

THE ROSICRUCIAN BROTHERHOOD

Enoch hath been made into a boy again, according to his path. — SOLOMON

VOLUME II

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Easter Sunday in the Twentieth Century.

1901	April 7	1935	April 21	1969	April 6
1902	Mar. 30	1936	April 12	1970	Mar. 29
1903	April 12	1937	Mar. 28	1971	April 11
1904	April 3	1938	April 17	1972	April 2
1905	April 23	1939	April 9	1973	April 22
1906	April 15	1940	Mar. 24	1974	April 14
1907	Mar. 31	1941	April 13	1975	Mar. 30
1908	April 19	1942	April 5	1976	April 18
1909	April 11	1943	April 25	1977	April 10
1910	Mar. 27	1944	April 9	1978	Mar. 26
1911	April 16	1945	April 1	1979	April 15
1912	April 7	1946	April 21	1980	April 6
1913	Mar. 23	1947	April 6	1981	April 19
1914	April 12	1948	Mar. 28	1982	April 11
1915	April 4	1949	April 17	1983	April 3
1916	April 23	1950	April 9	1984	April 22
1917	April 8	1951	Mar. 25	1985	April 7
1918	Mar. 31	1952	April 13	1986	Mar. 30
1919	April 20	1953	April 5	1987	April 19
1920	April 4	1954	April 18	1988	April 3
1921	Mar. 27	1955	April 10	1989	Mar. 26
1922	April 16	1956	April 1	1990	April 15
1923	April 1	1957	April 21	1991	Mar. 31
1924	April 20	1958	April 6	1992	April 19
1925	April 12	1959	Mar. 29	1993	April 11
1926	April 4	1960	April 17	1994	April 3
1927	April 17	1961	April 2	1995	April 16
1928	April 8	1962	April 22	1996	April 7
1929	Mar. 31	1963	April 14	1997	Mar. 30
1930	April 20	1964	Mar. 29	1998	April 12
1931	April 5	1965	April 18	1999	April 4
1932	Mar. 27	1966	April 10	2000	April 24
1933	April 16	1967	Mar. 26		
1934	April 1	1968	April 14		

THE ROSICRUCIAN

BROTHERHOOD.

S. C. GOULD, Editor. - - MANCHESTER, N. H.

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"No one shall discover the secret committed to me by a brother."—TALIESIN.

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The Hidden Secrets of the Egyptians.

From the Seventh Book of Moses.

1. I, Moses, the Hebrew Lawgiver, doth now write this my Seventh Book, for the secret use of my people, even the Hebrews.

2. This Book, that the unthinking portion of mankind shall in coming time call a work of the wizards, the devil, etc., is no work of falsehood, but of sober truth in all the things whereunto it speaks.

3. And it came to pass that when I, Moses, and my people, were slaves in the land of Egypt, and were sorely oppressed by the galling yoke of the Egyptians, an unseen voice spake to me in my sleep and saith, Moses, get thee up; angels wait on thee.

4. So it came to pass after a time, that I sat with twelve angels on the hillside next the sacred river Nile, even the great river of the Egyptians, near unto the city of Thebes. And thus,

in substance, spake the twelve angels, saying: Moses, thou leader of the Hebrews, from whom WE have ascended, and now return again hearken unto us. Do as we teach thee, and thou shalt lead the Hebrews out of the land of Egypt and the house of bondage, and even unto a land of fruit, flowers, milk and honey.

5. And the substance of the angels' talk was thus: We are messengers from the Higher Wisdom, sent from our brethren to save the Hebrews. We tell it unto thee, that in the substance of twelve growing things and twelve living things, which we teach thee how to prepare, and if rightly put together, a power is generated therefrom, that, through our servant, Moses, will make Pharaoh tremble on the throne he so much dishonors, so that after a time he will let the Hebrews go, as long ago foretold by the ancient Hindoo prophets, soothsayers, and magicians of the East.

6. And it was shown unto I, Moses, how and when to prepare and use certain parts of twelve different serpents, and twelve vegetable substances, which when put together under a right disposition of the Heavenly influence, doth make a Magical Compound, with which the possessor thereof can, as I, Moses, have often done, subvert even the powers of nature, so that all my desires did surely come to pass.

7. And it came to pass that I, Moses, did walk among the Egyptians unseen, and did converse with them, even the high and great rulers. And the mysterious substances, which I prepared as directed by the Twelve Disembodied Hebrew Visitors, did work the deliverance of my brethren, as was foretold.

8. And it came to pass that I was called a magician by the Egyptians. And it came to pass, as written in my other Books, that I, Moses, did confound all the wizards and other wonder workers of the Egyptians. And it came to pass that I did make the Egyptians think that the land of Egypt was filled with lice, flies, serpents, frogs, etc.. and that this curse would remain till the Egyptians let my people go; so that great fear did come upon the Egyptians, for it came to pass with this full power of natural and celestial magic or wisdom, I could, by the force of my will, cause people to think anything or do anything I choose.

9. To the sons and daughters of Wisdom be it known, that

the twelve Signs and Celestial Influence in the heavens give twelve forces or powers to twelve certain growing things, the substance which, after the season of growth is over, do go to the heavens—to the power that draws them hence. And there is also twelve powers or forces of the earth, mostly in serpents and the like, that when their lives or natural force is gone, do go back to the earth from whence they came.

10. And it came to pass that with the right commixture of these forces, a power was given me to do all wonderful things—to see all things, and foretell all things. To see metals and precious stones in the earth, or angels in the air, and to cause people to willingly act or do as I desired in all things.

11. And it shall come to pass that many after me shall have the same wonder-working power—but hundreds of years in the future, there shall be a beautiful maiden in a city called Jerusalem, that one Cepheas, a Hebrew High Priest, shall fall in love with; but the Hebrew law being against a High Priest marrying in Judea, that he and Mary will journey into the land of Palestine, where they will marry. And a son will be born to to them in the city of David, whose name shall be called Jesus, and who shall be full recipient of this great power I now possess.

12. And it shall come to pass that this child Jesus shall grow in the knowledge of mankind and of the heavens. He will be a teacher and leader. He will be so, in part, by nature from the earth and stars. But this mantle of mine, descending from I, Moses, to Jesus, will make him moreso; and because of the wonderful things that he, through his power, shall cause to come to pass, shall suffer death in his thirty-third year. All of which things, I, Moses, do prophesy in this, my seventh Book.

13. And it is given I, Moses, to know that in the distant generations of men, that this same power shall work all wonderful things. The air shall be filled with fruits, flowers, cities, animals, ships, birds, insects, vegetables, fish, frogs, serpents, etc., and yet it shall not be so, but it shall appear to be so. And there shall fear and trembling come upon the people, and wonderful things shall come to pass thereof, and oppressors of men shall quake with fear.

14. And it will have come to pass in that beautiful Golden

Age of Wisdom and of Light, much talk and words shall fly through metals, and that great iron horses, that are not horses, shall, with well-filled chariots, drag thousands over the earth, at many furlongs an hour, so that the animals shall be jostled from their hiding places.

15. And it shall come to pass that on the laspe of six periods, after Abraham of the now unknown country of the west shall have ascended by violent death, that soon thereafter mighty air ships shall sail through the Heavens, with thousands of delighted passengers, and with the things of exchange between one zone and another zone. And in that happy period, and after many generations have passed away, it shall come to pass that the great metal ships shall go no more out upon the seas, ior the danger thereof. And the earth shall become more and more, and the sea less and less.

16. And long before this period (and as now) I will say unto you, the creeds and value of gold and silver will cease, and mankind will no longer murder each other because of creeds, or money, or flocks, or lands, or precious stones. That the true mother or seed of gold and silver is the heart or inner life of sulphur, without which no gold or silver could exist. Behold, I learned this sacred mystery from the Egyptians, and I now give it to mankind, and teach it in this my great Seventh Book.

17. I say unto you that about the time of the ascension of Abraham, the good Hebrew of another and better age, that a plain and humble healer of the diseases of men will arise, and cause the great inner secret of the Egyptians, even the same that is in the heart of sulphur, to become known among all nations. And soon thereafter it shall come to pass, that cruelties and oppressions of mankind, through gold and silver, shall cease.

18. Now, be it a secret unto the Hebrews, in metalline, as in magic, that wisdom will dilligently work out every good. Thus with the strong water let the earth of sulphur be burnt out, so that only the Red Blood remains, which is like unto an oil; and this oil dropped on silver in fusion, does quickly transmute the same into fine gold. Thus, brethren, when my lisping tongue shall be heard no more, it shall come to pass that I have not lived in vain.

19. And now, brethren, behold one secret in magic, and which is the key to my work upon the Egyptians. There be the essence of things celestial and terrestrial, of the stars and the earth. There be vegetables, herbs, stones, metals, serpents, and many other things. Behold all of these have their uses. With the inner life of these did I, Moses, work out the freedom of the Hebrews.

20. And it came to pass that Pharaoh commanded me to appear before him in the great palace of the Egyptians, at Thebes, and at the third hour of the night, so that I, Moses, might be heard in behalf of the Hebrews. And, behold, when I sat with my lamp burning in the King's presence, all the other lamps did soon go out; and my Lamp with Oil of Serpents, and a wick with skin thereof, did burn on, at which the king did wonder, for even he was learned in the secrets of the older Brahmin magicians.

21. And I spake to the king, saying Wilt thou let my people go? The king said No, I will not let the Hebrews go. Then it came to pass that the air of the chamber was made to seem suddenly filled with millions of horrible slimy serpents. Then the king spake, and said, I fear the God of the Hebrews, and I will consider; but he did not let my brethren go. But because of the fear I caused to come upon the Egyptian, the Hebrews did escape, followed by the king and the Egyptian warriors.

22. And now, brethren, as I have brought you into a land of freedom, of flowers, and of beauty I go hence to sleep with my fathers. But ever let the full power of natural and celestial magic and the secret of sulphur, and increase of gold and silver, which to thee I leave the secret of, even the same I confounded the wise Egyptian priests and magicians with. And I, Moses, do command you, that you ever use this great power for the common good and freedom of mankind. For I say unto you that no bad thing can long exist as the Egyptians now knoweth; but goodness, in its very nature, brethren, is deathless and eternal. And all that thou doest for the common good shall come back to thee again.

23. So be it unto you, my brethren. See that my works on magic and the metals die not out among you. For it is a truth, as your eyes have often seen. Let my secret work on Sulphur be the study of your wise men; for with the hidden

spirit of Sulphur laid bare, and in fusion commixed with metals of common kinds, behold it shall come to pass that thee or thine shall ever want gold, lands, or flocks.

24. And the great works in natural and celestial magic I have done before thine eyes these many years, and the means and secrets of which I now leave with thee, be not afraid or astonished thereof. For I tell it unto thee, but for these the Egyptians would have never let thee go. And now, brethren, I, Moses, am about to rest; but from yonder heaven I shall often return to thee, and after thee to all coming generations of men. For I say unto thee, that the earth, like the heavens, shall be pure and beautiful at last.

25. And, brethren, it shall surely come to pass, that in a future time mankind, in the language of the ancient Brahmins, will exclaim with one accord. "This earth is very, very beautiful, and if we would our duty to each do, it would soon be just as full of friendship.

From the Book of Maxims.

1. Do unto others whatsoever ye would that others should do unto you.
2. Do not unto another what you would not wish should be done unto you.
3. Masonry has but one aim, to do good; but one banner, it is that of humanity; but one crown, it is for virtue.
4. Hope and believe; to comprehend the infinite is to march towards perfection.
5. God is truth, teach them the truth.
6. Time impairs errors and polishes truth.
7. Love what is good, support the feeble, fly the wicked, but hate no one.
8. It shows a magnanimous soul to reward injuries with benefits.
9. If thou should'st receive injuries console thyself, the true misfortune is to do them.

10. To confer benefits is the duty of man, to sow them is for God.

11. We always give too late, when we wait to be asked.

12. Man must be true to the principles of nature, and the benevolent exercises of them towards others.

13. The most perfect man is he who is most useful to his brothers.

14. True liberality consists not so much in the gift but in the manner of giving.

15. Great thoughts come from the heart.

16. March with the torch of reason in search of truth.

17. Cultivate science in order to render reason profitable; establish the love of mankind in order to save them from the ravages of error and wickedness.

18. To be astonished at a good action is to avow ourselves incapable of it.

19. Let us not suffer one of our days to glide away, without having increased the treasure of our knowledge and our virtue.

20. Idleness hinders all enterprise, labor renders all easy.

21. Mediocrity with peace is better than luxury with disquiet.

22. Repose is sleep to those only who labor, that pleasure unfelt by those who abuse it.

23. To trust every one shows an honest heart, to trust no one a prudent man.

24. Egotism is a vampire which nourishes its existence upon that of others.

25. To abandon ourselves to anger is to avenge on ourselves the fault of another.

26. Anger commences in folly and finishes in repentance.

27. We ought never to be ashamed to avow our faults; for that is only admitting that we are wiser today than yesterday.

28. Before exposing oneself to peril it is proper to foresee and fear it; but when placed in peril it is the more necessary to despise it.

29. Listen to the voice of conscious, avoid quarrels, guard against insults. have reason ever on thy side.

30. Respect the traveler and aid him ; his person is sacred to thee.

31. If order reigns amongst the human race, it is a proof that reason and virtue are strong.

35. The counsels of old age, like the winter's sun, enlighten with warming.

33. Cultivate reason as the means of being useful to mankind

34. Those who have the mind, have a taste for great things and a passion for the small.

35. Flatter not thy brother, it is treason ; if thy brother flatter thee, beware lest he corrupt thee.

36. Flattery is an abyss created by vice, that virtue may fall into it.

37. Despise no one, for to the vices which we commonly have, with those which we despise, we often add the worst of all — the pride of our better belief.

38. Cupidity lives in the midst of society, like a destructive worm in the heart of a flower, which it consumes and causes to perish.

39. Error and suffering are the two paths by which man must pass to arrive at happiness.

40. Justice is the only providence of nations ; it is the diapason of all the virtues.

41. A man devoid of conscience will sometimes succeed, but a day comes when his faults turn to his ruin.

42. Rejoice in justice, but contend warmly against iniquity ; suffer without complaint.

43. Speak soberly with the great, prudently with thy equals, sincerely with thy friends, sweetly to the little ones, tenderly to the poor.

44. Offended, let us forgive ; if offenders let us ask for forgiveness.

45. Recompence injuries with justice, and kindness with love.

46. There is one word which may serve as a rule throughout life, and that word is — Reciprocity.

47. Faithfulness and sincerity are the highest virtues.

48. When you transgress fear not to return.

49. Learn the past and you will know the future.

50. To rule with equity resembles the pole star, which is fixed while the rest go round it.

51. He who in view of gain thinks of justice, who in danger forgets life, who remembers an old agreement, such may be reckoned a man.

52. Let us love justice for ourselves as well as for others.

53. A man's life depends upon his virtues; if a bad man lives it is by good fortune.

54. The good man is always serene and happy, the bad always in fear.

55. Riches and honor acquired by injustice are as a fleeting cloud.

56. With coarse food, and water to drink, with the floor for a bed and the bended arm for a pillow, happiness may be enjoyed.

57. Heaven penetrates our hearts like light into a dark chamber; we must conform ourselves thereto like two instruments of music tuned to the same pitch, we must join ourselves to it like two tablets which make but one; we must take its gifts the moment its hands are open to bestow.

58. Irregular passions close the door of our souls against God.

59. Be not prompt to judge thy Brothers whatever their fault.

60. Be just towards thy friends as towards thy enemies towards all men, towards all which breathes.

61. Reflect that in the unequal road of life the most manly firmness is often found exposed to the rudest trials, and to surmount them is that in which virtue consists.

62. The utility of vice is so manifest that the wicked practice it at times for pecuniary interest.

63. Masonry is order and truth in all things ; it is the hatred of all vice ; its worship is T. S. A. O. T. U. ; its mysteries the light of reason ; its precepts charity.

64. Pardon thy enemy ; avenge thyself only by benefits, This generous sacrifice will procure thee the purest pleaser. and thou wilt become the living image of Divinity ; recollect that it is the most beautiful triumph of reason over instinct ; forget injuries but never benefits.

65. Be submissive to the laws of thy country, for the law requires it ; but assure and conserve their rights against the pretensions which would deprive thee of them.

66. Blame not, and condemn still less, the religion of others.

67. The S. A. O. T. U. only demands from thee the reckoning of thy own works, and does not make thee responsible for the errors or weakness of other men, thy equals, and like thyself, the objects of predilection and divine love.

68. A Mason ought to respect all worships, tolerate all opinions, fraternize with all men, relieve all unfortunates, and the rule of all his instincts should be good thoughts and to speak and to do good.

69. Labor to render men better, dissipate the darkness of ignorance, generate all the virtues which contribute to the instruction or love of mankind.

70. Learn to love and succour one another and accomplish your sublime destiny ; thou wilt become the cherished of heaven and the benedictions of thy brothers will rest upon thee, and thou wilt walk the earth as the benefactor of humanity.

71. Hate superstition ; adore God, who in creating thee a free and intelligent being, capable of virtue, hath made thee the arbiter of thy own destiny.

72. Listen to the voice of reason which cries to thee,—All men are equal, all are members of the same family; be tolerant, just, and good, and thou wilt be happy.

73. Let all thy actions be directed to utility and goodness; judge of them beforehand; if any of thy meditated actions be of doubtful character, abstain thee.

74. Practice virtue, it is the charm of existence, it consists in mutual benefits.

75. Know that thy felicity is inseparable from that of thy fellow beings; do to them as thou wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

76. The moral law is universal; let its sacred text be graven on the hearts of men; whoever transgresses it shall unfailingly be punished.

77. The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution; his trust is in the justice of the Supreme Being.

78. The wicked undergo unceasing punishment; no Lethean waters can extinguish the fires of remorse.

79. Forget not that thy soul is immaterial, and cannot, therefore, perish, as does the body, which dissolves into its component elements; beware of staining it with vice.

80. Remember incessantly that thy felicity is of thy own creation; and that thy place is at the head of created beings.

81. Seek in the visible marvels of the universe, a knowledge of 'T. S. A. O. T. U. and his perfections; be always docile to the voice of nature, which is that of reason and conscience.

82. Practice virtue and flee vice; act so as to be always satisfied with thyself.

83. Love thy fellows, be useful to them as far as lies in thy power; seek not thy own interest, but the well being of all.

84. The existence of God is a truth of sentiment and of immediate evidence; it is the first and foundation of all axioms.

85. The most agreeable worship of 'T. S. A. O. T. U. is good morals and the practice of virtue.

86. By a sentiment of natural equity, when we attempt to judge others let us examine ourselves.

87. The more we need indulgence, so much the more is it necessary to spread over the failings of our fellows the benevolent veil which should divest the understanding of ingratitude and malignity.

88. Slander indicates either littleness of spirit or blackness of heart; it springs from jealousy, envy, avarice, or some such passion; it is a proof of ignorance or malice. Undesigned slander is folly; slander with reflection shows blackness of heart; what the slanderer says he wishes; it is foolish or wicked.

89. If persecuted avenge not yourself; there exists but two kinds of enemies, the ignorant and the wicked; seek to ameliorate the one and instruct the other, — persuasion succeeds better than violence.

90. Our true enemies are within us: let us root out of the heart, ambition, avarice, and jealousy, and we shall re establish that order and harmony which should reign in society; all men are brothers.

91. Union, when it is perfect, satisfies all desires and simplifies the wants; it foresees the vows of imagination and sustains all good; it is fortune become constant.

92. Forget not that we owe constant assistance to the unfortunate; visit them in your leisure at their dwellings, where misery brings groans and tears; carry there the resources of your intelligence and the superfluities of your social condition; in the distribution of your benefits you will receive the most honorable homage that men can have; in devoting yourself to beneficence, you will follow the law, — all the law.

93. Conscience is the most precious gift which God has given to man; it instructs us in the vices which we ought to avoid, and the virtues which we ought to practice; it is a continual and severe judge, from whose arrest no mortal can exempt himself.

94. God made of the conscience a friend to whom flattery is a stranger; it adds to our experience, and we should always consult it before any action.

95. Sadden not the heart of a poor person who is already overcome with grief, and delay not relief to those who suffer.

96. Nothing is so painful as to request a service ; nothing is so delightful as to anticipate one.

97. Friendship is usually but a vile commerce, in which each person hopes to draw usurious interest on his advances.

98. Humanity resembles a child which comes into the world during the night ; by passing through darkness it arrives at light.

99. We cannot respect too much the innocency of a child ; dost thou meditate some action for which thou ought to blush, then think of thy child in the cradle.

100. It is proper to love a friend for the pleasure of friendship, and not for the profit to be obtained by it.

101. If our only desire is to be happy, that is soon attained ; but if we desire to be more happy than others, that is most difficult, for we see others more happy than they really are.

102. If thou blushest at thy state it is pride ; reflect that it is neither thy state or position which honours or degrades thee, but the way in which thou filest it.

103. Great resources of spirit and heart are needed to love sincerity when it wounds, and to practice it when it offends ; few people have sufficient firmness to speak the truth when they may suffer for it.

104. All people have ever considered truth as sublime — it is the most simple and natural virtue, and yet the most difficult.

105. Exact no other condition for admission amongst us than probity and knowledge ; receive and instruct all honest men, whatever their belief, country, or laws — our dogmas are simply God and virtue.

106. Purify the heart ; spread the word of life ; instruct the ignorant ; relieve those who suffer ; teach the profane brother to hate vice, and all evil passions, and to love virtue ardently.

107. Let thy voice resound in the defence of the innocent and unfortunate, against oppression, that it may carry consolation and peace to the hearts of thy fellows, and terror to the souls of the wicked.

108. Depraved affections are the beginnings of sorrow.
109. An evil disposition is the disease of the soul, but injustice and impiety are the death of it.
110. It is impossible that he can be free who is a slave to his passions.
111. It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed amid perturbation.
112. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar; for the pleasures arising from them are genuine, incorruptible, and divine.
113. The friendship of one wise man is better than that of every fool.
114. Fraudulent men, and such as are only seemingly good, do all things in words, and nothing in deeds.
115. It is the same thing to nourish a serpent and benefit a depraved man, for gratitude is found in neither.
116. He who loves the goods of the soul will love things still more divine; but he who loves the goods of its transient habitation will love things human.
117. Consider both the praise and reproach of foolish persons as ridiculous, and the whole life of an ignorant man as a disgrace.
118. It is even more wretched to be subservient to passions than to tyrants.
119. Be diligent in regard to your intellectual part for sleep in this has an affinity with real death.
120. Esteem those to be most eminently your friends who assist your soul rather than your body.
121. Make trial of a man from his deeds rather than from his discourses, for many live badly and speak well.
122. Do that which you consider to be worthy and honest, though you should gain no glory from it, for the multitude is a bad judge of worthy actions.
123. He is a wise man and beloved by divinity who who labors for the good of his soul, as much as others labor for the welfare of the body.

124. The strength of the soul is temperance, for it is the light of one destitute of passions; but it much better to die than darken the soul through the intemperance of the body.

125. It is impossible that the same person can be a lover of pleasure, a lover of the body, a lover of riches and a lover of the divinity.

126. Clouds frequently obscure the sun, but the passions the reasoning powers.

127. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.

128. Garments that have been made clean and bright, become soiled again by use; but the soul being once purified from ignorance remains splendid for ever.

129. When virtue is the object of emulation, vice must necessarily perish.

130. Choose rather to leave your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.

131. At every feast remember that there are two guests to be entertained—the body and the soul; and that what you give the body you presently lose, but what you give the soul remains for ever.

132. It is not useless to procure wealth, but to procure it by injustice is the most pernicious of all things.

133. The Divinity has no place upon earth more allied to His nature than a pure and holy soul.

134. The most complete injustice is to seem to be just without being so.

135. It is the province of a wise man to bear poverty with equanimity.

136. Those alone are dear to Divinity who are hostile to injustice.

137. The fear of death arises through the ignorance of the soul.

138. It is equally dangerous to give a sword to a madman and power to a depraved one.

139. It is the same thing to moor a boat by an infirm anchor, and to place hope upon a depraved person.

140. It is not safe to despise those things of which we shall be in want after the dissolution of the body.

141. As the lesser mysteries are to be delivered before the greater, so also must discipline precede philosophy.

142. The wise man whose estimation with men was but small while he was living, will be renewed when he is dead.

143. It is the same thing to drink a deadly poison from a golden cup, and follow the advice of an injudicious friend.

144. Forget not that errors and ignorance are crimes, when they are the result of indifference for truth; tremble if a slothful-indolence has dishonoured thy life, or if vice hath blemished thy heart and blighted thy days.

145. Forget not that all which thinks has intelligence, all which feels has sentiment, all which loves the right of being loved, all which suffers a title to pity; there is not a step lacking in the mystic ladder of creation; it rises by a graduated ascent from the brute to man.

146. Judge not lightly the actions of men; praise little and blame still less; it is for T. S. A. O. T. U. to sound the heart and appraise the work that He has made.

147. If vain curiosity brings thee amongst us, depart!

148. If wordly distinctions adhere to thee, go; they are not found here.

149. If thou art afraid to be enlightened upon thy faults, come not amongst us.

150. Reflect that it is necessary to cease to be man, in order to enter the road which conducts to the Sanctuary of Masonry; it is the shadow of Divinity, to approach thither it is necessary to raise thyself to God.

151. If sincere repentance gives not innocence, it brings pardon to the gravest faults.

152. Keep thy soul in such a state of purity that it may be worthy to appear at any time before T. S. A. O. T. U.

153. Fragile man, during life thou art the slave of necessity, and the plaything of events; but console thyself, for death awaits thee, and in its bosom is repose.

154. Man is born to suffer ; it is the law of his being ;
 His joys are a loan to be paid with usury ;
 Under this law of happiness all have birth ;
 Whether he sleeps upon purple or slumbers on sackcloth
 His salutation to life is a cry of grief ;
 He is destined to know misfortune.

155. There is no void in nature, everywhere it is peopled ; there is no real death in nature, everything is living.

156. Death exists, not for the wise ; it is but a phantom which the ignorance and weakness of the multitude hath made horrible ; that which we call death is only a change of state.

157. There is no invisible world, but only different degrees of perfection in the bodily organs. The body is the gross representation, and the temporary envelope of the soul, which can perceive by itself without the intervention of the bodily organs by means of its sensibility and lucidity, the things spiritual and corporeal which exist in the universe.

158. If T. S. A. O. T. U. has given thee a son be grateful unto Him, but tremble for the deposit which he hath confided to thy care ; be unto such child the living image of divinity ; cause him up to ten years of age to fear thee ; up to twenty to love thee, so that even until death he may respect thee. Even up to ten years of age be his Master to twenty years of age his father, until death his friend ; strive to teach him good principles rather than fine manners, so that he may owe thee an enlightened and upright understanding, rather than a frivolous elegance ; and make an honest man rather than an able one.

(“The Grand Book of Maxims” was translated from the French by John Yarker of Manchester, England, who is clothed with all rites and grades of Masonry. The 158 terseological aphorisms are published in his work embracing his lectures on All Systems of High Grade Masonry.)

“The Anonymous Preface.”

[This preface appears prefixed to the translation of “The Pyramider” of Hermes Trismegistus, translated by Rev. Dr. John Everard, published in 1650. The preface is signed “J. F.,” whose name is now unknown. Hence the above title.]

JUDICIOUS READER: This book may justly challenge the first place for antiquity, from all the Books in the World, being written some hundreds of years before Moses’ time, as I shall endeavor to make good. The original (as far as is known to us) is Arabic, and several Translations thereof have been published, as Greek, Latin, French, Dutch, etc., but never English before. It is a pity the Learned Translator¹ had not lived, and received himself, the honor, and thanks due to him from Englishmen; for his good will to, and pains for them, in translating a Book of such infinite worth, out of the Original, into their Mother-tongue.

Concerning the Author of the Book itself, Four things are considerable, viz., His Name, Learning, Country, and Time.

1. The name by which he was commonly styled, is *Hermes Trismegistus*, i. e., *Mercurius ter Maximus*, or, the thrice greatest Intelligencer. And well might he be called *Hermes*, for he was the first Intelligencer in the World (as we read of) that communicated Knowledge to the sons of Men, by Writing, or Engraving. He was called *Ter Maximus*, for some Reasons, which I shall afterwards mention.
2. His Learning will appear, as by his Works; so by the right understanding the Reason of his Name.
3. For his Country, he was King of *Egypt*.
4. For his Time, it is not without much Controversy, betwixt those that write of this Divine, ancient Author, what time he lived in. Some say he lived after *Moses* his time giving this slender Reason for it, viz., Because he was named *Ter Maximus*; for being preferred² (according to the *Egyptian* Customs) being chief Philosopher, to be chief of the Priest hood; and from thence, to be chief in Government, or King

But if this be all their ground, you must excuse my dissent from

them, and that for this season: Because according to the most learned of his followers,³ he was called *Ter Maximus*; for having perfect, and exact Knowledge of all things contained in the world; which things be divided into Three Kingdoms (as he calls them,) viz., *Mineral, Vegetable, Animal*; which Three, he did excel in the right understanding of; also, because he attained to, and transmitted to Posterity (although in an *Ænigmatical*, and obscure style) the Knowledge of the Quintessence of the whole Universe (which Universe, as I said before, he divided into Three Parts) otherwise called, The great *Elixir* of the Philosophers; which is the Receptacle of all Celestial and Terrestrial Virtues; which Secret, many ignorantly deny, man have chargeably fought after, yet few, but so many, and *Englishmen*,⁴ have happily found. The Description of this great Treasure, is said to be found engraved upon a *Smaragdine* Table, in the Valley of *Ebrcn*, after the Flood. So that the Reason before alleged to prove this Author to live after *Moses* seems invalid; neither doth it any way appear, that he lived in *Moses* his time, although it be the opinion of some, as of *John Functius*, who saith in his Chronology, That he lived Twenty-one years before the *Law* was given by *Moses* in the Wilderness: But the Reasons that he, and others give, are far weaker than those that I shall give, for his living before *Moses* his time. My reasons for that, are these: First, Because it is received amongst the Ancients, that he was the first that invented the Art of communicating Knowledge to the World, by Writing or Engraving. Now if so, then in all probability he was before *Hermes*; for it is said of *Moses*, that he was from his childhood, skilled in all the *Egyptian* Learning, which could not well have been without the help of Literature, which we never read of any before that invented by *Hermes*. Secondly, He is said by himself,⁶ to be the son of *Saturn*, and by others⁷ to be Scribe of *Saturn*. Now *Saturn*, according to Historians, lived in the time of *Sarug*, *Abraham's* great Grandfather. I shall but take in *Suidas* his judgment, and so rest satisfied, that he did not live only before, but long before *Moses*: His

words are these, *Credo⁸ Mercurium Trismegistum sapientiam Egyptium floruisse ante Pharaonem.*

In this Book, though so very old, is contained more true knowledge of God and Nature, than in all the Books in the World besides, I except only Sacred Writ: And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of which pretend so much to the knowledge of the Creator, and Creation. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Ancestors' knowledge, being as I said before, The first inventor of the Art of Communicating Knowledge to Posterity by writing, should be so high a Divine, and so deep a Philosopher, seems to be a thing more of God, than of Man; and therefore it was the opinion of some,⁹ That he came from Heaven, not born upon Earth. There is contained in this Book, that true Philosophy, without which, it is impossible ever to attain to the height, and exactness of Piety and Religion. According to this Philosophy, I call him a Philosopher, that shall learn and study the things that are, and how they are ordered, and governed, and by whom, and for what cause, or to what end; and he that doth so, will acknowledge thanks to, and admire the Omnipotent Creator, Preserver, and Director of all these things. And he that shall be thus truly thankful, may truly be called Pious and Religious; and he that is Religious, shall more and more, know where, and what the Truth is: And learning that, he shall yet be more and more Religious.

The glory and splendor of Philosophy, is an endeavoring to understand the chief Good, as the Fountain of all Good: Now how can we come near to, or find out the Fountain, but by making use of the Streams running from the Fountain of Good, which is God. I am not of the ignorant, and foolish opinion of those that say, The greatest Philosophers, are the greatest Atheists; as if to know the Works of God, and to understand his goings forth in the Way of Nature, must necessitate a man

to deny God. The Scripture¹⁰ disapproves of this as a sottish tenant, and experience contradicts it: For behold! Here is the greatest Philosopher, and therefore the greatest Divine.

Read understandingly this ensuing Book (and for thy help, thou mayest make use of that voluminous Commentary¹¹ written upon it) then it will speak more for its Author, than can be spokēn by any man, at least by me.

Thine in the love of the Truth, J. F.

1, Dr. Everard. 2, Franciscus Flussas. 3, Geber Paratel. Henricus Nollus in theoria Philosophiæ Hermeticiæ tractatu priime. 4, Ripley, Bacon, Norton, etc. 5, Acts i, 22. 6, Chap. x. 7, Sanchoniaton. 8, Suidas. 9, Goropius Becanus. 10, Job xxxviii. 11, Hannibal Rosseli Calabar.

The English Royal Arch Degree.

The English Royal Arch Degree was first heard of by name among the dissidents calling themselves Ancient Masons; but it is evidently alluded to by a Rosicrucian writer in the mystic language of those occultists, in a publication dedicated to the Grand Lodge of England in 1721; and again it appears to be referred to as the "Fifth Order" in 1725. We hear of it in Ireland in 1743 as consisting of three grades and worked at York. It was a grade only conferred upon the Masters of Lodges, or those who had by passing the chair degree received brevet rank. The degree had three steps, of which the two first were called Excellent and Super-Excellent, and referred to the revelation of the Sacred Name to Moses, and detailing how Solomon discovered the sacred emblem of the degree, and the manner in which it was again brought to light at the building of the Sacred Temple. The presiding officers, at one time, represented S. K. I., H. K. T., and H. A. B.; but the officers of the Royal Arch of the Second Temple were a High Priest, a Prophet, and a King. There is no allusion to the secrets of the degree in old manuscripts, and it was essentially Rosicrucian; upon it was added the Templar and Templar Priest, which is a degree of philosophical Christianity professing to date from the "Year of the Revival," or 2686. — *John Yarker's High Grade Masonry.*

I Hail Myself As I Do Homer.

BY YONE NOGUCHI.

The heart of God, the unpretending heaven, concealing the midnight stars in glassing the day of earth,
Showers his brooding love upon the green crowned goddess,
May Earth, in heart lulling mirth.

O Poet, begin thy flight by singing of the hidden soul in vaporous harmony ;

Startle the lazy noon drowsing in the full flowing tide of the sunbeams nailing thy chants in Eternity !

The melody breathing peace in the name of Spring, calms tear to smile, envy to rest.

Ah thou, world of this day, sigh not of the poets who have deserted thee — aye, I hail myself as I do Homer !

Behold, a baby flower hymns the creation of the universe in the breeze, charming my soul as the lover-moon !

O Yone — a ripple of the vanity water, a raindrop from the vanity cloud, — lay thy body under the sun enameled shade of the trees

As a heathern idol in an untrodden path awakening in spirit sent by the unseen genius of the sphere !

The earth, a single-roomed hermitage for mortals, shows not unto me a door to Death on the joy-carpeted floor —

Aye, I call the once dead light of day from the dark-breasted slumber of night ! —

I repose in the harmonious difference of the divine Sister and Brother, — Voice and Silence in Time.

O Yone, return to Nature in the woodland — thy home, where Wisdom and Laughter entwine their arms !

Ah Cities, scorning the order of, the world, ye plunder rest from night, paint day with snowy vice —

Alas, the smoke-dragon obscures the light of God ; the sky-measuring steeple speaks of discontent unto the Heaven !

O Yone, wander not city ward — there thou art sentenced to veil thy tears with smiles !

Behold, the cloud hides the sins of the cities — regiments of redwood giants guard the holy gates of the woodland against the shames !

Chant of Nature, O Yone, — sing thy destiny — hymn of darkness for the ivory-browed dawn —

Behold, the deathless Deity blesses thee in silence from the thousand temples of the stars above !

The Ancient Rosicrucians.

The Rosicrucian Society instituted in the fourteenth century was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies: many became anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They are said to delve in strange things and deep Mysteries; to be enwrapped in the Occult Sciences, sometime vulgarly termed the "Black Art"; and in the secrets of Magic and Sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These Mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century in the person of Raymond Lully, the renowned scholiast and metaphysical chemist, who proved to be an adept in the doctrines taught at the German Seat of Hermetic Learning in 1302, and who died in 1315. Fidelity and Secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of Chemistry, Hermeticism, Magnetism, Astrology, Astronomy, and Theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the

Cabalist, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians and as to the beneficence of that Fraternity has wrought them great injustice. Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Picus di Mirandola, who died in 1484; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the "Way to Bliss." All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615. Wessel's "Fama Fraternitatis," the curious work "Secretioris Philosophiæ Consideratis," and "Cum Confessione Fraternitatis," by P. A. Gabella, with Fludd's "Apologia," the "Chemische Hochzeit of Christian Rosenkreuz," by Valentine Andrae; and the endless volumes, such as the "Fama Ramissa," establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosaic doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

THE MODERN ROSICRUCIANS.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little, of England, but a few years ago; it is founded upon the remains or the embers

of an old German association which has come under his observation during some of his researches. Brother Little Anglicized it, giving it more perfect system, and placing it in that condition in which it was received in the United States.

The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of Archæological and Historical subjects pertaining to Freemasonry, Secret Societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men. To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation.

The Rosicrucian Societies for England and for Scotland were immediately established; and in 1876 the Order was planted in the Dominion of Canada by authority of Prince Rhodokanakis, of Greece, in which latter country it had been introduced from England. It was introduced and organized in the United States in 1879. The Society also exists in Ireland, in Tunis, in China, in India, and New Zealand.

“Φλενσθιουρεδας. Hoc est Redintegratio,” addressed to “The Brotherhood of the Rosie-Cross,” appeared in 1619, with the motto, *Omne de Saba veniunt, aurum et thus deferentes, et laudem Domini annunciantes*, with the following lines prefaced:

O Roscæ Fratres crucis, O pia turba sophorum,
 Vestro præsentis esse favore mihi.
 Fama velut cunctis vos respondere paratos
 Exhibet. Ah ne sint irrita vota precor.
 Fidos amicus ero, fidos quoque gestit amicos
 Mens mea de musis conciliare novem.
 At, si scripta fient quædam minus apta, flabello
 Fratrum non Momi sint abigenda, pio.
 Usus enim Famæ potoiri ex parte loquelis
 Fratres propitios hinc mage spero mihi.

Early Rosicrucians.

BY FRATER WILLIAM CARPENTER.

(From *The Rosicrucian*, London, 1870.)

I hope I shall not be thought to be trespassing upon the ground which our very learned and indefatigable Frater Hughan is occupying in the pages of *The Rosicrucian*, in calling attention to one or two earlier publications anent our fraternity, than any he or Brother Charles P. Cooper have noticed, though I can hardly think that they have not met with them in their varied and extensive researches.

The *Fama Fraternalitatis*, which Frater Hughan is reproducing in our pages, is dated 1659, and Brother Cooper, as he states, mentions a work of three years earlier date. Mr. Vaughan, in his *Hours with the Mystics*, however, gives us the substance of a little book which appeared in 1610, and excited a great sensation throughout Germany. It was entitled, *The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross*, and it was dedicated to all the scholars and magnates of Europe. "It commenced," says Mr. Vaughan, "with an imaginary dialogue between the Seven Sages of Greece and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible; namely, a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkrentz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling place, called The Temple of the Holy Ghost. It is stated further, that this long-hidden residence had been at last discovered, and within it the body of Rosenkrentz, untouched by corruption, though, since his death, 120 years had passed away. The surviving disciples

co-operate in their project of reform, to advertise their names. They themselves indicate neither names nor place of rendezvous. They describe themselves as true protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment and love. Traditions and manuscripts in their possession have given them, they say, the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefiting their fellows both in body and soul. This famous book gave rise to keen discussion: some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was discovered to be Valentine Andrea, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. But this did not prevent many from continuing to believe in the existence of the Rosicrucian brotherhood, and professing to be acquainted with its secrets.'

The date of this work, as I have stated, is 1610, and Eliphas Levi states, in his *Histoire de la Magie*, that in the spring of 1623 the following strange proclamation was found posted in the streets of Paris:—"We, Deputies of the Rose Cross Brothers, sojourn, visible and invisible, in this town, by the grace of the Most High, towards Whom the heart of the wise turn; we teach, without any exterior means, the spoken languages of the countries we inhabit, and we draw men, like ourselves, from terrors and from death. If any one desire to see us from curiosity only, he will never communicate with us; but if his will carries him, really and in fact, to inscribe himself on the registers of our confraternity, we can penetrate thoughts to such a degree that we do not give the place of our abode,

of the Institute call on the learned and devout, who desire to since the thought joined to the real will of the reader is sufficient to make us known to him, and him to us." Public attention was much excited by this mysterious proclamation, and if any one was heard to ask, "Who are the Brothers of the Rose Cross?" some unknown person took the questioner aside, and gravely said, "Predestined to the reform which must soon be accomplished throughout the universe, the Rose-Cross are the depositaries of the supreme wisdom, and the peaceable possessors of all the gifts of nature, which they can dispense at their will. Wherever they may be, they know everything that happens, in the rest of the world, better than if they were present; they are subject neither to hunger nor to thirst, and they fear neither old age nor sickness. They can command the most powerful spirits and genii. God has covered them with a cloud, to conceal them from their enemies, and though you had eyes more piercing than those of the eagle, you could not see them, but when they will. They hold their general assembly in the pyramids of Egypt; but those pyramids are to them like the rock whence issued the stream of Moses; they are with them in the desert, and will be until their entrance into the land of promise."

The authority for this story I do not know. It is curious, and the merest tyro in occult learning will at once perceive its allegorical character. But what of its early date?

THE SIXTH BOOK OF THE HOLY GUIDE, by John Heydon, is thus entitled :

The Rosie Cross Uncovered, and the Places, Temples, Holy Houses, Castles, and Invisible Mountains of the Brethren Discovered and Communicated to the World, for the Full Satisfaction of Philosophers, Alchymists, Astromancers, Geomancers, Physitians, and Astronomers.
By John Heydon, Gent, *Φιλονομος*, a Servant of God, and a Secretary of Nature. 1660.

The Origin of Societies.

From time immemorial, in all ages of the world, and in all the phases of the world's history, men have always tried, by forming themselves into groups or societies, to command a certain position which would be to them the base of some future empire or state, and which eventually gave rise to most of the famous empires of antiquity. After these empires we find colonies dispatched to different parts of the world, and they carrying with them the germs of a civilization that they had been brought up in, eventually succeeded in scattering far and wide those seeds of human knowledge and human wisdom which, after a lapse of ages, sprung up so beautifully on the different barbaric shores where they were sown, and produced nations so prominent in the world's history, that oftentimes we are compelled to turn to tradition and mythic lore, and by trying to thread our way through this serious labyrinth of unexplored learning attempt at all hazards to form a something out of nothing. The first man we find at the head of the great society formed by man was Nimrod, a mighty hunter, and after the confusion of tongues, or as some have more properly asserted, after the confusion that arose as to what purpose the stupendous fabric they were then erecting was to be put, they then divided themselves into different bands or societies, and each band or society electing a leader, scattered themselves far and wide over the earth. From these arose chiefs or heads of tribes, Patriarchs or fathers, Governors and Kings, or chief Magistrates of the commonwealth, and eventually we find in many instances these succeeded by Emperors. For many ages they seemed to have remained in a sort of quiescent state, until that restlessness, for which man is so very much noted, began to be apparent; for it seems that, having ascended so far in the scale of human pride and ambition, they commenced to descend on the other side and to form noted societies, many of which have become famous in the world's history. In the fore-

most ranks we may mention that society which existed in Egypt, and to which the pyramids of today owe their architectural fame. Next in order comes that celebrated society of Greece, of which all the entreaties of the Greeks could not suffice for Epaminondas to become a member; and then, in the order of succession, we find the Knights Templar, from whom it is thought the present Masonic body owes its origin, although we think that we may safely assert that with a little patience, we may trace its existence to ages long before the rise of Christianity; in fine, we may almost hazard to say that the Knights Templar took their insignia from the body Masonic, and by no wild conjecture we declare it to be, if not the same, yet almost to be the same, and if not existing alone, yet co-existent with that society in Egypt, which laid down the plans in the priestly halls of Thebes for the erection of the pyramids.

Undiscovered Planets.

(1). *Belus* and *Ninus*. These are the names proposed by John Wilson in 1856. He places the periodic time of Belus at 432 years; the distance of Belus from the Sun at 3 times the distance of Uranus, or 5,432 millions of miles. He places the periodic time of Ninus at 1200 years; the distance of Ninus from the Sun at about 11 billions of miles, twice that of Belus.

Analogies: Orbit of the Moon is to distance of Mercury so is orbit of Mercury to distance of Belus.

Distance of Moon to distance of Mercury so is distance of Mercury to distance of Belus.

Distance of Ninus to distance of a fixed star so is distance of Moon to distance of Jupiter.

Diameter of the Earth is to diameter of the Sun so is diameter of orbit of the Earth to diameter of orbit of Ninus.

And for hundreds of other analogies, and speculations, see "The Lost Solar System of the Ancients Discovered." By John Wilson Two volumes. London, 1856. 8vos. (Part X.)

The Invisible Magical Mountain.

TRANSLATED BY KENNETH R. H. MACKENZIE.

(From *The Rosicrucian*, London, 1875.)

Every one by Nature desireth to be a Regent and Governour, to have in Possession, Treasures of Silver and Gold, and to appear Great in the Eyes of the World. God however hath created all Things for the Utilitie of Mankind, that he may govern thereover, and thereby perceive the especial Benevolence and Omnipotence of God, so that he may give Thanks to Him for his Benefits, and to praise and honour Him. Nobody, however, is strenuous in these Things in any other manner than to enjoy such Benefits in idle Days without any previous Exertion and Danger, or taketh any Notice of the Place where-in God hath garnered them, and where He desireth that Man shall make diligent search for them, and in which Place He also designeth that the Diligent Seeker shall become a Partaker of them. But none desireth to have a Dwelling Place in such Locality, and thence from it cometh that this Treasure of Wealth is not found or to be disclosed. For the Travel to this Place, and in truth the Place itself, hath for a long time been unknown, and is hidden from the greater Portion of the World. Yet although it is hard and difficult to find this Road and Place, it should nevertheless be sought out. For it is not the Will of God that from His Own People any Thing should be hidden: Therefore in these last Days, before the Final Day of Judgment shall determine all such matters, they shall be revealed unto those which are Trustworthy (as He saith in one Passage) although He speaks darkly and in such Wise that it shall not be known unto the Unwise: *For there is nothing covered that shall not be revealed; and hid that shall not be revealed; and hid that shall not be made known.*" (Matt. x, 26). We, therefore, inspired by God's Holy Spirit, announce the will of God unto the World, in like manner as we have done it in various Tongues (*Fama et Confessio Fratrum R. C.*) and made it publick. But the greater Number of People revile or dispise this Manifest, and lie in wait for one continually, without having regard to God, and they imagine that we design immediately to teach them how to make Gold, or to put them in possession of great store of Treasure in Order that they may wage Wars, take great Usage, live in Idleness, in Drunkenness,

and in filthy Lust, and in other ways defile their Lives with a multitude of other Sins; all these things being entirely contrary to the Will of God. Such Persons should have learnt from the ten Virgins, of whom the five foolish besought to have Oil from the five wise, how far otherwise the Truth of this matter is: For it is necessary that each individual should attain to these Things by his own Labour and the Assistance of God. But we understand by special Grace and the Revelation of God that which they demand from their Writings: Hence we seal up our Ears and as it were cover ourselves up in Clouds, that we may not hear their Cries and Howls—whence it arises farther that they violently assail us with Insults and Slandering, to the which we give no Heed, God giving Justice in his own Time.

But as we have truly observed (although ye know nothing thereof) and have perceived by a letter how diligent ye are in the Search after the Knowledge of God and the Perusal of the Holy Scriptures: we have thought ye worthy before many Thousands of an Answer from us, and by the Permission of God and the vital emotion of the Holy Spirit we send you greetings.

There is a Mountain, lying in the Midst of the Earth, or in the Centre of the World, both small and great in Itself—It is soft, it is also very hardy and stoney—it is near and afar off, but by the Providence of God it is Invisible. Therein lie marvellous Treasures hidden, that the World can neither count nor estimate. This Mountain, through the Envy of the Devil (which continually opposeth the Honour of God and the Blessedness of all Men) is encompassed with very cruel Beasts and Birds of Prey, making the Way thereunto most Difficult and Dangerous; and therefore until this present Time, the Time having not yet come, the Way thereunto hath neither been sought nor found, nor hath it been Possible to find that Way. But from henceforward this Way may be specially found by the Worthy, but only by the sole Labour and Pains of each One.

Go ye unto this Mountain in a certain Night-Season (when the fitting Time is at Hand) which shall be very long and very dark, and be ye diligent to prepare yourselves for the Entrance into that Journey with zealous Prayers. Enter ye upon the Way leading unto the Mountain, but inquire of None where it is to be found; take Heed that ye follow your Guide who will Himself manifest his Presence unto ye and who will meet you upon the Road; but Him ye will not know. This Guide will

lead you to the Mountain, at Midnight, when all Things are still and in Darkness. It is very Necessary that ye be endued with the Courage of Heroes, that ye fear not the things to be encountered, and flee before them. Ye will not require any carnal sword, nor any other Weapon but only to invoke God with upright earnest Hearts. When ye have beheld the Mountain, the first Marvel ye will behold will be the following: A very strong and mighty Wind shall shake the Mountain, and break in sunder the rocks: terrible Dragons, Lions and other frightful Beasts will approach you; but fear none of these so terrible Creatures. Be of stout minds and take Heed that ye turn not back; for your Guide who will have brought you so far will not allow any Harm to come at you. As to the Treasure, it is of a Truth, not revealed, but it lies very near at Hand. After this Wind will arise a great Earthquake which will overthrow into a Heap every Thing not overthrown by the Wind; but take ye heed not to turn back again. After the Earthquake will arise a Fire which shall consume the Earthly Matter and bring the Treasure to Light. After all these Things and hard upon the Break of Day, there will ensue a great stillness in the Air, and ye will see the Morning Star rising up, and the Dawn breaking; then shall ye find a great Treasure. The most noble and most perfect thereof is a certain, refined, and complete Tincture, by which the whole World (were it the Will of God and it were worth the while) might be tinctured and changed into the purest Gold.

This tincture will give ye back Youth, if ye use it as your Guide teacheth, and ye will feel no Trace of sickness in any of the Limbs of your Body. By the Aid of this Tincture ye shall likewise discover Pearls of such Profecion that ye cannot imagine the same. But beware of taking any Thing—on Peril of your Head, save what your Guide gives unto you. Praise God eternally for this His Gift—and be ye especially careful only to use it in such Works as may benefit the World. Use it rightly and possess it as if ye possessed it not. Live a Life of Temperance and avoid all Sins; otherwise your Guide will forsake you and this Beatification will be taken from you. For know this of a Truth, that whosoever shall misuse this Tincture and doth not live as an Exemplar, pure and pious before Mankind, shall surely lose this Benefit, and with insuperable Difficulty retain the Hope ever to be made Partaker thereof again.

“Legends of the Saints.”

The following are taken from a book, recently published, entitled as above, specimens of the contents of the work :

“ Adam, driven from Paradise, took with him a branch of the tree of knowledge, which served him as a staff to the end of his days. This stick passed down from hand to hand to the patriarchs, and during the wars an angel hid it in a cave, where it was discovered by Jethro, while herding his flocks. In his old age Jethro sent a message to Moses to come and take the staff, which, on the arrival of the prophet, sprang miraculously towards him. Moses made use of it to hang from it the brazen serpent. Later, Phineas became possessed of it, and buried it in the desert. At the time of the birth of Christ the precise spot was revealed to St. Joseph, who found the staff on the occasion of the flight into Egypt. He handed it on to his son, Jacob, who gave it to the traitor Judas, and through him it came into the hands of the executioners of Jesus Christ, and on it the cross was made.”

“ The money [thirty pieces of silver] was coined by the father of Abraham, and with it Abraham bought a field as a burial place for himself and family. Later, the coins passed into the possession of the sons of Jacob, to whom they were paid over by the slave merchants who purchased Joseph. With the identical coins they paid for the corn which Joseph procured for them in Egypt. At the death of Jacob they were given in payment for the spices for his tomb, and thus passed into the land of Sheba, and remained there until they were sent with other gifts by the Queen of Sheba to Solomon's Temple. From Jerusalem the coins were transferred to Arabia, to return with the Magi. The Blessed Virgin took the money with her to Egypt, and there lost it. It was found by a shepherd, who hoarded it, until, being struck by leprosy, he went to Jerusalem to implore Jesus to cure him. As a thank offering he presented the thirty pieces of silver to the Temple, and they thus became, in the hands of the chief priests, the price of Judas's betrayal. But Judas repented, and restored the price of his sin to the priests, who gave half of it to the soldiers on guard at the sepulchre, and the other half to the potter for the field to be a burying place for strangers.”

Who Was Jesus Christ?

BY ROBERT J. BURNS, THE MAN FROM VENUS.

Quite a large number of my correspondents have asked this question, and I am the only Individual on this planet able to answer it correctly.

Jesus Christ is a Jupiterian Architect of great prominence in his profession. He was on a visit to Venus when we petitioned him to come here and present the *phenomcna* of Pure Uniism. The *intellectual* presentation is my work. I was spokesman of the delegation who waited upon him with the petition, and Leader of one of the Choral Companies at the Grand Festival given upon his triumphant return.

He was, like myself, a Hierarch, *not* a Messiah. He came mainly to the submerged Jupiterians, as it is written: "I am not come but to the lost sheep of the house of Israel."

At that time the Jews were nearly all submerged Jupiterians, and to them was his special Mission.

The reason a great architect was chosen was this: All architectural work is carried on by *will force*, not by manual labor, on the Uniistic planets. Those who apply their mentality to this pursuit become great phenomena producers, and can cause the atomic aggregates of immense masses of solid rock to shape themselves as ordered, and levitate them to their positions in the building under construction. It requires very little additional study on the part of the Hierarch Jesus to apply this vibrative power to the abnormal human organism; hence his great healing power, his production of bread from the ethero-atmospheric solution, and his transmutation of water into wine from the same source.

"But I say unto you, if ye have faith like a grain of mustard seed, ye shall say unto this mountain: Be removed, and cast into the midst of the sea, and it shall be done."

The Jupiterian Art Palaces and Musical Salons are on a gigantic scale of architectural magnificence, and he had been accustomed to starting the proper vibration in huge blocks by his spoken word, causing them to whirl upward on his will-wind to their appointed position in the edifice.

He is still on Venus, and at times appears to his Beloved,
THE MAN FROM VENUS.

Legend of the Four-Leaved Clover.

BY EVA BEST.

You wish to know the legend of the little four-leaved clover ?
 And why it brings good luck to her who wears it in her shoe ?
 Well, listen then, I'll tell you, for I've thought the matter over —
 Thank you — I'll take this rocker here beside the fire and you.

When Hope, and Faith, and Charity, three sisters happy-hearted,
 Went roaming through the land of ours from distant sea to sea,
 Beneath their hastening feet the little three-leaved clover started,
 To thrive, and grow, and blossom over hill and grassy lea.

A leaf for each, you see, my dear, trefold of emerald tinting,
 As fresh and bright and beautiful as ever they could be,
 Their yellow, white and crimson blossoms blooming without stinting,
 With one for Hope, and one for Faith, and one for Charity.

But now came one more lovely far, a fair and radiant being,
 Whose form and features far outshone the beauty of the three ;
 With outstretched wings of rainbow hues and eyes, though all unseeing,
 Were bright as Hope's and clear as Faith's and kind as Charity's.

He scarcely touched the verdant fields as he went flying over,
 The wide, wide world from east to west to find the maidens three ;
 But where he stepped, now here, now there, a knowing little clover
 Added a leaf, named "Love," to Hope and Faith and Charity.

And that is why (because the leaf belongs to all true lovers)
 That, should you wear it, dear, within your dainty little shoe,
 'Twill be a magic talisman whereby you may discover
 The one you are to love the best — the one who will love you.

But, dear, the most mysterious thing about this four-leaved clover
 Is that not one, but every leaf, must always treasured be,
 Unless one-half the charm is lost. So think the matter over —
 To KEEP Love, entertain sweet Hope and Faith and Charity.

ATTRIBUTED TO WILLIAM SHAKESPEARE.

For though a mortal made of clay,
 Angels must love Ann Hathaway ;
 She hath a way so to control,
 To rapture the imprisoned soul,
 And sweetest heaven on earth display,
 That to be heaven Ann hath a way ;
 She hath a way, Ann hath a way,
 To be heaven's self Ann hath a way.

Platonic Love.

had sworn to be a bachelor, she had sworn to be a maid,
 For we both agreed in doubting whether matrimony paid ;
 Besides, I had my higher aims — for science filled my heart,
 And she said her young affections were all bound up in art.

So we laughed at those wise men who say that friendship cannot live
 "Twixt man and woman unless each has something else to give :
 We would be friends as true as ever were man and man —
 I'd be a second David and she Miss Jonathan.
 We liked each other, that was all, and quite enough to say ;
 So we just shook hands upon it in a business sort of way.

We shared our sorrows and our joys ; together hoped and feared :
 With common purpose sought the goal which young ambition reared ;
 We dreamed together of the days, the dream-bright days to come ;
 We were strictly confidential, and called each other "chum."

And many a day we wandered together o'er the hills —
 I seeking bugs and butterflies, and she the ruined mills,
 And rustic bridges and the like, which picture-makers prize,
 To run in with waterfalls and groves and sunny skies.

And many a quiet evening, in hours of full release,
 We floated down the river, or lounged beneath the trees,
 And talked in long gradation, from the poets to the weather,
 While the sunny skies and my cigar burned slowly out together.

But through it all no whispered word, or tell-tale look or sigh,
 Told aught of warmer sentiment than friendly sympathy ;
 We talked of love as coldly as we talked of nebulae,
 And thought no more of being one than we did of being three.

" Well, good-by, old fellow," — I took her hand, for the time had come
 My going meant our parting, when to meet we did not know ; [to go,
 I had lingered long, and said farewell with a very heavy heart,
 For, though we were but friends, you know, 'tis hard for friends to part.

" Well, good-by, old fellow : don't forget your friends across the sea,
 And some day, when you've lots of time, just drop a line to me."
 The words came lightly, gayly, but a great sob just behind
 Rose upward with a story of quite a different kind.

And then she raised her eyes to mine, great liquid eyes of blue,
 Full to the brim and running o'er, like violet cups with dew —
 One long, long look, and then I did what I never did before —
 Perhaps the tears meant friendship, but I think the kiss meant more.

— *New York Tribune.*

Two Planets -- Melodia and Odora.

BY THOMAS LAKE HARRIS.

“ That Grecian Spirit paused, and grew more fair
 With inward light. ‘ I too was sent to thee,’
 He said, ‘ to sing of a bright world afar,
 Melodia called.’ He ceased : harmoniously,
 With preluds soft, upon a lyre of light,
 He chanted this sweet strain from his whole heart’s delight

There is a world beyond Urania moving,
 A virgin world, new-peopled ; on its shore.
 White as an angel’s mind, the green waves pour
 Sweet lullabies forever, tired of roving,
 A Spirit-angel once found glad repose
 On that far planet that no mortal knows.
 That world was all unpeopled when he first
 Beheld its virgin beauty, and he slept,
 And in his sleep this glorious vision burst
 Upon his mind — for joy he smiled and wept.”

“ In pure Melodia, beautiful and wise,
 With its Sons of Morning through the skies
 They move, accompanied by all graceful natures,
 Divinely sweet, whose beauteous forms and features,
 Like the soul’s grand Ideal veiled in form,
 Thrills their immortal lips with kisses pure and warm.

“ Melodia rules thy destiny. O Land
 Of coming years: O Empire wise and grand,
 America ! and thou at last shalt be
 The consecrated home of Poetry,
 The fairer Greece, adorned with noblest art.
 And bathed in sacred love from God’s creative heart.

“ For thee, for thee, the wise Melodians throng
 Even now, and chant in Heaven their morning song.
 For thee and for thy sons methinks they sing ;
 They come, and Angel songs as offerings bring.
 For thee and for thy race, methinks they cry,
 ‘ Love, Wisdom, Inspiration, Liberty,
 The four great Angels of the coming time,
 To their Olympian goal lead on thy race sublime.’ ”

“ There is a blossom in that glorious planet
 Melodia, called the sky-flower : ‘ tis the crown
 Of Flora ; all the odorous zephyrs fan it.
 Its essences all sacredly flow down.
 In its deep chalice lie, and chrystalize,
 And form an astral diamond. The eyes
 Of angels in its prism are reflected,
 God’s throne, worlds, suns, and systems resurrected,
 In spiral flames of living splendor burning.
 And evermore to God’s own life returning.”

The Planetary Worlds.

Undiscovered Planets.

Neptune is supposed to be the most distant planet in the solar system, but I perceive that there is one more planet vastly beyond it. A world somewhat larger than our earth, and having no moon. Being so far away in the cold realms of space, it cooled off and became ripened a great series of ages ago. Its people are greatly in advance, even, of the people of Mars, for evolution is an upward progress, so that compared with us, the people must be like gods and goddesses. Their sky-travelers and motive methods are amazing. Their atmosphere, by chemical affinity with the cold elements of space around them, is highly thermal in its nature, so that the sun, although so small, awakens a fine luminosity, and kindles their earth itself into warmth. The people are angelic and I have named this planet Celestia. Astronomers have already perceived that Neptune has been influenced in its course by some power beyond it, and will undoubtedly discover it in a few years.

The people of Mars have evolved more extensively than ourselves, are quite beyond us in science, art, inventions, clairvoyance, and psychometric skill, and know a great deal more about us than we do about them.

The usual labor day of Mars is about one-quarter of our time, or not far from six hours, their complete day being about $24\frac{1}{2}$ hours. In most cases the people engage in the kind of business which they have a talent for and most enjoy, but if they engage in that which is less pleasant, they receive greater pay.

Let those pessimists that seem discouraged about our human race, considering that they are hopelessly in the line of selfishness and greed and ignorance, remember that both Mars and Celestia have had to pass through virtually the same grades of brutality, plutocracy, priestcraft and despotism that have afflicted our earth, and let them remember that those planets, learning in part by mistakes, have ascended to a divine religion that science and social development which has made human life happy and beautiful. Even on earth we are rapidly outgrowing many of our imperfections, and in our advanced por-

tions have risen considerably beyond the lower realms of Mars, in which idolatry is still practiced.

Telegraphy, I understand, is not practiced in Mars. Systems of thought transfer take its place. For this purpose regular offices are established in which psychically developed persons officiate. In Celestia this thought transfer has been used for untold ages, and offices are maintained for the purpose, though most persons there have such a psychic development as to be able to communicate with their friends at a distance without any outside help.

Sky travelling is almost the universal method of locomotion in Celestia for any considerable distance. The Celestians superseded the use of steam an immense period of time ago, but are now using a still safer and grander force than that which superseded steam. They get into their sky-traveler, turn on their force and mount upward, and when they wish, can leave the birds out of sight in a moment. Every family has its private sky-traveler. A man sometimes takes his family into his vehicle, and as he sweeps over valley, mountain, river and ocean, will teach his children the geography of the world from actual observation.

At night, coming to a city, perhaps on the other side of the world, he will find it brilliantly lighted by wonderful and almost costless methods which nearly equal daylight. On landing he will be received with open arms by the people and pressed to accept their loving hospitalities, for man and woman having evolved for so many ages, have attained to what we would call angelic love, as well as wisdom.

Neither Celestia nor Mars navigate the sky in airships constructed on the principle of a balloon. They use wonderful concentrated forces which lift their ship into the air with exquisite wheelwork. Mars has gone away with steam, and as near as I can learn, they use solidified gases, which, on being released gradually from the solid form, are immensely more elastic and potent than steam, and yet more safe. Would not solidified carbon dioxide be a good material to use in our earthly ships, cars, and other machinery? But a very little bulk of each material, when its safe use has been acquired, would be needed to drive an ocean steamer across the ocean, and would thus save the use of hundreds of tons of coal a day, which fill a quarter or third of a whole ship.

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