; his body is a sack of dirt and filth, the seat of maladies, the source of the passions, an inexhaustible source of desires and of wants, the prize of worms and rottenness. He was composed of all that there was which was most *pure*, most *subtle*, and most *fine* in the four elements; † there remains of it to-day but the excrements and the dregs; and those parts so fine and so spiritual, which would establish his vigor and his duration, have vanished like those essences which evaporate when they are exposed to the air; so that he has been precipitated by their absence and deprivation into an abyss of weakness and of infirmity, which has augmented itself by the contrarities of the qualities which are attached to him. The heat consumes him, cold benumbs him, dryness exhausts him, humidity overwhelms him, and all collectively destroy him.* He finds death in the air which he breathes, in the food which nourishes him. He is a delicate machine, constructed artificially, which costs much care to build, much labor to place on his feet, much expense to instruct, and which, nevertheless, a grain of sand, a subtle vapor, a drop of humor, and

†Man is composed of a composition of the *four* elements and it is for this reason that he can love, that he has a soul and that he can be immortal. The elementals are composed of only one element and are therefore either of the fire, the air, the water or the earth. In uniting with man they naturally conjoin with the four elements and thus become immortal.

*Normal, healthy, immortal man is composed harmoniously of the four elements, but as he loses spiritual sight he gradually develops more of one than the other elements. He thus becomes either a passionate brute by having too much of the fire element in his makeup; an animal by being almost entirely earthly; an idiot and imbecile by having too much of the airy element, and all the other things man develops through having either one or two of the elements in too large proportion.

the least inflammation evinced, disconcerts and renders entirely useless.

“But all this is nothing to the price of those miseries of the soul which inhabit this ruined house. It knows neither whence it comes, nor whither it goes, nor what it is, nor where it resides. It knows neither its author, nor its end, still less its own nature. I see that at the time of its production, in that happy moment when it was united to Adam (the human body), and before his time had spread abroad and multiplied in his posterity, it had God’s reason for its guide, his spirit for companion, his image for ornament, and immortality for its appanage. But since his disobedience all that is changed; these gifts and these honors have escaped him, the dignity of his nature has been suppressed by the immutable arrest of heaven; he has been degraded from his nobility, his immortal character has been effaced, the impression of the divine seal which he had received has disappeared, he finds himself despoiled of all these excellent prerogatives, and plunged in a profound night which robs him of all his brightness, and renders him like unto the beasts, and perishable as they.

“Let us consider this soul, by the essential connections which it has with God, with the body, and with itself. Nothing is so blind and so extravagant upon these three important points, which embody its functions and its duties; it is the only work of the Most High which has ignored the artisan, which has not remarked the traits imprinted in the depths of its nature, and has transferred the glory and the honor to indecent subjects. It has taken God for all things, and all things for him. Beings which have no life have had its incense and its adorations, as well as those which are animate, and fantastically making always its own God, has attributed to him its own passions and vices, and has subjected him to its own disgraces and to its alterations.

“But if it is so blind upon the nature of its author, it is incomparably more so upon its own proper nature; that

which it is; and one of your masters assures us, that men have reasoned more justly upon the nature of the soul, in such measure as they have better understood that of God. Be not astonished then if it ignores itself to the extent that it does. It knows not if it is flesh or fish. You have but to overrun the centuries and all the schools, and you will find there an infinite number of sects and souls armed one against the other, and ready to butcher each other, to sustain their extravagances upon the nature and the quality of their matter. I term the sects and philosophers the sects of souls, and I do them no wrong; for besides that they spiritualize themselves altogether differently to others, it is certain, following their principles, and yours, that their bodies have no part in their reasoning. In truth, Monsieur, it is fine to see these beautiful souls growing warm, and employing all the force of their eloquence and of their reason, to support each his different opinion upon that which they are. This research which they make with so much labor is only a proof of their degradation, and of their abatement, and nothing causes them more shame.

“What would they say to you in the world, if you went into public places and demanded, seriously whether you are Oracles, or Lycides, Tirsis, or Phylandre, Frenchmen or Spaniard; would they hesitate to condemn you to the full rights of the mad-house? It is thus, however, that all these philosophical souls play the role at which they labor upon the benches, and employ therein a number of years in seeking for news of their nature and of their existence. Moreover, it is true, that amongst all the sects of souls so opposite in their sentiments upon themselves, some have sustained that they are nothing but a subtle air; others, but a mass of delicate particles from the blood; others, but a delicate vapor; others, but the harmony of humors; others, but a ray of the sun; others, but a lustre; or, if you wish, a portion of divinity. Few of them are advised in thinking that *they are spiritual*; and if they have sometimes believed it, it has nearly always been upon the faith

of *others*, or because they desired the immortality which they believe to be inseparable from spirit, and not at all by their own conviction."*

I shook my head, and was about to interrupt him, had Macnamara not arrested this movement in telling me, that the clause upon the faith of others saved the sentiments that religion gives us, and which are ineffably grounded upon the faith that we ought to have in divine authority. He, the Gnome, continued:

"It—the soul—knows not whence it takes its ideas, nor by what means it is preserved; after having stripped the body of its sensations, and itself of attributes, it scrupulously adjures them as a usurped good which comes from on high. It comprehends neither its elevation, nor the baseness of its desires; it forms designs which are always without effect; and desires that it knows are not to fulfill. All its reasonings are empty, and supported only upon a shaky foundation, and upon false prejudices. It is always undecided, always irresolute, and is that, whether it is elated or depressed; it is always disquieted and discontented.

"Until this age passed, it did honor to three illustrious powers, which gave a relief to its being; it has since pleased itself to bind up its enlargement and functions so well, that they are reduced to nothing. The understanding is nothing more than a miserable recipient, filled up with

*This is really true throughout the whole universe. Universally mankind *believes* in the different doctrines because he is told that they are founded upon divine authority. He believes that which is told or taught. He *knows* nothing for he has never awakened the soul faculties which would *prove* the truth to him. He believes in all different doctrines and forgets entirely that there is but *one* fact, his *spirituality* if he so wills. No man can *know* but from *within* which is the process of the philosophers. Believing and knowing are vastly different. The many believe, or believe that they believe, but the very *few know*.

ideas foreign to it, because it cannot draw any from its own depths. The will is a weathercock, which the least breath of passion causes to turn to its liking, for it is that nearly always which makes the determinations in which consists the act of liberty, and, in consequence, all its glory. But as it is the impression of the outside, and the warmth, or the coldness of the blood, that gives this birth, the soul has, without doubt, less part than the body in its will. For that which refers to memory, the soul has to make a change of its quarters in our days, and it is degraded to such a point, that there does not remain to it a shade of its first nobleness. Yes, this vast warehouse, where the soul should shut up an infinity of images that it ought to distill and spiritualize, in order to render them worthy of being received into its reservoirs, has been transferred altogether; and in place of its recollections of past things, the soul at other times had but to turn in upon itself to contemplate those images in reserve; it is obliged to-day to set out, and follow the prints of certain little inconstant bodies which overrun impetuously ambiguous routes, to refresh the traces which their predecessors had left. In such sort, that when the substance where these traces are printed, dissolves itself, and the soul separates from it, it is incumbent, at last, if God does not supply it, that it necessarily forgets all things, that is to say, works, thoughts, words, arts, talents, knowledge, kinsmen, friends, even its body, and that it returns to its principle as denuded as when it set out.

“Perhaps you think that its residence in a material habitation renders it but proper to understand the body which it governs, and those by which it is surrounded. Error, imagination. The body is still more enigmatical, for of its own nature it does not know whether it is the soul’s prison or its kingdom, if it existed before the body was, or if it was before that could be. If it is sent there immediately from on high, or if it dwelt united to matter, as the flower and the plant develop themselves from the seed. If it aids to build, or to arrange, or if it comes but

after the edifice is achieved. But when it shall be proved that it labors in the body's formation and in its arrangement, and that it will be the governness and the queen of it; I do not see that these ostentatious titles can enable it to acquire much glory. Sovereign was never less obeyed. Empire never was more badly governed. It does not know whether it is a fixture or a wanderer. It has never been able to mark precisely the place of its residence; and I am persuaded that it is yet ignorant, and that it will be always ignorant. In times past, it was entirely enfolded in all the habitudes of the body, wishing to be equally all in all, and all in each part; in such sort, nevertheless, that it exercised particularly its more noble functions, sometimes in the heart, sometimes in the brain, according to the caprice of its opinions. To-day it is so far gathered up and reduced into a small compass, that it occupies but little space, and, so to say, but a point in the head of man;* it is there that it gives its orders; that is to say, as a post office, it sends even to the extremities of its provinces an infinite number of couriers, of which some are intercepted, and others stray, others come back as badly instructed. It is there in fine, where, as a sentinel posted in a belfry, or in a steeple, it occupies itself without relaxation in observing the derangements of the cords of the clock, or the movements of the wheels of the timepiece, in order to adjust indispensably its sentiments and its thoughts to the ring of the bells. *This has not always been;* for according to the sayings of one of the most enlightened souls of our century, it had before the fall of the first man the power of stopping the balance-wheel and the weights of the timepiece, of detach-

*This is really true at the present time. The seat of the soul is *not* in the brain under proper circumstances, but present circumstances and mode of life has forced it from the rightful throne and made it take its place in the head and for this reason mankind is so absolutely materialistic in the present age. It is the age of the head.

ing the cords of the clock, of proceeding from thence itself, of carrying itself, so to speak, outside the belfry, from fear that the harmony of the *carillon* might cause it to feel those tastes and those pleasures which it could not have without sullyng its innocense and its liberty. Poor sovereign! imbecile governess! there is no sailor so sorry that he does not know the number of the cords of his vessel, and the uses for which they are intended; the soul is not so able, it is ignorant of the structure of the internal parts of its body; its operations are insensible to it, and it will never perceive them. And when it is instructed, it is always by the affinity which it has with other things.

“It has been six thousand years without understanding the canal of the chiles, the salivatory conduits, the work of sanguinification, and a thousand other essential things. During this long time, it warmed the blood in the veins, at least they believe so; it swam, and it prominaded in these veinal canals, and it could draw thence the ministers of its orders and of its will. They sustained, nevertheless, and they swere it a thousand times, that this ruddy liquor was immovable and stagnant. To disabuse and to disperse this gross and general error, it has fallen to a foreign soul raised in Great Britain,* who has convinced all the others by a thousand experiments that the blood is in ecntinual movement, and that it only ceases to circulate when we cease to live.

*This has reference to the circulation of the blood and the discovery of Harvey. Before that the “great” physicians had held that the blood was immovable and stagnant.

In a short time from hence the philosophers will laugh at the foolishness of the modern “scientists” in injecting poisons into the circulation of the blood for the prevention of diseases which usually come *from* having the blood filled with poisons.



THE IRRECONCILABLE GNOME.

CHAPTER TWO.

"It flatters itself that it has an infinite strength. The least cloud that rises to the mesentery eclipses it on its Throne. The buzzing of a gnat dismounts it, and the noise of a bolt puts it on its guard in its most serious applications. Its sensations are the source of its pleasures and its griefs; is there anything less known than their economy? It knows not whether it goes to sensible objects, or they come to it, or possibly, if it does not perceive in that which has caused them. It deprives itself of its sentiments, in order to clothe with them beings to which they do not belong. It regards colors, tastes, smells, sounds, light, and a thousand other things as foreign, although they set out from the basis of nature, and are in its own manner. It is by the senses that it communicates with all bodies that environ it. What causes it to break this communication? A thin skin obscures its sight, a delicate clot deprives it of taste and of hearing, a drop of humor troubles the nerves, an atom of dust which creeps into the urethra stops the passage in its course, and robs it of the knowledge of that which passes in the body. In a word, the least thing places all its faculties in disorder and in inaction.

"If it is so excellent, and if it has the powers and the strength that its Panegyrists give it; why can it not pierce this skin? Why not force this dike to open again the closed roads, and give freedom to its operation?*" It animates all the machine, it is over all, and, nevertheless, if it raises in itself some storm, some tempest in its States, in place of seeking calm in itself, it has always resource to some other distant soul, which, being less united to its body, is also less instructed of its needs, and ought to know less of its parts. What would the King of Siam think, if the Emperor were

*Full instructions for the Lifting of the Veil are given in the "Grand Grimore" and "Imperial Ritual."

to address him in respect to disorders passing in Vienna? Would he not take such a Prince to be a man who has lost his senses? and if his courtesy obliged him to answer his demands, what could he say but these words: 'How would you that I can know that which is done where I am not, if you are ignorant of what passes where you are? Your soul is yet more foolish and more worthy of pity, than would be that German Majesty.'

'In the least alterations in its Empire, the head is turned, and as I have said to you already, it always consults foreign souls.* The farthest removed, and the more bold, is very certainly that in which it puts most confidence, and if one wishes to possess it entirely, it is but necessary to speak to it in a mysterious jargon, and tell it things obscure and novel. I take to witness your Doctors of Medicine, of which the faculty is no less a Sect of Souls than were the Portico, and the Lyceum. These Souls were called from afar to instruct you of the dangers which menace its State, and the means to avoid them, or to prevent them. Oh! but they acquitted themselves badly; their ignorance deceived you, and augmented the peril; in what inconveniences did they not throw them by their vain conjectures? They often carried wars by their remedies into a Province which was at Peace; and supposed it calm in that which was in trouble and alteration. They apply themselves to heal imaginary evils and neglect those which are real and effective. They enfold the body in heat, and cool it in frost; they medicate the internal heat when the lungs are attacked; they empty the veins when it is necessary to fill them with the juice of the

*This really is a fact, and practically all people seek to learn from others the things concerning themselves, that which *their own* Souls should be able to instruct them in. The work of the Imperial Council is to help such to develop their own Soul powers so that they may be able to understand themselves and thus "*know thyself*" becomes a living motto.

ailments, that they retrench *mal a propos*. The soul gives blindly, in mortal error, that which often costs the loss of what is most dear, and which it desires to preserve. Behold, is it not an able government? A Queen most judicious. She is charged to move a machine which is lent to her, and she knows not the parts which it is necessary to touch. She finds above all, no remedy. She believes everything is light, and she cannot see to enjoy it.

“Can we, after this, extol it and praise it with any justice? And does it not show that it is ignorant of itself, to believe that it places man above the animals, and that he is the King and Master? Let us not count upon this Royalty which is so entirely chimerical. Man has preserved no superiority over the animals. We do him too much grace when we place him above them. If he subjects them it is by artifice, or by right of the strong, as men do daily. But we have scarcely seen that Lions, Tigers, Bears, and a thousand other species of animals, have respected in man the character and dignity of their Sovereign. You avow without pain that you fear them as much as they fear you.

“Man is, in their respect, a King despoiled, a painted King, who does himself the honor of a title without authority. That which persuades me, and ought to convince you, that we deprive him of nothing when we rank the beasts upon a par with him; is that the All-powerful, who is the absolute Master of ranks and fortunes, counsels you to take in the conduct of beasts the model of your own. He refers to the cunning of the Serpent, the sweetness of the Dove, the industry of the Ant, and that which itself challenges Providence in the Birds of Heaven, who, without putting themselves to the care of sowing, or of reaping, fail not to subsist all the long year.

“It is then true, that man, in bulk and detail, is a small subject of temptation, and that there is so little of either honor or profit in his alliance, that we do ourselves no great injustice in renouncing it. Look after your females, we will look after ours, and with them treasures that are put into

our keeping, and of which the possession, without doubt, holds a *higher place in your hearts than that which you offer us, of an immortality, which to us might be as fatal as it is uncertain.*"

The Prince Gnome desired to withdraw after having achieved this Satire. I besought Macnamara to detain him, and obtain his consent to give me yet a quarter-of-an-hour's audience. He arrested his departure, and obliged him to listen to me.

"Although the sentiment which you hold as to Man are so disadvantageous," said I to him, "I am persuaded, my Prince, that your Highness will abandon them, if you will look sometimes at the good side, without regarding the bad. Man is a species of Medal, in which the eyes of friends and enemies find equally their account. If you will consider him in a certain point of view, he will appear to you in the Majestic air of a Sovereign; but if you change places, and turn him to the other side, you will find but a beast. Let us take the good side. Carry your looks to the more agreeable side of the Medal; you will be soon convinced of the excellency of his nature, and that all which you perceive to be disordered in the reverse is a trait and artifice of the Optics, which hardly ever allows objects to be seen as they are.

"You have given a very lively description of his weaknesses and his infirmities. They are too sensible for us to disagree upon them. I subscribe to your Satire; to those conditions which you applaud in the praises that I give him, and which he merits.

"He has been degraded from his Nobility, he is deprived of his Glory, say you; but although he has sunk, all his perfections have not fallen from him, his sin has effaced some brilliant traits of an image which God had graven upon his Soul; but the basis of that image remains there, and has preserved to him the immortality from which it is inseparable. That pretended incorporation, which you have attributed to him, is a chimera which the Philosophers who in-

structed you have abjured. It is a used-up and old opinion, of which they have divested him, and with which you have re-clothed him, a habit which is no longer *a la mode*. Follow me, I pray you, and you will feel the ridiculousness of that opinion, and the impossibility of the Metamorphosis which it authorizes.

“By what overturning of the order established in nature, by what operation of chemistry can a Spirit become a body? I see nothing in the Soul of man which marks this prodigious change. It is above the body, it is its sovereign judge. It mingles itself with it, and it separates and carries its sight and desires to the objects which it is able to reach. Behold the incontestable titles of its spirituality, and in which the inscription of false has no place. I wish, however, to verify these things, and to convince you of their Authority.” At these words, I bent down by the side of Macnamara, and said gently in his ear: “I am about to show our Gnome in his nakedness.”

“I embark the verification in this manner. I say to you firstly, that the soul is above the body, because God has submitted to its Empire that which is the most perfect of all: and which enfolds and unites in itself all that there is most pure and most excellent. It is true, that this domination has been a little enfeebled by the crime of the first of all the Souls; but somewhat debilitated though it be, it yet subsists in entirety, and we do not see that any of man’s inferiors have attempted to shake off his yoke, and to subject him to theirs; on the contrary, we experiment daily that they fear his menaces, and are obedient to his will.

“I say secondly, that the soul judges sovereignly the body, because it distinguishes perfectly a body from that which is not such; that it refuses authoritatively and absolutely certain things which have the shadow, rather than the reality; such as the point and the line, and that it accords of itself with all others, which by a triple dimension occupy more or less space, according to the largeness or smallness of their parts.

“I say in the third place, that the soul mingles with and separates itself from the body, because it unites itself by thought to a thousand things which are outside matter. It understands an infinite number of perfect figures that we never find in the body; which the senses cannot perceive, and which it is even impossible to imagine. Does it not see clearly, that a perfect Sphere cannot touch a perfect plane but in a single point. That a circle, however little it be, is without defect, when between the lines, drawn from the center to the circumference, we can still draw an infinite number of others. In short, that an angle is truly a right angle when a right line, which falls upon a line of the same nature, leans not more towards one angle than the other. In these things there is nothing which relates to the Jurisdiction of the senses. But it contemplates with yet more freedom the immaterial numbers which they have termed *exemplaries* in our Schools of the Mathematics, and which are so independent of time and place, that one can say that they are of all Countries, and that they are found the same in all Centuries, and amongst all the people of the earth. Go from the East, to the West, to the South, or the North, and you will there discover that four are four, and ten are ten, because all men in the world see equally, and in the same manner these numbers, in the depth of their souls, with the eyes of their intelligence, and this, though there is not one that has felt interiorly how, they participate in the unity from which they have set out.

“What idea would you form of the excellence and elevation of our Soul, and of its separateness from the body, if I spoke to you of rules, or numbers, of measures, of light, of natural rights, of sciences, of virtues, and of all the other immutable and eternal notions which are born with us, and which escape no spirit, and which preserve themselves in us without the aid of the senses and without our participation? I pass all this with silence, in order not to tire you, and because there is nothing anywhere so evident. I wish, however, to draw from it a consequence which destroys your

error, and you ought to comprehend that the knowledge of God is not hidden from our soul, yet less than of itself, and the things which occasion its sensations; for since this soul, as is true, conceives of things immutable and eternal, as it cannot conceive but in a subject that is immutable and eternal, which is God; it is certain that it knows him, the knowledge of the subject being inseparable from that of the things which dwell there; in the same way that when one sees the flowers, with which a Prairie is spread, we necessarily see the herb and the ground which sustains it. Our soul is then spiritual; how should it not be, seeing objects that it sees but by spirit, which is all eye and all light? It is not then ignorant of itself, for as we see the light as much as is present to us, and when we have the eyes open and healthy; thus we can say, that if light had eyes it would always see, because it would be always present to its brightness. These reasons may appear abstract to you, and you are not accustomed to them; it is necessary that you say something more plausible, and, without doubt, more conformable to the principles we have drawn for you.

“Let us consider that our Soul is a thinking being, which thinks always, and that its desire and that its other properties have not any tint, and takes nothing of that of matter or of the body; that it has neither color, nor figure, nor parts; that it occupies no space, that it has no movement; that God is its natural center, to which it is more or less attached, according as it has more or less of wisdom and justice; and that it will have no place there, if this wisdom and this justice abandons it entirely. The soul is only present in the body by His operation, it acts there in a spiritual manner in imitation of its author, but is, nevertheless, limited in its virtue. It is altogether where it goes, were it in a thousand different places, because its action makes its presence, and its nature is very simple and very singular. It is never slothful, and is always acting, either by affinity to God, from whom it subsists, or in regard of the body that it rules. But although its action may be

weaker at one time, or more strong in one body than another; the soul is always equal, because it is not susceptible of greatness and of littleness. I add to this, that the spirituality of our soul becomes incontestible by the quality of its life. Such is the being of which it is the life, and such is the life of which it is the nourishment. We know that the soul is, not nourished by bread, but by the word of God. The soul never appears less vigorous than when the body is fattest. The greater part of our first Masters have thought as we; for if they could have believed otherwise, they might have said, that those who had most of matter had also the most intelligence; but they were persuaded that the spirit has always more of penetration and vivacity when it holds least to the body, and when it is near breaking the bonds which attach it there. Luxurious people who are fond of good cheer are nearly always the most stupid, and most shut up. *Delicious meats make them neither better nor more intelligent.*

“I finish this Discourse in assuring you that a life so noble, and which subsists by a nourishment as excellent as it is true, is a sure bond to you of the immortality which we offer you, and which you despise. It is in vain that you figure to yourself that the soul perishes today with the body; it has nothing in common with this life; it has nothing in common with death; and when the body descends into the corruption of the tomb, it recovers its lost liberty, and flies to its enjoyment in the bosom of its Creator. It will willingly forget the outrage that you have made upon its dignity, to have the pleasure of conducting you into that sacred asylum of most happy souls; it is, without doubt, more desirable than the nothingness in which you have entrenched yourself. Let us return, and conspire together to re-people the Universe with an infinite number of amiable creatures. The example of the Salamanders, the Sylphes, etc., invite you to this re-union. I have already digested the articles of the Treaty, there remains but to sign it, and I will bless the fortunate day which procured me the glory

of having consummated a work which should make the happiness of your Subjects, and that of all the human Race."

The Prince Gnome appeared still more tranquil during this Discourse than he had been in the first. He made neither mimic nor grimace. And from his look and his composed mien, I had begun to flatter myself with having gained my point. I soon remarked that he had only calmed himself to give more attention, and to answer my reasoning with all the greater force, that I had expressly overdrawn it, in order to mortify his arrogance. "I see," said he to me, "that you are content with your Sermon. Without being extravagant in my tastes, I am not equally satisfied, and far from finding it as convincing as you think; it seems to me quite proper to confirm me in my sentiments. These are all great words, great hyperboles, great sophisms, and great subtleties, which are capable of stunning and surprising vulgar souls; but which make no impression upon persons of my character, and of my cool sense. I yet believe that the soul of man is a foolish thing, which knows neither what it is, nor that which it becomes. It is not necessary to go very far to find from his equals, that which will sustain him in face, that like to the animals, he only feeds himself with spectres and phantoms which represent nothing, not even the God who has made him, but under the form of a body, that all these general notions which include the Laws, the manners, and the sciences, the Rules of numbers, of measures, to which they give gratuitously the names of immutable and eternal truths, are but the creation of reason, hollow ideas, the chimeras and fictions of spirit; in fine, that the soul follows the destiny of the body that it inhabits, that it is soft and feeble as in its tender infancy, even to be unable to preserve any impressions or any trace of its operations, that it learns and strengthens itself with man in middle age, and that at the end of life re-falls, after his examples, into its first feebleness and its first obscurity."*

*What the Prince Gnome here states is really a fact, for the souls of the majority of mankind are really feeble, so

“Softy, Monseigneur,” cried I, “you go a little beyond the matter; but what do you say of thought, of which we have an idea so distinct and so different from that of the body, and what connection do you find between them?” “That,” said he, “of the stream with its source.”† “What?” asked I, “you believe that the body is the source of thought?”

“Why not?” responded he; “is it more difficult for God to cause thought to spring from the body, and matter, than to draw soul and spirit from nothing? I see clearly what it is, you are ignorant of the nature of thought, and I will show it to you. Thought is an interior word by which one discourses with *himself*, as we use it for sensible speech by which to communicate with others. But, in order to form those articulate sounds which we call exterior speech, and which express our sentiments outside of ourselves, it is only necessary that some small delicate bodies insinuate themselves in the nerves and in the muscles destined for speech; it suffices also to form this interior speech which we call thought, that little bodies still more subtle, and more delicate, dash to parts more fine and more sensitive, and creep into channels narrower, and less perceptible.”

“But tell me, I pray you,” interrupted I, “how does it come about that these springs and these channels have escaped the eyes and the observations of the anatomists of our time, who are so exact in their researches, and so happy in their discoveries?” “It is,” replied he, “because they are so prepossessed to the contrary. Their prejudices and

very feeble that immortality is but a dream. Would you be such, or the Master of Destiny? You can choose. It is yours to demand what you *will be*.

†This is really a fact. Were it not so then the impure could think pure thoughts, or the pure in mind, impure thoughts. To think pure thoughts it is necessary to live a pure life, and this, in itself, proves that the body has much to do with the thoughts.

their preconceptions have caused their errors, and their perseverance in them, in the same way that they have been thousands of years in discovering the canal of the chile, and the circulation of the blood. That which ought to persuade you that the thing is as I have explained it to you, that is to say, that both the one and the other speech have the same principle, and are produced by similar means, the proportions being guarded is, as I may remark, that the disorders which the excess of wine and immoderate passions cause you to appear equally in your discourse and in your thoughts. They do not that which they say, nor that which they think, they speak and reason badly, and the trouble is spread over all, because the mass of the blood is heated and rarified by the fire which follows, all of that which makes a part become susceptible of these movements and these extraordinary agitations."*

"Ah! for this shot, my Prince," said I to him, "behold what is termed pure subtlety. Your system is ingenious, but it is not equally solid, and it will be as easy to persuade me that thought and reasoning can form themselves in an organ pipe, delicately manufactured, as to convince me that they may be born as you have advanced, in these fine and slender conduits which you suppose to be in the human body. Matter is none the less matter, if it be more subtle than is another, and that which is matter will never know how to think."

"You deceive yourself again," went on the Prince Gnome, "and you fall, if you put under you all prejudice. I have been persuaded, as well as you, of the spirituality of your soul, and when I consider its fears, its desires, and its other perceptions, I imagine that all that which could elevate man above matter had nothing in common with the

*This is the secret of so many failures, an excess of wines and blood-heating foods kill the finer sensibilities of the soul and set up a volcano of fire which we know as passions, lusts and desires.

body. A little application joined to circumstances of our rupture has disabused me, and will you the same, if you will examine as closely this same matter from which you believe that your spirit is distant. Let us follow step by step the virtues which are attached to it, and the marvellous effects which they produce when it is filtered and subtilized in a certain manner. You will see that it is no dishonor to your soul to confound it with matter, and that it is only more or less of it that distinguishes it. Let us consider the strength and the fineness of those particles of the blood which serve to touch and to move the parts of your machine. Let us look at the virtue of those little atoms escaped by chance, which put in violent movement, animals of an enormous size. Pass onwards, and center all your attention upon the littleness of your eyes, and those of an Eagle, of an Ant, of a flesh worm; that which is in a sense imperceptible, which gather without confusion an infinite number of images of all sizes, and of all colors, which represent many objects. Let us go forward to the head of this worm, and you will see a part still more delicate, where this infinity of images so different fix themselves to represent its fantasy, when it pleases it to call them up, or when they are borne there by conjectures. Certainly, if you reflect seriously upon the greatness and the extension of this virtue, which resides in the least point of matter, in a single point; you will be convinced that there is nothing of which it is not capable, and where it cannot carry itself; when it is between the hands of an Artist, of whom the power and the wisdom are equally infinite."

"I comprehend," answered I brusquely, "that God can do all; but as His Wisdom has established certain Laws, and has prescribed to himself certain manners of acting which he does not change, and which determines the action of his power, it will never be that matter thinks, nor that spirit occupies a (limited) space."

"The term spirit unsettles your mind, my Cavalier," answered he. "Your chemists will put you right in this. They

separate every day the liquors and the salts, the spirit and the body, without seeking to attribute a different nature to them. The things extremely delicate, or which escape the sight, have usurped the name of spirit, and they have always given it to the essences and to the subtle parts of the blood, although these are the effectives of the body. You may tell me, that if we cannot see the air and the wind, we fail to feel them, and that they make impressions upon our body, and for myself I tell you, that thought does so more strongly; if it is lively, it warms, if cold, it freezes you, if angry, it dries you up, and if gay, it gladdens you and augments your *embonpoint*. The body takes the *character of the thoughts, and the soul*, as I have said to you already, and which I again repeat, *follows the increase and the decay of the body which it animates*; it is weak in infancy, inconstant in adolescence; impetus in youth; settled in the inclinations of the aged, and it finishes where it began; that is to say, that in the decrepitude of our years it falls into its first weakness, and has no more reason than an infant.

“Tell me not that it departs often from the body, and that we see it sometimes healthy, strong, and luminous, when the body appears sunken by maladies, and in entire exhaustion; and that, in short, it never reasons better than in the moments which precedes this pretended separation. I am not surprised at this vigor, and this extraordinary lucidity; I regard it as a spirit, the efforts and the access caused by the movement and the fermentation of the blood and the humors; the same as the body of a sick person, which, beaten down, by the violence and the duration of a fever, retakes all its strength, and makes it appear surprising in its increase in delirium. It is not astonishing, that parts so different by their figure and their arrangement produce effects so little alike. The blood bubbling in the body, when the other humors more thick dwell there in calm; the spirits agitating the brain, and leaving the feet without movement. Certain parts commence to play when the others unbind and relax themselves. The soul even is

divided into two parts by your spiritual persons; the one inspires, the other consults; the one rules, the other should obey. These are two sisters, of which the relations and the different functions mark their diversity; they are, if you wish, the husband and the wife, Adam and Eve, as explained by one of your Doctors, who was not surprised to see the superior part of the soul was occupied from God in ecstasy, and that the inferior part dwelt in inaction, in respect of the body even, and that it forgot, in some sort, the obligation that it had to rule it and make it move. This diversity of operation and of object in a being that you believe indivisible, does it not authorize the variations of the actions of the soul and the body? That, I believe, derives from this same matter with this difference, that the arrangement and the volume of parts which compose them are not the same.

“I add to this two remarks that you can observe daily, and which ought to strike you, even to convince you of the truth of that which I have said to you up to the present. The first is, that during sleep the soul is infinitely more asleep than the body. For besides some exterior parts of the body that the heaviness of the soul and the lassitude holds immoveable, because that they ordinarily move but by its orders, without knowing how they are executed; all the others follow their duties, and fulfill them exactly and without interruption. The heart knows how to compress itself; the lungs inspire and expire; the chile courses and takes its color; the blood circulates; the arteries beat; digestion is carried on; the flesh fattens, and all the members take their increase. It is not the same with the soul, it is as if it was annihilated, all the faculties are interdicted; all its modifications suspended. It knows nothing; it sees nothing; it feels nothing. If it reaches thought when the shock of some atom of vapor obliges it to awaken, then all its thoughts are of follies, of extravagances, or of the phantoms by which it affrights itself, and which cause a laugh to those who hear its dreams. If it were spiritual, as you

pretend, ought not all its thoughts to be just, and all its judgments exact in its tranquil hours. The silence of the passions, the suite of objects, freedom from cares, and from the direction of the machine, restored to itself, putting it in full liberty, and leaving it in no distraction, can it not hear this eternal and interior truth which you wish it to speak always, and to which this long interval of repose gives the leisure to listen to? Notwithstanding it is deaf and dumb and blind; it remains idle, and in entire inaction. Draw the consequence and conviction with me, that it needs but a grain of *opium* to cause it to succumb to all the strength of the finest and the greatest soul in the Universe.

“The second remark is, that we see (in the sot) the sottishness in which the spirit often appears more drunk than the body. Their conception is entirely of the mouth, their reason wrecked, they do and say nothing but that which is extravagant; but when it is needful to quit the place of their debauch when night is come, they regain their abode without staggering and without deceiving themselves, and having couched themselves as usual, and slept profoundly, they remember nothing in the morning of their revel, or of any of their words and their actions of the day before. Whence comes this disorderly spirit? Whence comes this overthrow of the reason? Whence comes it that the vapors of the wine overturns entirely the throne of intelligence, the magazine of the spirits, which serves to move the machine? You hesitate to answer me: I will do it for you, and I say that it is because that part of the soul which we call animal is composed of little bodies sufficiently thick, which resist by their solidity the impression of the vapors, and hold firm to their post, not to trouble the regularity of their functions; in the next place, that these other little bodies which form the most noble part of the soul, and upon which fall the rays of the sovereign reason, being more fine and delicate, are also less capable of sustaining the shock of these vapors, and, in consequence, more susceptible of derangement. It is in these principles that is found the de-

nouement of the case of the young Page, who, being born stupid and material, totally changed the character of his spirit in the heat of an ague fever, when all his words became so many sentences and oracles. The King, his Master, was informed of this astonishing Metamorphosis, he entered the chamber of the sick man, and having heard the most beautiful things in the world, and the greatest maxims of Policy, he believed that it was all important to preserve so rare a genius; he ordered his Doctors to employ all the secrets of their arts to cure him. They cured him in effect; but this poor youth, in recovering his health, fell back into his natural stupidity, and into the contempt of his Prince, the which made him regret his malady and curse those who delivered him.

“If this example still leaves you in some doubt, that which I am about to say to you will dissipate it entirely. Let us consider that the fire of the blood effects upon the soul that which fire does upon the eyes, and that their impressions are altogether similar. With too little light we only see objects confusedly; with sufficient light we see very distinctly; and with too much light one is dazzled, and sees not with taste. With too little of fire in the blood we have sight and understanding confused and bounded; with a regulated fire one sees justly, finely, and clearly. With excessive fire one has a sight strange and lost. And why? Because the activity of this fire was too feeble in the first to put in a just movement those subtle parts of which the soul is formed, it cannot give but to the spirits in commen. This same activity being assisted in point of proportion and of perfection, to which nothing is lacking, its notions is full of justness, and it necessarily produces good spirits. In fine, this activity being beyond due measure in the last, it agitates and dissipates entirely those little subtle bodies which the superior illuminations always strike falsely, and cannot introduce any reason there; and in this fashion there remains only follies and extravagances. Let us examine, I pray you, these three degrees of fire, follow their

action, and you will find there not only the veritable cause of the differences of the spirits and of their changes in character; but further, that all the effects which are born of them are produced by the same laws of nature, and by the same mechanism as those of light. They desire to attribute another principle, and I flatter myself that I know it, this is to make an idea of fantasy, and imitate Phericides, who is believed to have only invented the opinion of the immortality of the soul to satisfy his own ambition."

"All this reasoning, my Prince," said I to him, "only resembles whipped cream, and gives not the least attain to the ideas which I have given of the excellency and the dignity of my soul. I distinguish very clearly between its nature and that of my body, and I know perfectly well the being which thinks, and excludes the idea of the material being. I can also mark to you clearly and distinctly the operations which belong to them, it is but necessary to incorporate and mix that which you separate and confound, since that you have directed me to the Chemists; do me the kindness to show me by what singular art, and by what chemical virtue the soul which was spiritual and immortal in Adam, as you hold, has become corporeal and perishable in himself and in all his Descendants."

"It is easy to show you that," answered he. "The primitive crime has effected this prodigy; it has incorporated spirit, and caused it to become flesh. In the same manner as virtue spiritualizes the body, and lends it its quality; the soul has God for principle, and nothing originates it; it approaches the one in measure as it separates itself from the other; it has more or less of being and of perfection, according as it approaches more or less the source of all beings. Its life is a species of ladder which touches the Heaven with one end, and the earth with the other. At one extremity it finds God and Immortality, at the other death and nothingness. If it elevates itself, it spiritualizes and divinizes itself in some sort; if it debases itself, it becomes similar to the beasts, and finishes as they. The first man

was left to carry the fatal weight of his cupidity, of his irregular tastes, and fell by his misfortune. His soul has become carnal and dissoluble. The Lord has remained four thousand years without the desire of withdrawing him from this unfortunate state. If you examine all the motives by which he has been urged to good, and all the menaces which have been employed to turn him from evil; you will avow with me that he has not regarded him during all this time but as a man perishable in all ways. His duration was, without doubt, proportionate to that of his recompenses and his punishments. They were transient; it was necessary then that he passed and finished them."

"You astoinsh me," said I to him, "and I know not where you have drawn these strange opinions." "In the reason of God," replied he. "It is his *eclat* which had spiritualized the soul of this first Father; it is his image that had rendered him immortal; he has closed his eyes to this divine brightness; he has broken and trampled under foot this sacred image; he has lost his excellent prerogatives; he has been despoiled of these brilliant ornaments, and he is fallen lower than the natural.* Disabuse yourself, there is only God which is truly Immortal,** because there is but He alone that is veritably indivisible, and who can subsist of himself. He is the sovereign Unity which suffices for Himself. All that which sets out and separates itself is divisible, and, in consequence, comes to an end.†

*This is really true, as has been before stated. Man, through using his reasoning powers wrongly, has really fallen below the natural, for even the animals will not commit the crimes against self and their kind that humans do daily. These crimes are too loathsome to mention or even hint at.

**This sentence is open to criticism because it is not true. All men and women may become Immortal by following the right course. This Path is open to all, it is for each to say whether he or she desires Immortality or not. The student should read "Immortality or Eternal Death." Egyptian Publishing Co., Richland Centre, Pa.

†Initiation will help man to become an Individual, as an individual he becomes a Unity and therefore in harmony

This holy Unity desired to make man a partaker of his felicity and of his glory, filling him with his spirit, and this Spirit, which is the Seal of his Love, engraved the traits of its resemblance in the depths of his soul, so that death and annihilation had eternally respected him, if he had preserved them. Inasmuch as this Spirit was with man, he was altogether spiritual, and had not formed a thought that would render him unworthy of Immortality and the communication of the Sovereign Being; but he lost all in losing himself, and it is only by the re-union of that Spirit with him that he can recover such glorious advantages. † Let us contemplate man re-united to this Holy Spirit; you will find an entirely new man, that has a heart and soul entirely new, that aspires only to the eternal good; who has life and motion entirely by that Spirit. If he speaks, it is that spirit which speaks by his mouth; if he desires, it is this which forms his desires; if he makes some prayer, and throws out some groans, it is this which prays and mourns for him. In short, it is his Soul, his heart, his spirit, and his *all*; and he is not content to retrace in himself the character of his effaced image; he *joins himself again to his original for an eternity.* ‡§

“Permit me,” said I to him, “to interrupt you at so beautiful a place, I will attend you there. You agree that today the soul is rehabilitated, and though it had become carnal and perishable it has been restored to the Spirit and to Immortality; why then do you take for pretext of your estrangement from men, the defect of immortality, from which the Spirit of the most High has delivered us?” “Because,” answered he, “this Divine Spirit encounters so few such persons and that those who are honored with his presence, in recovering the Privilege of Immortalizing themselves, do not obtain that of communicating it to the others.”

“Adam,” answered I, “had then this advantage whilst he was faithful, and did not violate this Law of communica-

with the Divine Unity. This is Initiation.

†The re-union means the Initiation. All Initiation, all true Mysticism leads to the re-union or Unity. It is the work of the great Council to help its members to accomplish this.

‡§The Prince Gnome certainly was right in this and to accomplish this means Immortality is a fact.

tion, which you pretend that he had given to him with his life?"

"Yes," answered he, "he enjoyed it, and some other privileges also, in which God had conserved his Spirit. But their race was attained, and the Spirit of God was withdrawn from all men, we took our part, and we abstain from pairing ourselves with you, because that, from the manner in which you are made today, and when we had commerce with you, according to your proper principles, there was the parallel chance of losing or of gaining, that which came least was our estate, for the nothingness saves us from eternal unhappiness, and we lose at the same time the sentiment of all those losses which you have so much exaggerated. Live then in peace and leave us to die the same; we envy not your happiness; profit by your past disgraces, and follow even to the end of the road which opens to Immortality, without unquietness as to the advantage to those to whom your corruption has closed it for ever."

"I answer you," said I, "upon your tranquility for the future; it is advantageous to have no relation with you in the future. Your errors would become contagious, report them in your profound caverns, whence you have brought them. It amply appears that you are delivered to the spirit of wickedness, and that it expresses itself by your organs; but truth will triumph over these artifices, and will not permit that the mirror in which it regards itself constantly be tarnished by your calumnies. This mirror where his image is formed by his presence and his regards; this soul which is the most noble and the most excellent of His Works, subsists eternally, and will be always enlightened with the rays of this Sun of Justice. I know it, I attest it, Religion has taught it to me, reason has insinuated it, and sentiment convinces me of it."

The Prince Gnome listened to me whilst I fulminated this, made an inclination of his head to Maenamara, to bid him adieu, and quickly removed himself, he disappeared from our eyes in an instant, and without doubt, received from his subjects, the praises which his resistance merited.

FINIS.

NOTE.—It is not true that the Elementals do not seek intercourse with the human family. The contrary is true, but such intercourse is not possible except with those who have proven themselves Immortal. This is possible to be proven.

THE GRIMORIUM VERUM.

The four specific and undisguised handbooks of magic, all in the French language, but in three cases, like so much of the ceremonial literature, possessing Italian connections, are:

Grimorium Verum, or the Most Approved Keys of Solomon, the Hebrew Rabbin, wherein the most hidden secrets, both natural and supernatural, are exhibited. translated from the Hebrew by Plaingiere, a Dominican Monk, with a collection of curious sesters. Published by Alibeck, the Egyptian, 1517.

True Black Magic, or the Secret of Secrets, a manuscript found at Jerusalem in the Sepulchre of Solomon, containing: 1st. Forty-five Talismans with their representation, as also the manner of using them, together with their marvelous properties. 2nd. All Magical Characters known to this day. Translated from the Hebrew of the Magus Irce-Grego, Rome, 1750.

The Grand Grimcre, with the powerful clavicule of Solomon. The Infernal Devices of the Great Agrippa for the Discovery of all Hidden Treasures and the Subjugation of every Denomination of Spirits, together with an Abridgment of all the Magical Arts. No date.

The Constitution of Pope Honorius the Great, wherein may be found arcane conjurations which must be used against the spirits of darkness. With a collection of the most rare secrets. Rome, 1670.

The student must remember that neither titles nor the dates are to be taken seriously. All these works, while really giving the *true* secrets, were written with the idea to deceive those who had no right to them and only the true student will be able to learn the truth.

As indicated by the authorship which is attributed to it,

the *Grimorium Verum* is based to some extent upon the "Key of Solomon the King," the main points of resemblance being in the description of the magical instruments, and in some of the forms of prayer. It distinguishes plainly the powers which it is proposed to invoke by the name of that which is evil. At the same time it refers them nominally to the four elements, which will connect them with sylphs, salamanders, and so forth, but the student must always bear in mind that magic is magic. That it is *only* Black Magic when used as such and White Magic when used for a good purpose. Neither ritual nor ceremonials can really make any difference, it is the *motive* which is of consequence.

The work purports to be divided into three sections, containing: 1st. The characters and seals of the demons, with the forms of their evocations and dismissal. 2nd. A description of the natural and supernatural secrets which can be operated by the power of these demons, and without any deception. 3rd. The key of the work, and the proper application thereof.

In the work which the Imperialistic Council is issuing, these works will be given in such language that the possessor will understand it. The alchemical language will be eliminated and modern English used instead. It is proposed to clear up the delusions of these masters and give the works as they really are. It will then be found that these masters were practical and working under an astrological law, also, that most of the ceremonials may be eliminated and the same results obtained as with them.

The work is really divided into two parts only, the *Grimorium Verum* proper, and the "Magical Secrets." The first: 1. Directions for the preparation of the operator, all of a personal kind, and analogous to the clivicle. 2. The instructions for the manufacture of the magical instruments required in the work. 3. The composition of the virgin parchment on which the characters and seals are to be inscribed, showing distinct variations from the

clavicle. 4. The processes of evocation and the discharge.

In the present work before the members of the Council, the work contains true magic which recognizes the greater law of planetary influences or what is now known as planetary vibrations. This work also includes magic as it truly is, wherein the evocations are such that the merest dabbler can understand.

There are also complete instructions which are absolutely White Magic, and are concerned with the ceremonial induction of clairvoyance, which, in its final analysis, all magic of the dead past leads to. This is beyond dispute.

THE TRUE BLACK MAGIC.

The Grimore entitled, "True Black Magic," is simply an adapted version of the "Key of Solomon" with the same parables, the same ritual, the same talismans and characters which are analogous when not identical. Its malicious or diabolical element consists, solely, in its introduction of the chapter upon works of hatred and destruction, which are forgeries, never belonged to the original work, are now eliminated, and would be dangerous if one attempted to work them.

THE GRAND GRIMORE.

The "Grand Grimore" is the greatest of all the works and was edited by Antonio Venitiana del Rabina. By reason of its rarity and the great request in which it has been, it has been considered as the *magnum opus*. It is to this that we owe the priceless treasure which innumerable charletans have endeavored to counterfeit, but have never succeeded. The copy made use of by Antonio in preparing his edition was transcribed from the genuine writings of the mighty King Solomon, which were obtained by pure chance. "Of a truth, what other man, save this invincible genius, would have had the hardihood to reveal the withering words which God makes use of to strike terror into the

rebellious angels and compel them into obedience? Having soared into the celestial altitudes that he might master the secrets and learn the omnipotent words which constitute all the power of a terrible and venerable deity, the essence of those innermost Arcana, made use of by an infinite divinity, was extracted by this grand king, who passed all the days of his life in the most laborous researches, and in pursuit of the most obscure and hopeless secrets. He succeeded ultimately in all his undertakings, penetrating into the most remote haunts of spirits, whom he bound, one and all, and forced them to obey him by the power of his talisman or clavicle. Therein he has discovered unto us the *stella influences*, the constellation of the planets, and the method for the evocation of all hierarchies of spirits, by the recitation of the sublime appellations, as they are hereafter set down for you in this book, as well as the true composition and effects of the true magic rod, which God used to arm his angel when Adam and Eve were driven out of the earthly Paradise; wherewith, finally, he smote the rebellious angels."

Such is the preamble of the "Grand Grimore." The work as now issued and edited is very different from the old crude editions before to be had which were both costly and not to be understood by the ordinary student.

THE "BLACK PULLET."

The chief occult interest in this work centers in the series of talismanic rings which it incorporates with the text. These are all given in the American edition of the "Grand Grimore."

The preface of the original work entreats that the "Black Pullet" may not be confounded with the collections of reveries and errors which so many have sought to accredit by announcing supernatural effects.

It is the narrative of a man who formed part of the expedition to Egypt, who was an officer in the army of the genius. The reference is to Napoleon. When in Egypt,

the narrator was sent upon an expedition to the Pyramids, accompanied by some mounted chasseurs. They lunched under the shadow of the grand colossus, when they were attacked by a horde of Arabs of the desert, the comrades of the writer were slain, and he himself was left for dead upon the ground. On returning to consciousness, he surrendered himself to mournful reflections in the immediate anticipation of his end, and delivered a valedictory address to the setting sun, when a stone was rolled back from the Pyramid, and a venerable man issued forth, who was proclaimed to be a Turk by his turban. This personage did not fail to discover the corpses which strewed the desert, nor to identify their nation. When the officer in his turn was examined, he manifested life by kissing the hand of the ancient man, who, superior to all prejudices which might have been dictated to the ordinary Mussulman by patriotism or religion, took pity on him, revived him by a wonderful elixir which put the wounded man upon his feet, and he followed his preserver into the Pyramid, which was the home of the ancient man, and withal a house of magic. There were vast halls and endless galleries, and in one of these the Black Pullet.

The sage proved to be the sole heir of the magi and the makers of those Egyptian hieroglyphics which are the despair of the learned.

In due course, accompanied by the genius who had been transferred to his service, the French officer managed to depart from Egypt. He took ship for Marsailles, and returned to his native country. He made his abode in Provence, spending his days in experiments with the Black Pullet, or in study, meditation, and rambling.

The work of the "Black Pullet" and the "Talismans of the Sage of the Pyramid" are identical with the work of *Comte de Gabalis* and no doubt both had a common origin.

The rites of transcendental magic are divine and religious rites, and the councils, spiritual and moral. It was David who said: "The beginning and key of my wisdom

are the fear of God, to do Him honor, to adore Him with great contrition of heart, and to invoke His aid in all our intentions and aspirations; which fulfilling, God will lead us into the good way." This is known as "The Order of the Pyramid."

The Imperial Council, which has undertaken to translate the rituals of magic, including both the "Keys of Solomon the King" and the "Grand Grimore," will make these works as plain as it is possible to make them. It will put away with the bloody rites given in these works, which are merely as a veil to hide the true meaning, and will give the original, true and harmonious law of planetary vibration in the making of the talismans, rings, etc.

It will also point the way whereby the true seeker or neophyte can accomplish the communication with the invisibles and elementals without the use of bloody ceremonies, costly apparel and laborious incantations, showing a way which is natural, normal and in harmony with divine laws.

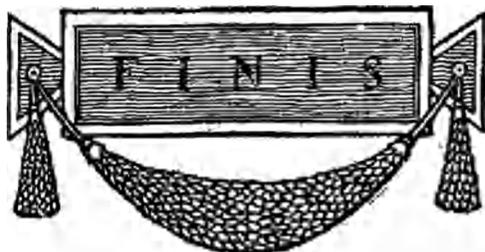
Barrett, the great magician, in his introduction, says: "It has been a subject of ancient dispute whether or not the stars, as second causes, do so rule and influence man as to ingraft in his nature certain passions, virtues, propensities, etc., and this to take root in him at the very critical moment of his being born into this vale of misery and wretchedness; likewise, if their site and configuration at this time do show forth his future passions and pursuits; and by their revolutions, transits, and directed aspects, they point out the particular accidents of the body, marriage, sickness, preferments, and such like, the which I have often revolved in my mind for many years past, having been at all places a warm advocate for stellary divination or astrology; therefore in this place it is highly necessary that we examine how far this influence extends to man, seeing that I fully admit that man is endowed with a free will from God, which the stars in no way can counteract. And as there is *in* man the power and apprehension of *all*

divination, and wonderful things, seeing that we have a complete system in ourselves, therefore are we called the microcosm, or little worlds; for we carry a heaven in ourselves from our beginning, for God hath sealed in us the image of Himself; and of *all* created things we are the epitome, therefore we must be careful, lest we confound and mix one thing with another. Nevertheless, man, as a pattern of the great world, sympathizes *with it according to the stars*, which, agreeably to the Holy Scriptures, are set for times and seasons, and not as causes for this or that evil, which may pervade kingdoms or private families, although they do in some measure forshew them, yet they are in no wise the cause; therefore I conceive in a widely different sense to what is generally understood that "Stars rule men, but a *wise man* rules the stars."

"God created the heavens without spot, and pronounced them good, therefore it is the greatest absurdity to suppose the stars, by a continual inclining of us to this or that misdeed, should be our tempters. Know that it is not from without, but from *within*, by sin, that evil inclinations do arise. As the heavens and apprehension of all celestial virtues are sealed by God *in the soul and spirit of man*, so when man becomes depraved by sin and the indulgence of his gross and carnal appetite, he then becomes the seat of the infernal powers, which may be justly deemed a hell; for then the bodily and fleshly sense obscures the bright purity and thinness of the spirit, and he becomes the instrument of our spiritual enemy in the exercise of all infernal lusts and passions.

"Nevertheless, we do not by these discourses prohibit or deny all influence to the stars; on the contrary, *we affirm there is a natural sympathy and antipathy amongst all things, throughout the whole universe*, and likewise that the stars, as signs, do forshew great mutations, revolutions, deaths of kings, governors, princes and emperors, likewise the weather, earthquakes, etc., and this according to the law of Providence."

It is this natural sympathy which gives the power for good or evil to talismans and rings properly prepared under the proper signs. It is this which is taught in the *true* "Grand Grimore" and which has been the knowledge of the masters. These talismans have been believed in by all nations and astonishing results have been produced through them.



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The Grand Grimore is the highest Text Book of the Order, and in it will be found everything needed. Another

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