

# The Æth Priesthood

*Initiation and Mastership Through  
Occult Training*



# THE Æth PRIESTHOOD

The Oldest Arcane Fraternity in the  
World, Descended Directly from the  
Initiatory Schools of Ancient Egypt

## THE ARCANUM LODGE AND IMPERIAL MASTERSHIP DEGREE

The Æth Priesthood Fully Instructs and Thoroughly  
Trains Its Neophytes in the Divine Science of the  
Soul and Its Powers, in the Æth Mysteries, the  
Æth Drills, and, Finally, Inception Into  
the *Great Occult Arcanum* Through  
the Imperial Degree



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with the privilege of ordination if he so desires.

Any student reaching the heights of the Æth is no longer a mere man. He has truly become a servant of the Most High, a Son of God, an Initiate and a Master who has achieved Soul Immortality while still in a human body.

In his climb to the top (symbolically climbing a mountain), he has discarded and completely rid himself of all the carnal passions and animal desires which rule the mass of mankind. He no longer experiences the feelings of hate, envy, jealousy, fear and the other ignoble members of the negative family, these having been transmuted into their opposites of Love, compassion, good will, kindliness, strength and Mastership over himself as well as his environments.

Having become one with the Father, he is constantly in contact with all the Wisdom and power that ever existed and is privileged to attract to himself all that is necessary for the welfare of himself and his family.

Glorious as is this achievement, it is not for weaklings. As in everything else, in the Occult success must be earned; must be won; must be fought for and, like climbing a physical mountain, it requires patience, stick-to-it-ness, a determination and Will power that is not satisfied with anything short of complete success in reaching the utmost heights of the Occult in all its departments.

Yet even those who do not reach the heights are well repaid for every effort made, as every step forward on the path, every victory won over the selfish self, is that much gained, not only for the present, but for all eternity.

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PASCAL BEVERLY RANDOLPH, Supreme Grand Master of the Rosy Cross in all its ramifications, and Hierarch of Imperial Eulis, made this statement in his text book *Eulis*:

"The Rosicrucian system is and never was other than a Door to the Ineffable Grand Temple of Imperial Eulis. It is the trial chamber wherein men are tested for their fitness for loftier things. And even Eulis, itself, is a triplicate of body, mind and Soul. There are some in the outer, a lesser number in the inner crypts."

Towering above both the Rosy Cross, whatever its nomenclature or designation, and likewise above Imperial Eulis, glorious as these are, there is shadowed against the limitless sky, the Æth Priesthood, with its centralized hierarchical authority, and its Spiritual Priesthood; a Priesthood since time immemorial selected from its most faithful Initiates. Herein are trained those Acolytes who become the Initiates of the Exalted Third, and into whose keeping are confided the Greater Mysteries, as also those manuscripts whose contents are little dreamed of by the profane. Here only those may enter who are willing to lay aside self-conceit, self-opinion, self-righteousness, self-judgment, biased criticism and other vices of smallness; those ready to help all and condemn none.

To those unversed in Occult terminology, this Manifesto of 1936 issued to seekers of the Higher Path, admittedly reads somewhat like the jargon of the Alchemists of the Middle Ages. *It is regrettable that this cannot be avoided.* Those whose minds are open to truth and whose hearts are awakened to spiritual knowledge will be able to read and understand. It

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is for the ones truly seeking that this outline of the *Higher Occult Arcanum* is unveiled.

### A MYSTICAL TREATISE FOR SEEKERS AFTER OCCULT (HIDDEN) KNOWLEDGE

The systems of Philosophy herein described have nothing in common with the misnamed practices often erroneously designated occultism and mysticism—but actually systems of planned chicanery, fortune-telling and various cults foreign to genuine religion, philosophy and the true Science of the Soul. Too often these unsound and useless systems lead the unthinking, ignorant, and those of child-like faith, away from the useful and productive teachings and practices, thus bringing reproach upon both good and bad alike. True Occultism is productive of good only, and its benefits may be shared by all mankind.

In this Monograph we touch only on that which belongs to legitimate occultism; that which pertains to the Soul and the powers and forces of the Soul, conveying so far as we may, information of that authentic Occult Fraternity which has existed in one form or another since the very dawn of history.

This Fraternity is based upon the fundamental truth that man, aside from his physical and mental self, is possessed of another being, by us termed the Soul; which when developed, awakened and Illuminated, is far greater in its capabilities and potentialities than either body or mind, considered separately or together.

We do not plead with any to believe in or "have faith" in the statements that follow. We appeal neither to skeptic, materialist nor scientist. Our approach is *only* to those who are deeply interested in the *truth* and eager to learn for themselves. Such are sincerely desirous to put themselves in touch with the



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more sublime things of life and already believe in the forces of the Soul and in the possibility of the Immortality of man.

When we study the history of past ages, when we consider Egypt and her advanced civilization,<sup>1</sup> we find that man's constructive powers, that art and culture and the love of the beautiful were at their highest in that age during which the Occult Priesthood was at its height of power, when no man could become King unless he had first become an Initiate, having been thoroughly taught and trained by the Priesthood. When Egypt was governed by its Initiate-Kings, science, art, culture, refinement were at their zenith. The downfall of Egypt set in under the rule of men who had usurped the place of the Priesthood and the Initiate-Kings.

The modern historian is puzzled by the marvelous order and government which marked, almost immediately, the boundary between the end of the pre-historic, semi-barbaric state of Egypt and the beginning of the First Dynasty. There was a spread of power and a manifestation of growth in the arts which are incomprehensible when viewed from the standpoint of natural human evolution. Apparently a new type of man or being had come to the throne of each of the then existing kingdoms. The profusion of data now available from existing monuments and other remains of the succeeding empires refer to those early rulers as *divinities*. This new and brilliant era began with the coming of the Initiate-Kings who were to reign so gloriously for thousands of years.

The greatness of that old civilization is most impressively told by such titanic monuments as the pyramid Cheops and

<sup>1</sup>No consideration is here given to the culture of ancient Atlantis, whose existence is not yet generally admitted by scientists, nor to the mighty civilization of the Mayas and Aztecs, some of whose pyramids we now know to have been three times as large as those of Egypt, and whose culture will soon be revealed to have been greater than any existing today and to antedate any yet known to history and archæology.

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the Sphinx, built when the rest of mankind had not yet emerged from barbarism. The art of those ancient builders is not perfectly apprehended today save by the very few. Even centuries later, when the great temples of Ammon and Karnak were built, there was nothing comparable to these architectural achievements in the rest of the world. Among the works of art preserved in museums are jewels in marvelously perfect settings, vessels carved with exquisite skill from lapis lazuli, obsidian and porphyry. Their intaglio work presents a perfection of detail scarcely attainable by our most gifted craftsmen working with the finest of modern tools, and the delicate tracery of some of their gold work shows a beauty and skill yet to be surpassed. To duplicate their linen of microscopically fine texture would tax the genius of modern machine invention. Their malleable glass and the permanent and brilliant coloring of their paintings are still the enigmas of modern science.<sup>2</sup>

To achieve an essentially unmilitary civilization which should prosper for thousands of years indicates a wisdom of government and a type of statesmanship growing out of a complete understanding of and compliance with Divine Law. The pictures of cruelty and slavery drawn by historians writing of this period do not pertain to the entire civilization but to that period which came after decadence had set in.<sup>3</sup>

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<sup>2</sup> It is now becoming apparent that the Mayas and the Aztecs *first* had a history, a civilization, a science and arts and a Priesthood identical in almost every particular with that of Egypt, and the only reasonable conclusion is that the people who established Egypt were of the same family as those who had migrated from the Americas to Egypt. Gold, the baleful metal which has made modern man monumentally cruel toward his fellows and is our modern cause of wars, exploitation and every form of human misery, was used by these ancient peoples solely for decorative purposes—an offering to the gods, and food was the standard of value.

<sup>3</sup> We have our ultra-modern example in the 1931-32 "depression," also by the almost universal abrogation of promises, obligations and treaties by Dictators and world leaders. We term ourselves more civilized than

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Late in the Middle Empire, Amenophis III sounded the knell of Egypt when he departed from the gods of his fathers, and although Egypt was yet to achieve its greatest glory in the period of the New Empire under the sagacious leadership of Rameses I, II and III, it had become *military*. The blood of its kings was no longer pure, and the Priesthood, forced to take an increasing part in the direction of affairs, at last found themselves unable to cope with the problems growing out of such a complex government, imbued as it was increasingly with selfish interests. Invasion following invasion broke the solidarity of the Empire and at last led to the breaking up of the old civilization under Cambyes and the driving of the Priesthood and their schools into seclusion.

That was the great period in history because the principles of government were more perfect than those of our civilization of today. In this mechanical age, surrounded as we are by every manner of convenience and comfort, we are inclined to look upon those early days as being dreary, cold and hard. Yet life in Egypt was not pre-eminently of this character. The people as a whole enjoyed a degree of comfort and peace of mind unknown to us who live in a constant struggle to be prepared to meet the enemy both within and without our gates. Had the Egyptian march of progress not been arrested, we should not date the beginning of knowledge and accomplishment from the Renaissance. The long stretch of three thousand years from the death of Rameses III to the discovery of the New World would have witnessed such wonders as man now must wait perhaps for another two thousand years to witness.

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any nation that has ever existed. We blatantly tell the world that we are the only truly Christian, that is to say Christ-like, people on earth, yet in the entire history of the world no people have been as refinedly cruel and as subtly and designedly inconsiderate of the dire needs of others.



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### *The Occult Law of Action and Reaction*

The prosperity and high culture of Ancient Egypt was based on an understanding of overruling Law, a knowledge which has been practically lost in subsequent statesmanship. Under the rule of the Initiate Kings, the statesman who proved false to his trust or betrayed his constituents was punished by death. Similarly, the Priesthood and the Schools for training dealt with the false Neophyte who dared in any manner to betray a trust. The Priests, however, did not themselves mete out this punishment. By the Occult Law, the Neophyte, under the *reaction* of the Law, *meted out his own punishment*. When, during his course of training in the Halls of Mystery, a Neophyte offered up certain Invocations which are essential in the attainment of Mastership, he set in motion distinctive Occult forces at once terrible and sublime, and these reacted upon himself, either for good or ill, according to his innate nature and desires. Every Neophyte was carefully instructed in this absolute Law when he entered the Temple as an Acolyte, and if he proved faithless, thus sealing his own doom, he could blame none but himself.

Today, in the August Fraternities, certain instructions are given and Sacred Mantrams are taught the Neophyte which, if sincerely followed and obeyed, ultimately will lead him to Initiation, Soul Illumination and Immortalization. Conversely, if the Neophyte proves unworthy, the Occult forces react upon him. This cannot be otherwise, as the Law is *action* with corresponding *reaction*. This Law operates in all the activities of life, but because of ignorance or insufficient instruction very few recognize this dual activity of the Law as a fact.

The solemn obligation taken by the Neophyte when a degree is conferred upon him after he *has found the Light*, should forever hold that brother faithful to his sacred vows. These vows do not interfere with his liberty, or his duties as a man



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and a citizen, but make him one with the supreme Fraternity, and it should ever be a holy joy to him to maintain his word sacred and inviolate. No one who enters the Temple and takes the vow will prove unworthy unless there is within his Soul some weakness which prevents him from being a man in the true meaning of the word. God himself said through his Prophet Ezekiel, "The Soul that sinneth, it shall die." This, then, is the Law; and is not the Law, when understood and deliberately set aside, sufficient of itself to mete out full and just punishment—*reaction*. Only one who in his own inner nature is unjust, unfaithful and treacherous will claim that the operation of the Law is unjust.

It has happened more than once that Neophytes, though fully instructed in the Law and its meaning, yet failed to comprehend that meaning. After having taken the sacred vow, given most confidential instructions and entrusted with private books and manuscripts with which, by their obligation, they were never to part except by returning them to the Fraternity, they broke their word, betrayed the trust confided in them. This breach may have arisen from a difference of opinion between the Neophyte and his instructor, the former falling into the error of thinking that the Law applies to everyone but himself. In this matter of difference of opinion it is to be clearly understood that the Fraternity and its teachers can obey only the *Hierarchies* of the great Invisible Brotherhoods; their allegiance is not given to any man nor to any member, irrespective of how "great" or successful that individual may be in the world of material affairs.

Turning from Egypt to Greece, we come to another great period of perfection in the arts and the development of man, who, physically, mentally and socially, and in his love for the beautiful, very nearly reached to the status of the gods. When selfish interests began to usurp the love of the beautiful, then only did Greece face toward her fall. Both Egypt and Greece,

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while the true Priesthood held full sway, reached the zenith of an all-around and complete development. With the fall of the Priesthood came the general deterioration of the people and of the nation. The reign of the Egyptian Initiate-Priests was not selfish. They instructed the Kings in the wisdom of the Law and the application of that Law brought in its wake prosperity, greatness, general well-being and happiness. The Neophytes of this Priesthood were taught how to "know themselves," and to rule through knowledge, not by political power or dictatorial usurpation of the rights of others. They did not follow dogma as did later religious systems. They did not bend the masses of the people to their Will by the force of speculative opinion. The intolerance and bondage of free thought were left to later systems heralding the decadent outcroppings of ignorance—darkness.

This mighty Fraternity of Initiates has continued in existence throughout the ages. The Egyptian Priesthood was driven into exile by Cambyzes, but it maintained its life and even instilled its Occult wisdom into the highest priesthood of the Persian conquerors. This wisdom had already permeated Grecian religion and thought. It inspired and led the Semitic tribes on their return to the Promised Land. It filtered through into the Roman civilization, but was soon corrupted. It was the sole basis of the early Christic religion in its Gnostic form, and its extinguishment marked the beginning of the Dark Ages. More than twelve hundred years after Cambyzes swept through Egypt, another conquering horde crying, "Receive ye Allah or die," swarmed through the country. Here also the religion of Islam received its mystic baptism and preserved the ancient order intact through the darkness of medieval civilization, passing it on in various guises until it became the very warp and woof of the Renaissance, from which period it is not difficult to trace its course.

Amid all the orders, cults and beliefs of today and of all

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past time stands this solitary, mighty Brotherhood, ever drawing to itself those who are hungry to know the TRUTH, to become one with it and ever ready to train such, if they so will, to become teachers and healers of mankind, to instruct them in the Divine Law that shall make them free from fear and from that selfishness which ends in destruction.

Those races that have not been strongly imbued with a religious motive have wholly disappeared or been absorbed. The kingdom of Genghis Khan is an example. Modern, up-to-date Communism, Fascism and Naziism are other examples of approaching devastation and the possible total destruction of races and peoples as surely as the passing of Genghis Khan and his hordes. Historical records left by races and kingdoms of which there is yet more or less permanent evidence reveal the fact that these peoples were taught by an Occult Priesthood at the time of their supreme power. From the time of Egypt to that of Persia, Greece, Babylon, Assyria, Rome and Islam down to our own period, each people *when living at its best*, had a pure and beautiful concept of religion. They had raised themselves far above others by their intellectual stamina and at a certain high stage of their development had implanted in their ideals of government the seed of an advanced knowledge which can never vanish altogether from history, for it is *living* seed and ever springs up in a fresh posterity where it bears fruit to suit the order and need of the new day.

There are signs of this fruitage in our own land, which, perhaps, was once a part of the same continent which included Egypt, or at least the land of the Mayas and Aztecs. The idealism of our people is a fertile soil in which the ancient teachings may thrive, and the harvest may well be another glorious civilization in which altruism shall prevail and in which man shall, because of *true development*, become a better and happier being.



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### *Occultism Still a Sealed Book for the Masses of Mankind*

An unknown author has written: "When the human spirit possessed no higher wisdom than the earthly and that which reason and the light of nature gave it, nature was a sealed book—a Babel. Man had wholly fallen from his empires; his sense and language were confused; no consciousness of the real object of life remained to him, nor of the true use of means. Man was blind and deaf and lame as regards the kingdom of nature and beyond."

Such is the present state of mankind in general. He knows practically nothing of Higher Occultism, less of the Soul and but a fraction of that wisdom which pertains to the body. The book of nature is indeed a sealed book to him. Jacob Boehme, the mystic, wrote of another such age:

"The Soul of old Adam lusted after the lordship of the outer rule, and his will was sundered from the unity of God and carried away in the dominion of this world so that this was converted into a monstrosity. The true spirit withered, the light of God was extinguished and the divine idea became benumbed and dead to him. To this spirit came Jesus; and as he assumed human nature to restore it, he brought back again the light into the darkness. In this light stands the Soul again in original fatherland, as in her first days, when the spirit of God wrought in her. She stands there in vision and may inquire into all things; and she understands the language of nature and works with her strength. In delusion—that of Adam (the earth man)—there is no perfection; the spirit of God in His Son (the *Christos*) must be the guide, otherwise he stands in an outward mystery, as in the outward heaven of the stars, but not in the Divine Magic School, which consists only in a simple, childlike spirit. The outward guide—theoretic reason—works only in a glass, but the inner sense, directed of God, shines into the Soul; and, therefore, the choice stands with

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God; He who comprehends the heavenly school will become a Magus—a creator out of self-knowledge—without weariness running; and even if he must greatly exert himself, yet is he penetrated by God and will be impelled by the Holy Spirit."

We of the Æth Fraternity hold this as a sacred truth; it is to this building of an Illuminated Soul, with all its native strength and power, that we would help those who are sincerely interested.

The Æth power in man can be brought into activity only through a series of drills, exercises, modes of living and, in conjunction with all else, the use of Divine Mantrams. These latter the Neophyte uses as Sacred prayers. They are for the purpose of entering into communication with the Hierarchies, the Æth forces or divine *Fires* and the Æth world or sphere. The development of the body, mind and Soul is essential because the cleaner and more vital the instrument, the more sure the reception of power.

The ancient philosophers correctly taught that the air, like all things in nature, is dual. It is positive and negative, male and female, acting and reacting, constructive and destructive. The knowledge of *how* to breathe correctly and with a purpose enables man to draw into himself and retain the Æth *fires* which give him the power to accomplish the seemingly impossible on the occult and spiritual planes.

The air that man breathes is always of diverse nature. It takes upon itself the earth elements and makes of man a carnal, lustful, even at times a degraded being, wholly immoral. Contrariwise, it may take on the elements of the Heavenly Fires and confer upon man power, strength, spirituality and Immortality. It is the privilege of the Neophyte to choose the method he would apply and to draw from the air forces accordingly.

The Initiate-Priests of old fully understood the secret that is

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contained in the air and the power in the Æth fires and knew how, by certain methods of breathing, to draw these forces from the air and store them in a reservoir within for future use.

### *Symbolic Words With a World of Truth*

One who understood the mystery, but whose name is unknown to us, wrote:

"The air has its positive and negative, its male and female. It takes up into itself all earthly elements, develops in eternal changes *all power in itself* and begets innumerable children in undiminished youth and beauty. Junto is the sister and spouse of Jupiter. Amongst the natural philosophers, Juno means the lower atmosphere in which the clouds float and the rainbow appears. She is the eldest daughter of Kronos and sister of Zeus, the Olympic god. Oceanus and Tethys brought her up when the all-powerful Zeus thrust Kronos under the earth; that is, the vapor, ascending from the sea, and the waters mix themselves in the lower atmosphere. According to Ovid, Hera was swallowed up by her father with the rest of his children and again vomited forth. The eagle soaring to the sun is the bird of Jupiter, while the earthly, color-reflecting peacock is the attendant of Juno.

"Vulcan, a son of Jupiter, received the lordship of the subterranean. Like Fire, which at first appears as a feeble spark, was Vulcan at birth. He was weak, ugly, ailing, slow and limping, but when grown up and requiring strength, possessed of a sinewy neck and strong chest. He built a house for himself which was imperishable, and therein he had his workshop with his anvil and his bellows, which without hands worked at his command. The Cyclops, the remnant of the original powers of nature, children of Urania and Gaea, forged for Zeus lightnings and thunderbolts, dwelling in the volcanic caves. Vulcan appears amongst Pelasgic gods, the Samothracian Cabiri, as



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the symbol of electric (directable but unknown) power, and out of the common workshop of Hephaestos and Athene is Prometheus said to have taken the life-giving power."

This that is said concerning Vulcan gives figuratively the mystery of creation and that of the Soul, which, low born and weak, gradually gains strength until it solves the mystery of the *Fires of Æth* and attains Youth and Immortality.

Even if you proceed no farther in your search for the solution of the mystery of life, it will pay you to study time and again this which we have told you of the air. Gradually you will gain an idea of the Mystery of Breath and perceive that it contains two forces: One that is earthly, giving life to the body, the force which all animals use; the other heavenly, divine, giving to those who have learned how to draw it into themselves health, strength, power and finally Immortality.

In the preliminary training of the Æth School, covering approximately one year of study and development, with the use of the Sacred Mantrams, the Mystery of the Breath is taught to the Neophyte. He also is given certain information concerning the Æth World, that sphere wherein dwells the power of health, strength, youth, Immortality. He is taught how to come into contact with and how to inhale this *Æth Fire*, the Life-giving force which all may use for their benefit.

There is a fundamental philosophy taught by the Æth Priesthood. No system possibly could exist throughout the ages without a philosophy fundamentally sound, and time has shown that the tenets of the Æth School are based on a sound foundation as proven time and again by experience.

Man does not attain Immortality *after* or upon passing to the Beyond. This state must be attained while living the earth life, and for this very purpose was the earth life offered to him as a school, a testing ground, as it were, where his fitness for the greater life was to be established. Similarly with



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the Æth world or Sphere, its forces and benefits. Man must learn to contact it and how to draw therefrom *now* as from a storehouse filled with good things, and not some time after the grim reaper has transported him to an unknown beyond.

It must not be thought for a moment that only the Mystery of Breath is taught the Neophyte in these instructions. Such teaching is but a part of the Great Work. Correct breathing, without the use of the Sacred Mantrams and an application of them in the process of training, would accomplish little more than to strengthen the body and mind. It is by means of a correct system of living, systematic breathing and the Holy Invocations that man finally contacts and is able to draw to himself these Æth fires.

### *The Mystery of the Æth*

The purely physical and mental ages have passed and man has entered upon the final and highest stage of earth life. This is the *Manistic*—complete—or Soul Age; the Age wherein Illumination will become more general. It remains to be seen whether man will accept the Work belonging peculiarly to this Age and thus attain Immortality or whether, as in past ages, he will pay little or no heed to the opportunities offered him, so that this civilization also will sink into the limbo of forgotten things. The Brotherhood feels that mankind generally is rapidly awakening, will willingly grasp the offered opportunity and thus come into the power to achieve not only happiness but conscious Immortalization.

The Æth force is the greatest power in the universe, the highest and most sublime power that can be known to man. Magnetism and electricity are still mysteries, though we have learned how to employ them as servants to relieve us of much physical effort. But these, powerful and almost universally applicable as they are, are but the material side or aspect of the Æth fires, which, though vastly different from either electricity

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or magnetism, nevertheless may be made of practical use, both spiritually and materially. The Neophyte, through obedience to the instructions of the Æth School, is enabled to draw these fiery forces to himself, make them a part of himself and to see them as a fire, directing them intelligently as he would any other dynamic energy.

Very little has been known of the life forces, and in late years not many discoveries have been made that offer us light on the subject. Fundamentally, all that now is known, and much more, was known to many of the ancient philosophers, especially the Initiates. Many of the life processes were made use of by them, although the understanding of these is lost to the materialists of the present day.

God gave man the opportunity to develop and to receive certain powers. At the same time, under special conditions, He gave him the right to gain other, greater and more spiritual forces for his personal use. He gave man life and likewise power to draw to himself "life more abundantly." If he fails to make the best use of his opportunities and remains ignorant of the Laws which constantly operate for his benefit, then he alone is responsible.

The Æth School teaches that a subtle Æth fire underlies all life forces. Students know from centuries of experience that, through a carefully outlined system of training and living, the body may be made capable of drawing in much more of the Æth Forces than is usual and to store up this Æth fire, so as to have it at command for whatever purpose and whenever desired.

The Life Principle, which is in fact the Spirit of God, never ceases to exist and never becomes less so long as there is animate life. If man becomes ill and dies, it is for the reason that he was not familiar with the *modus operandi* of drawing into himself sufficient of the life forces for all purposes or that he

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has become careless; has failed to take advantage of the abundance of life constantly surrounding him and is paying the natural penalty for his own shortcoming.

It is utterly impossible for the evil man to make use of this power since he is not capable of contacting the Hierarchic centers so long as his desires are of a non-constructive nature and his purposes not for the good of himself and others. But whoever with good intent enters into the Great Work will have not only more of life, but more of goodness also, and with this attainment will come the Immortalization of the Soul.

The Æth is a force or *fire* in nature emanating from the Æth world. The existence of the Æth sphere near the sun and the wonderful potency of its emanations was known and used by the Egyptian Priesthood centuries ago. Methods for the use of these forces were sacredly guarded by the Priests in the Temples and taught only to those who had been carefully and thoroughly prepared. Only such applicants as were qualified by genuine nobility and purity of purpose were admitted to the Inner Court in which the Æth philosophy was explained. The knowledge of these governing Laws which the ancients taught was handed down from the highest Egyptian Initiates to other Initiates, preserved in their original form, and these instructions are offered you under the auspices of the Æth Priesthood.

The Æth is a force which may be used accurately and intelligently in the healing of others, healing of the self, and in furthering laudable interests in any endeavor which may be near and dear to the heart of man, *providing such work has nothing to do with the destruction of life or the satisfying of hate, malice or revenge.* It is an energy that may be applied to the practical needs of life in all its varied departments. It was this Æth fire which the Essenian Master understood and so adeptly employed in his work as teacher and healer.

It must be emphasized that these teachings do not alone



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give a sound philosophy, but that they offer practical instructions for use which any sincere Acolyte is able to follow. Their aim is deeper than merely to offer facts and to impart knowledge. This course of instruction and training differs from other systems in that it has for its distinctive purpose the development of greater power *within* the person of the Neophyte—the arousing of forces which can be used not only in healing the ills of others, in self-healing, in drawing into oneself health, strength and youthful vitality, but also for every other known purpose of reconstruction.

The Æth philosophy is founded on the principle that physical health, strength and vitality are of fundamental importance to everyone and in every endeavor; consequently, detailed instructions are given as to diet, breathing, exercise, thought control and other requisites of physical health, so that an all-around development of the entire man may result and be the foundation on which to build the new spiritual structure—the new man.

### *The Æth Forces Pregnant with Power*

Dr. P. B. Randolph, a master-teacher of this system, wrote:

"Some people there be in this section of the 'civilized area' of the earth who can not imagine anything of magic power or magnetic ability in the human Soul, either latent or active, nor indeed any other superior power or energies at all, than such as find their field of use in heaping up wealth through the diabolic magic of rascality on change, in trade and elsewhere, or in seeking to gratify tastes brutal at their bases and lusts foul enough to shame Satan."

This statement, written more than eighty years ago, is as true today as it was then. The information concerning the Æth Priesthood and its activities is not for such as believe in this type of magic, but only for those who feel that there are

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more things in this world than the *material* can know and understand and who, through experiences of one kind or another, have found that there are hidden potencies and energies in the human Soul so great as to be almost unbelievable.

Increasing the Life Forces is one of the most important and basic teachings of the Fraternity, concerns the opening up and filling of the reservoir of life within man. This was the dream of the old philosophers and Initiates, and many of them did actually find the secret of the prolongation of life, as is indicated by the fact that they lived far beyond the allotted span of life. Others who started out in youth so weak and disease-ridden as to make hope of length of life seemingly impossible gradually gained health and strength and lived to a grand old age, filling their days with noble accomplishment. This was because they had mastered the secret of drawing into themselves the Æth *fires* or dynamic forces or energies from the Æth spheres and had learned how to put themselves in touch with the Æth Hierarchies of these spheres.

### *Specific Energies to Help Man*

When these dynamic life forces or energies are sufficiently under control so that the student is assured of taking in more of them than he is consuming, thus making health and long life certain for himself, the next important step is to gain such knowledge as will enable him to apply these energies toward specific constructive purposes, drawing to himself sufficient of these forces to insure success in the activities in which he is engaged. This Great Work is possible only as man is fully conversant with the secrets of the Sacred Breath and possesses and uses the Divine Mantrams or Invocations by which he may contact the Hierarchies of the Æth spaces.

In all ages there have been persons who seem to be a contradiction within themselves. They seek or desire one thing, but are attuned, as it were, to another. Thus a dual nature is ever

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in conflict with itself. This constant internal fight forever bars them from the realms of peace, happiness and contentment. But, this conflict silenced, the dual nature harmonized, they quickly find a haven of strength, peace, happiness and spiritual insight within themselves. This change in the warring nature can be brought about only through the process of transmutation; by changing the hostile portion of the dual nature and harmonizing it with the spiritual nature. This is the Alchemists' Secret. It is only through the Ærial influences that this transmutation is possible, and here again the help of the Hierarchic forces is of paramount importance and may be had through a proper understanding of the Law.

These Laws are thoroughly taught by the Fraternity. Through a full comprehension of them countless numbers of people who are now failures may become completely successful—successful not alone in material affairs, but in spiritual as well. Success, to be real and lasting, must be threefold: Physical, material and spiritual.

The love nature of man is almost universally weak and degraded. Life, as it has been lived for the past many centuries, has lowered our ideals, in many cases actually destroying them, and this has had the tendency to destroy the love nature within us.

The true love nature, often called the God nature, because it is creative, is the basis, the actual foundation, of all true and lasting power. The Æth Priesthood has always recognized this fact and teaches as fundamental knowledge that to develop this spiritual nature is to bring about a potentiality of the Will not otherwise possible.

Many of our teachers have taught: "Where dwells Love, there also dwells God." This truism is a fundamental tenet with the Fraternity, and centuries of experience in teaching and training Neophytes have proven its absolute truth.

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### *Attracting the Help of the Spiritual Hierarchies*

One of the greatest desires of the old teachers, and one which they made special effort to realize as quickly as possible, was, to use their own words, "to have mental dalliance with the Powers of the Spaces."

Up to the present moment, mankind generally has been made familiar only with the powers and forces latent in the mind when properly developed, but is still wholly ignorant of the immensity and awfulness of the potential power residing in his Soul when once awakened and brought into consciousness and through this consciousness enabled to come into touch with the aerial or Æth spaces.

These Powers of the Spaces the Æth Fraternity terms the Hierarchies. Not alone are these mental, but they embrace all the forces of nature in every department of life and its activity.

The cultivation of the Will has been written upon widely, but few have been enabled to teach the real secret of the Power of the Will.

The Æth Fraternity, having at its command the teachings of the old and new Masters, is aware that nearly all which has been taught publicly is not even a beginning compared to that which is known to the Fraternity. The Fraternity does not deal with theory, but offers the Neophyte the actual practices, degree after degree, until he has learned the three mighty powers held as sacred by all Initiates of the Fraternity, called *Volantia*, *Decretism* and *Posism*.

Continued and faithful practice until the Neophyte has mastered the different degrees or stages of the power and has gained not only the knowledge of *how*, but the ability to *do*, is part of the *Great Work*.

There resides a power within man which, when fully developed and understood, may be used in changing certain sub-



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stances. These substances, being agents, will retain that specific power and, when in contact with the person who is either negative or receptive, will transfer these influences and strengthen him. This power has been employed by the old Priesthood, even that of the Roman Church, but it has been practically lost due to ignorance, non-use or abuse.

This use of the Æth forces has been one of the principles possessed by the Æth Fraternity since its foundation long before the Egyptian Empire was at the height of its glory. The principle of developing and using the Æth force by means of properly *charged* substances was employed by Pythagoras, Paracelsus and Von Helmont. It was also used, though in an inferior form, by Mesmer, and it was through its influence that he was able to make wonderful and almost unbelievable cures. This method of *charging* substances is of great value in relieving suffering, but can be employed for other purposes, such as saving weak and erring ones from vice and crime. Its application is possible in many directions.

### *Æth Practices in Soul Development*

The higher culture includes the whole man—the three-fold being first, then the four-fold man, as the complete man.

No man can be truly *man* whose affectional nature is either imperfectly developed or cold. It is the love nature, the Great Center, whence flow the Magnetic Waves which constitute what is known as magnetic attraction. Unless one has developed a source from which may flow these magnetic waves, success in no department of his nature can be considered perfect. Unless this affectional being, this love nature is developed, normal, natural manhood is not possible.

The more fully this love nature is developed, the more completely and fully will it be possible for the Great Center to radiate the magnetic attractive waves which insure success.

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What is still more certain and of even greater importance to the inner student is the fact that, as this Great Center, this love nature, is developed, man becomes more truly what he was supposed to be when created by God.

If the affectional nature is developed at the expense of the physical or Soul natures, there will be conflict and weakness; and man, fully such as regards his love nature, will be weak morally, because the physical and Soul being will not have the strength to resist the abnormal desires of the affectional nature. Consequently, the affectional nature will overbalance his other natures, and the result will be acts which are undesirable and to his detriment. This is why the Æth Fraternity so strongly insists on a balanced, three-fold development and follows the system of training taught and practiced by the Ancient Initiates which has proved so successful.

### *Man Can Become as "One With the Gods"*

The most important of all practices, that which has already been referred to, is the affiliation of the Will of man, called the earth-will, with the Will-assembly of the Spaces and with the Hierarchic Powers. Here the highest form of Will has its beginning, and here is its ultimate goal. The human Will, well trained and directed and affiliated with the Hierarchic Will-assembly, is potent against all influences, and through this affiliation man becomes as one of the gods. Nor are we profane when we make this statement. It is the consensus of the opinions of all Initiates in all times. When Jesus, the Essenian Master, was accused of blasphemy in this connection, it is recorded that He said to His accusers, "Is it not written in your law, I said, Ye are gods?" And the Psalmist quotes God Himself as saying, "Ye are gods and all of you are children of the most High."

This training is not as difficult to him who truly Wills and

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is willing to TRY as one would at first suppose. To the weakling or the person who is seeking power without working for it, it is impossible. Nothing is denied to him who truly Wills. It is the Law that those who are willing to learn, to obey, to act and to live will come into the power of such a specific form of living.

It is not to be understood that the Will alone has spaces on the Æth Sphere, and that there are Hierarchic powers over Will alone. On the contrary, just as there are Hierarchic Powers of Will, so are there like powers of Divine Passion and of Will-Love-Energy. There are Centers with their Hierarchic Powers over every department of Life and activity and in every department of Nature. He who is willing to learn may come into touch with one or more of these Centers and their Hierarchic Forces.

The Fraternity has consistently taught the possibility, as well as the means and methods, of drawing forces and energies from the four Great Centers. This is not altogether an Egyptian practice; it was one of the great secrets of the Greek-Chaldaic people and was known as drawing the *verve* from the Cardinal Centers of the great universe.

These Centers are concerned with the nature of man; that is, with those centers which connect or direct the four great departments of life. Only a working knowledge and the WILL to do are required by the Neophyte in order to make practical application of this ancient secret.

No man can attain to the state of an Initiate unless he is first willing to develop positiveness of Soul. This may be brought about through an almost purely mental practice, but, the human reasoning mind is cold and unfeeling and does not have the attractive power it would if positiveness of the Soul were developed by means of love-energies.

The Æth Fraternity teaches both of these systems; but it



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believes that, as man's true love nature is a part of the God nature, it is far better to develop only the Soul potentialities, including positiveness of the Soul, through the love-energies, than it is to attempt the development of the Soul through purely mental practices.

The Soul that has become positive, especially if this has been achieved through the love-energies, is practically invincible. Moreover, it has become a great, powerful, sublime attracting Center which is open only to the influences of what we know as the good and constructive and is as certain to attract these qualities as a magnet will attract steel.

It is accepted as a fact that the man who is only lukewarm in his interests is not one who will accomplish great works. But he who is intense in his desires and in his love nature and who being thus intense, *i. e.*, polarized, is willing and ready to make any necessary sacrifice in order to achieve his desire, is the one who will succeed. There is no power in heaven or on earth that can resist the mighty Will of one who bespeaks the "I Will," and who firmly holds to that intense resolution, irrespective of what may befall and even willing that life itself shall end rather than that he give up his efforts or desist in his quest. The Essenian Master voiced this Law when He said of such: ". . . whosoever shall lose his life for My sake, *the same shall save it.*" Though it may appear temporarily that one loses everything and is rendered for a time lowest in the ranks of existence, at the moment he is so reduced, the Fates themselves, if necessary, will turn and render him aid, and he will begin his climb upwards and continue until he has attained the summit. This is the Great Law: "Just as one is willing and mayhap has sacrificed and suffered in order to succeed, so will he, in like intensity, be able to live and enjoy. The intensity of suffering and the willingness to give are merely the measure of his possibilities and the capacity to succeed and enjoy."

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It likewise follows that in most instances we can readily judge the tree by its fruits. All the Hierarchies of the Spaces are arrayed on the side of the man who has spoken the "I Will," who proves that he means what he says by the fact that he refuses to give up, or to let go, though earth and heaven, men and gods, seem to be combined against him and his efforts.

Nothing in earth or heaven that is worth while is ever gained without making some sacrifice, unless, as sometimes comes to pass due to the reaction of Karmic Law, one has previously earned his "reward." The things we are able to buy, because we have the ready money or other medium of exchange, never can bring us the satisfaction that do the things for which we have had to save and suffer. We *feel* the value of such things because they are part of our life, aye, in many instances, bought with our blood.

### *Secrets of the Spaces*

Despite all that has been said against clear-seeing or clair-audience and the frauds that have been committed in this name, there is such a faculty.

One of our teachers has thus defined some of the powers of the Soul:

"To penetrate the secrets of the lower Spacial Worlds is called *Suvoyance*.

"To penetrate the formidable Spheres of the middle Spaces is known as *Zorvoyance*.

"To attain the road leading to the Ineffable Beyond is termed *Æthævoyance*."

It is this last which a true Initiate seeks to attain, and he will be able to contact these Spaces when he becomes the master of his inner inherent Soul forces by means of the exercises and Sacred Mantrams.

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These instructions were the secret religion of the ancient Initiates. They teach a system of specific Invocations. They are at once powerful prayers of the most sublime nature and direct appeals to the Hierarchic Powers of the special and Spacial departments of the Universe.

Religion is not a form, it is a *feeling* of the Soul. So is all true and lasting power. One follows the other as surely as night follows day.

The greatest secret possessed by Paracelsus the great healer, was the power of vitalizing foods, medicines, drinks, clothing and other substances with a specific, dynamic influence which, when coming into contact with the person for whom intended, endowed that person with the life-forces or energies with which the article was *charged*.

So great was this power of vitalization possessed by Paracelsus that in many instances he instantly healed, with one draught of medicine, diseases of long standing which had resisted the efforts of all other physicians.

This has been termed the Grand Life Secret, because in many instances it was the direct means of saving life. In other cases it was the method employed for the prolongation of life.

### *Overcoming the Destructive Influences*

In the present age when mankind has been taught and believes in the destructive power of other minds, it is well for him to understand the laws which will help him to construct the Electric Auric Ring, which, when thrown around one's self or another, is the means of returning any adverse or hostile influence or force to the sender.

The Soul that through training has become positive has nothing of this kind to fear since its own positiveness is a protection in itself against all forces *except* the reaction upon itself of evils of which it may have been guilty. Those who fear



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these adverse, evil and hostile forces have no such protection as positive Souls possess. It is, therefore, highly necessary that others should know how to protect these and help them to become free from the fears which have taken root in their minds. The projection of such a ring round about one's self or another is not a difficult matter, and it is a positive protection against all influences emanating from evil, vindictive or revengeful minds.

The entire purpose of training and Initiation in the Æth School is to awaken and develop the Soul faculties. It is a method of practice which, degree by degree, stage by stage, will awaken the slumbering Soul, gradually bring all its powers into manifestation and make it a master of the Æth forces until Mastership is attained. This process of self-development includes the power to attract to one's self innumerable Æthic, Ærial and invisible assistants. The present-day school terms this the Invocation of the Hierarchic Powers. By the ancient school it was known as *Arsaphism*. No system of Initiation is complete unless it accomplishes this, and the Æth Fraternity maintains that those who live the life and obey the principles of teaching laid down will come into these powers. Each and every individual is neither more nor less than what he has *become* as a result of the life he lives.

All the masters of the past have taught that *thought* is the beginning of life; that Immortality is not possible unless man begins to think along constructive lines and conceives that Immortalization is possible and then begins to work in harmony with the Divine Law, thereby starting the process which will awaken the Divine Spark within himself.

The Æth Fraternity in its instructions and training does not deal at length with theory, but instructs the student in what to *do* and *how* to do it. The first work in the Great Art is *Image Formation*, because by this process the Neophyte is enabled to



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form an Image of the work he desires to accomplish, and this is held in mind to the exclusion of other and lesser images until the desire has been brought into manifestation.

To the novice this may seem an extremely difficult proposition, but it is not nearly as arduous as it appears because the training and the instructions are so simplified that mistakes are not possible, and only faithfulness to practice and tenacity of desire are necessary to success.

Image formation is but the first step in the Higher Occult. It is no more than the "a" in the Great Art. Following the First Logos, which has its beginning in thought and rapidly gives way to desire, we have the Second Logos, the work of *vivifying*, or giving life to the image formed by thought and desire.

This is a little more difficult than the First Logos, because it is an act of giving life to an inanimate object—to an image of something desired by the Soul and the actual *seeing* of it as it should appear when fully materialized. Previous training is necessary to qualify the Neophyte to enter upon these practices, and it must not be thought that these efforts are the beginning of the Great Work. Long before these Drills are given to the Neophyte he will have been fully instructed in all the other and preliminary practices, so that he is fully prepared to proceed. Image vivification is of supreme importance, and no Neophyte can become an Initiate and Priest of the Mysteries until he has become accomplished in this art.

When the Neophyte has mastered the practice of image formation and its vivification, then he is ready to proceed to the work of the Third Logos, which is the *projection* of the imaged and vivified creation of his mind. This is one of the most important parts of the Great Work, though it is not as difficult as that of formation and vivification, for the reason that his preceding practice will have prepared him for it. Each step is,

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naturally, more difficult or advanced than its precedents, but will not appear so because of the growth the student attains as he *works*.

The three *Logi* are the keys to all mastery and power. Through them it is possible to influence objects near and far for constructive purposes. Distance cannot interfere with the forces of the awakened mind.

### *The Hall of Silence*

In the Hall of Silence the Neophyte accomplishes the *Great Work* because therein he constructs his material or spiritual edifice, whatever it may be. The old Masters and Initiates taught that it is necessary *to know, to will, to dare and to keep silent*. Of these four, silence is the most important because it is only in the silence that the Soul can perform its proper functions, and the *Great Work* is a work of the Soul in the realms of the Soul. All Nature works silently and in secret, and he who most closely follows the methods pursued by Nature is certain to gain the power and the strength resident in Nature. Silently must the Neophyte labor, he alone aware of the work in which he is engaged. Thus he effectively avoids all resistance and outside interference.

After Mastership has been reached, then he is privileged to use his powers and influence for the good of humanity generally and occasionally specifically for individuals, as well as for himself personally, but even then it is best if he does not talk much concerning himself or his knowledge, and it is well to remember the old adage: "In silence there is strength." The Great Fraternity itself is proof of the truth of this statement. For centuries it has remained silent, laboring for the welfare of those in need, and there have been long periods when the world did not suspect that it continued to exist, knew nothing of the men and women who, though following their various callings

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in the world, were also closely allied with the Great Work, continually using their knowledge and influence for the good of the needy.

These men and women, all Initiates, cared little or nothing whether or not any one knew of their association or their silent labors. It was sufficient to them that they were fulfilling their destiny despite all opposition to the contrary; and they found that their work, the things accomplished, were complete recompense for the sacrifices made, the energy expended and the self-denial necessary. And here let it be said that the greater the self-denial and sacrifice made by the Neophyte in favor of the *Great Work*, the greater the returns in peace, power and inner satisfaction.

It is actually in the Hall of Silence that the Soul of the Neophyte is able to bring two worlds together. It is there that the one world ends and the other begins, and there he may stand with one foot, so to speak, in the visible world and the other in the so-called invisible world. There it is that the Soul first realizes the *Immortalizing Fire*; there that the eyes first behold the Mystery of the *Fire* alight upon the Sacred Altar and reflected upon the screen of the Soul by means of the Sacred Drill.

In this corridor of the *Great Work* the Neophyte is in need of patience. Just as the rose tree requires careful watching and constant cultivation that it may grow healthily and put forth the bud and then gradually develop into the full-blown rose, so must the Neophyte be willing to give time and patience to the Work in hand that the Soul may grow and manifest the Divine Fire.

When once the *Three Logi* are mastered and have been faithfully practiced for a time, then will appear the manifestation of that which has been *formed, vivified and projected*.

This cannot be accomplished in a week or a month, as it is a process of normal growth, and all natural growth requires



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*time.* It is possible that where the Will of the Neophyte is sufficiently strong and the Art has been more or less perfectly mastered, he will be able to direct some of the forces for constructive purposes, such as the healing of sufferers who have the faith, or the reclaiming of a Soul that is going astray. In such instances the perfect image of the person may be formed, then vivified with perfect life and action and the perfect image projected so that it may be manifested in the person in need of help.

However simple this work may appear, it quickly becomes apparent to the Neophyte that much practice and consistent study are necessary to attain any degree of proficiency and that he requires the constant guidance of those who have themselves passed through the entire training under a Master teacher. For his part it is essential that he offer full obedience to his instructor and faithfulness to the practices taught, lest he make a failure of the Work or be greatly delayed in its consummation.

Because there have been men in times past, as there are in the present day, who are capable of directing these forces with almost immediate and seemingly miraculous results, the term *Magic* has been applied to the results obtained. This term is a misnomer; there is no such thing in fact as a magical art. What has been called Magic is simply the application of Natural laws as a result of the development of the Soul powers and the employment or direction of these forces to work in harmony with the operating Law. This alone brings about the desired results.

Magic in its true sense is not a vulgar art. It is a three-fold religious practice directed by the enlightened Soul. Magic is the religious system of the Magi, embracing religion, philosophy and science. Its practice is based on the Sacred Mantrams and the Invocations which bring man nearer to his God; and as this nearness is accomplished his powers increase in proportion. No man can travel Godward without partaking of the

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nature of the Path he is on and of the Source toward which he is approaching.

Thought magic is, therefore, nothing more nor less than the full use of the trained and developed faculties of the mind for the benefit of others, whether this be to serve a suffering Soul or to frustrate the evil designs of unenlightened man.

A trite saying frequently heard is that "anticipation is greater than realization." This is no doubt often true in so far as the external world is concerned, but is fallacious reasoning when applied to anything that concerns the Soul.

In the external world we imagine a variety of things, all of which have to do with mortal and material existence and few of which are realized. There is nothing perfect on this plane; therefore, it is natural that the realization is not as perfect as the desire. As a consequence, the accomplishment falling so far short of the desire of the expected, for this reason anticipation is greater than realization. But on the Soul plane all things are as perfect as the mind can picture them, and when the student looks forward to the realization of those things which concern the Soul and its powers and makes the necessary effort for their realization, he is *not* disappointed in the results. In this sphere of activity and the traveling of the Path he will find the goal which brings peace to the Soul because he seeks the Love world instead of the illusory sense world. Realization of the real rather than acceptance of illusion is the ultimate of the *Great Work*, and if the heart be wholly true to the Great Art there can be no failure nor disappointment when realization is reached, because *then* the Soul of man is blended with the All of God, and man is in the process of attaining Godhood—an At-One-Ment, not only with God, but with all things that exist. At this point he ceases to judge his fellow-men, realizing that they seldom do anything but what they think is best for themselves, and he has learned the deep meaning of the Essene Initiate's behest, "Judge not."



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### *Enthusiasm Leads to Achievement*

The operation of the Great Art is at once simple yet difficult. Success is well-nigh impossible for those who enter the Work with some secret lack of faith, some reservation in the heart, or desires contrary to the nature and spirit of the undertaking. But to him who sets out on the Path with a whole heart and earnest desire, all is a labor of love, and each step brings a still greater love for experiences connected with it. It is this increasing love which helps him to grow toward the goal of achievement; which also lightens the efforts and sweetens necessary sacrifices. He who most willingly gives up everything without question and places full trust in the Hierarchies most quickly reaps the benefits the Work has to offer. It was for this reason that the Nazarine taught men to "take no thought for the morrow," as He knew the Law; that when thought and desire are *pure* and of a constructive nature, there would be ample protection against *all* evils.

Due to an understanding of this Law, men who were rich and accomplished and accustomed to the luxuries of life gave up everything without question to the Great Art. What they did appeared rank foolishness to the mass and a possible source of suffering and self-denial. The fact remains that they began to reap almost immediately more than they had given up, though in a different form or manner. They became the Masters of the ages, never to be forgotten even though their names may not be found inscribed in the humanly erected Halls of Fame. This principle of giving that one may receive has been proved true and has been demonstrated in all realms of activity.

The artist, as an example—the *real* artist—is willing to live in a hovel, if need be, and subsist on bread and water, devoting all his thoughts, desires and energies to his chosen work. Ultimately there emerges from obscurity a never-to-be-forgotten artist who—and this is of greatest importance—does not con-

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sider that he has made any undue sacrifice or done anything unusual. Such a man might, if he wishes, succeed along other lines and obtain enough money to give him all desired luxuries, but his Soul is not of that nature. He lives for his art—for the manifestation of a desire that burns like a *flame* in his Soul, and to this end he is willing to deny himself to the utmost. As a result, the Hierarchies watch over him and often guide him, without his knowledge. He becomes a master in the realm of his desire and is at peace with God, if not always with man.

### *Personal Instructions vs. Books*

There are numerous books to be had which teach certain principles of Occultism and Mysticism. Many of these books have been written by Masters of the Art and are of real value to the Neophyte since they set forth a philosophy which gives him a foundation upon which to build. In the main, however, they are worthless in so far as the *Path* is concerned, since it is not their purport to teach or reveal practices. Their authors know that the Neophyte can attain his end *only* by working under the direct supervision of a guide and teacher who has himself traveled the Path. For this reason, if for no other, the Great Fraternity has never found it possible successfully to teach the Higher Work in classes or to groups of students. Each student is a distinct, separate individuality requiring individual instruction different from that given to all others. Any attempt to meet the requirements of students *en masse* is certain to end in failure if not in the loss of all faith by the students of the *Great Work*, because in their inexperience and ignorance they blame the Work and not the faulty method of its presentation.

There are other reasons why class or group instruction must ever be a failure in the Higher Work and why each Neophyte must be taught and guided as an individual directly under the

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guidance of a teacher in the Great Fraternity. Neophytes who believe themselves whole-heartedly interested in the Great Art, but who are not truly so, fail because, instead of devoting their entire attention to the Work in hand, they watch the activities of other men and women on the Path and either judge them or attempt to work in a similar manner, seeking similar experiences or results. This most mistaken procedure ends in certain failure. Their efforts result adversely to themselves while in no way affecting those whom they have criticized or tried to copy. What each student may think, desire or do is of no concern to anyone but *himself*. What may seemingly be wrong for one may be precisely right for another, since no two make exactly the same progress or are in need of exactly the same experience. Each one is a law to himself and must *alone*, save for the direction of his guide and teacher, work out his own individual and distinctive destiny.

Realization in things which concern the Soul will come only to those who work toward that end, and until such realization is an established fact the student must, with the aid of his teacher and guide, stand alone. He must be free from thoughts and criticism of others on the Path; he must care little or nothing for the condemnation of others; he must be ready and willing to obey those who have his welfare at heart.

### *Lodge of the Arcanum*

There are two separate churches, lodges or temples. One of these is the exoteric or external place of association with others where the church or organization assembles; the other belongs to the realm of the esoteric, the *within* of the individual. When the Neophyte *becomes*—has attained the status of Master or Initiate, he also becomes a lodge or temple *within* himself, complete in every detail and appointment; and it is there, within himself, that he meets with gods and angels, Hierarchies and super-powers; aye, even God Himself. Did not the Essenian



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Initiate teach "Ye are the temples of the Living God," and who is there to deny His statement? <sup>1</sup>

Like all other associations of men, the Æth Fraternity has its temples where Acolytes may meet at appointed periods. But the first and most important work is for the Neophyte to develop *himself* and the Soul within himself, so that he may become the prototype of the perfect universe; in very truth a Microcosm of the Macrocosm, complete in all respects. *Then* he will be more capable of appreciating an external organization where he may meet others who think and feel as he does.

### *The Master Mystery*

This is "the matrix of the Great Breath" from which are created all things that exist. From the Lesser Breath the physical forms were created, and through this the body may be recreated daily. From the *Greater Breath*, at one with the Cosmic Soul, the individual Soul proceeded; and in that Breath is found the *Fire* which will recreate or re-enlighten the Soul.

In these Mysteries the Neophyte is instructed in all the secrets that were open to the ancient Initiates, and he who is obedient and who faithfully practices the Work must necessarily come into the power which is the result, or the *reaction*, upon him of his own activity in this realm of being.

### *The Sacred Aum Invocation*

Besides the lesser *Invocations*, the *Aum* Invocation of the true Initiates of old India is taught to the Neophyte, and according to the old ritual, as taught by no other Order of the present day.

<sup>1</sup> The "House of S. S." This is the House of *Sanctus Spiritus*, or Holy Spirit, *i.e.*, of the Sanctified Spirit. Before any student can become an Initiate or Rosicrucian, he must have rebuilt his body, that is build his temple or *House*: "Ye are the Temples of the Living God," and this also requires that the Souls shall have become Illuminated, therefore Sanctified. As a result each body is a Temple and each Soul a Sanctified Spirit.



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For this reason, if for no other, it is of vast importance that this Fraternity should, in one way or another, reach every person throughout the entire world who is truly interested in the Great Art and who may be seeking to be instructed in the highest and most sublime form of the Occult and Mystic. It is the aim of the Fraternity to reach all such, to instruct and train them thoroughly and, when thus prepared and found to be loyal to the Priesthood, to commission them to teach mankind at large in the Divine Law; to bring more of happiness and a greater degree of peace between man and man and nation and nation.

### *The Brethren of Light*

The ultimate aim of all Initiation is to find the *source* of life and the  $\Delta$  or Center of the Soul. Every philosopher of the past, as well as every Initiate, has asserted that this is possible, and with some of the elder philosophers and teachers this was the entire theme of their instructions. Few have attained this ultimate, yet we feel that many will do so in the not distant future.

That this *Work* may be accomplished, man must fully prepare himself; this is possible only through a thorough training which considers the whole man as part of God's scheme. The Æth Priesthood offers its Neophytes this training; when this has been completed in a satisfactory manner it is then that the Fraternity will further instruct them in the Degree of Creative Life.

Fire or heat we have long recognized as the underlying principle of all life. When the heat leaves the body, life likewise has left. Just so long as there is warmth, there is that much of life. It is, therefore, part of the problem of life that this physical heat should be maintained in proper proportion. This idea was well represented in symbolic form in the ancient temples of Initiates by the virgin Vestals who ever guarded the Sacred

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Fire, never permitting it to die out under penalty of immediate death.

We are not permitted to say a great deal concerning this Work at this time and through this medium. Sufficient to state that the methods are fully and completely taught, and that even in the present age it has been shown that this part of the Work is founded on a rational basis, because through these methods both *regeneration* and *rejuvenation* of the whole man have been accomplished, and man has changed from weakness to strength, from approaching death to renewed life.

# THE FRATERNITAS ROSÆ CRUCIS

## (AUGUST FRATERNITY OF THE ROSY CROSS)

THE Rosy Cross in all its sublimity is the first phase of the great Triangle and the first step in the training which gradually leads to the Spiritual Hierarchy. It is the preliminary grade of the *Secret* or *Ancient Schools* wherein is taught a sublime philosophy of life and action, the Law of exact Justice, the principles underlying Compensation as relating to every activity of life, the necessity of Manhood as a means towards Godhood and Mastership. In its training the Rosy Cross leads the gross man by degrees from the purely physical and weakly human to the verity of the Spiritual. It instructs the Acolyte in the process of transmutation, the acquisition of health and strength, ridding the mind of all thoughts of weakness and age, so that he may, by his own efforts, transmute the base and inglorious into the pure and fine—the dross into the finest gold. This process gradually brings about the Soul's awakening and Illumination. Man thereby proves to himself that he *does* possess a Soul and ultimately contacts the *Inner Center* of his own being, there to find the ever-living, ever-burning *Sacred Fire* of the Soul. In the words of Maeterlinck, "What is man but a god afraid?" This fear is ultimately eliminated and the next step is to contact the Hierarchies of the Brotherhood. During this process, and as a result of his own volition and efforts, the Neophyte becomes a *Rosicrucian* and is henceforth a Brother of the August Fraternity.

### *The Scope of the Great Work*

Like all *Arcana* in Nature, the August Fraternity, triple in

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its organization, is symbolized by the Triangle with its upward point toward high heaven, even as arises the flame of the *Sacred* or, i.e., *Ineffable Fire* from the *Great Center* WITHIN the Neophyte toward the *Cosmic* or *Central Throne*.

### *Imperial Eulis*

*Imperial Eulis* is the second phase of the great Triangle. No one is permitted to enroll for the instructions, but all who are faithful will gradually *grow into* this grade and receive its *Ineffable* instruction. Whether or not the Neophyte will ever receive the *Arcane* inculcations depends wholly upon himself, his own efforts and sincerity.

### *The Priesthood of Æth* *(The Brethren of Light)*

This third phase of the great Triangle towers above all other *Arcane* instructions and training. It embraces the Higher Occult in all its phases and, in a sense, commences its work after the efforts of the Rosy Cross have prepared the Neophyte for the highest knowledge and Wisdom available to man. The Æth Priesthood, with its Centralized authority and *Secret Council* guides the Neophyte into the deeper realms of study and practice. Here are developed those who become the *Initiates of the Exalted Third, the Brethren of Light (the Flame)* and into whose keeping are confided the Greater Mysteries of the *Ancient Schools*. As these Aspirants prove themselves worthy, manuscripts whose contents are little dreamed of by the profane are placed into their hands, and, as they progress, they may, if they choose, become *Ordained* into the Councils of Initiate Priests. To enter this realm of training the Neophyte must be willing to lay aside self-opinion, self-conceit, biased judgment, self-righteousness and all other



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voices of smallness, and stand ready to help all, while condemning none.

### *Conditions for Enrollment*

#### *Life Scholarships—Classes B and C*

A Life Scholarship means that you are enrolled in the Fraternity for life, unless, due to unethical acts or unfaithfulness, all rights and privileges are withdrawn. It means that lessons, special instructions and personal guidance will be given the student as he progresses in the Work, or as he is in need of such. His training will be under a special instructor and guide who will constantly seek to learn his every need in the Work. There will be no further fees or dues. All the Fraternity has to offer, except books, is at his command as he progresses step by step.

### *Method Practiced*

When the Aspirant sends in his application-obligation, it immediately receives careful examination, and if approved, he is at once enrolled as a Neophyte. Lessons will begin arriving by mail at regular intervals and in a natural, logical order. These instructions are to be carefully studied and faithfully practiced, as it is *only* through practice that the Neophyte will be able to grow toward his Goal—physically, mentally, materially and Spiritually. These lessons are so complete and detailed that little correspondence is necessary, but whenever there is need of additional instructions or guidance, the student is always at liberty to write to Headquarters and receive additional help.

*Class B:* Under this classification the applicant is enrolled for a Life Scholarship in the Rosy Cross. The Neophyte receives full guidance and the entire training of the Fraternity and, attaining the goal of Initiation, full membership in the *Fraternitas Rosæ Crucis* with all rights and privileges. (The

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Class B work does not include the instruction and rites leading to Æth Priesthood Initiation.) Life membership in Class B requires a \$50.00 donation.

*Class C:* This is a Life Scholarship in the Priesthood of Æth and includes all of the work of the Rosy Cross, the *Occult Arcanum* and complete training toward the Rite of Initiate Priesthood. The donation required is \$150.00.

Those sincerely interested in the teachings and training of the Æth Priesthood and Higher Occult, or *Occult Arcanum*, should write for the brochures THE OCCULT ARCANUM.

The supposition is that, in enrolling in either Class B or C, the entire donation be remitted with the application. However, it is the desire of the Fraternity to be of help to all sincere seekers and where it is impossible for the applicant to remit the full donation, terms and conditions may be arranged (within reason) to suit the applicant, provided: the applicant is ready and willing to do the *best* he can.

All communications must be addressed and all remittances made to:

DEPARTMENT OF INSTRUCTION  
BEVERLY HALL CORPORATION  
QUAKERTOWN, PENNA.