

A Magazine Issued by Authority of  
the Rosicrucian Fraternity and  
Devoted to Mysticism, Oc-  
cultism and the Well-  
Being of Man.



VOLUME I  
May-June 1928 to May-June 1929

R. Swinburne Clymer. Editor

Published by  
The Philosophical Publishing Company  
Beverly Hall  
Quakertown, Pennsylvania

Copyrighted  
1928-1929

## Foreword

Approximately two thousand years ago, a Master-Teacher, an Initiate of the spiritual Order of the Essenes, said, "Think not that I come to send peace on earth: I am come not to send peace but a sword."—*Matt.* 10:34. This clear statement acknowledges that unless falsehood, deceit, malice, dishonesty, doubledealing, exploitation, subterfuge, downright fraud and other evils, are faced squarely and vanquished, there can be neither peace, happiness, nor continued amity in the human family.

A teacher of spiritual truth may be likened to a physician-surgeon. When the patient consults him, if the physician-surgeon finds a festering sore, though he has no desire to cause pain, if he be competent, he first will cleanse the sore irrespective of any pain that may result, apply the *proper* remedy, no matter how unpleasant to the one suffering, and by this sane procedure bring about a normal and healthy state where previously existed a diseased, *i. e.*, an unnatural condition.

The interpreter of spiritual truth and the Law must, like the physician-surgeon, first seek the basic cause of a wrong, approach its removal with determination and without fear, impersonally and without malice, and having found the cause, remove it and apply the remedy, despite all opposition of whatever nature he may encounter.

It is of course regrettable that it should be necessary today



to chastise thieves and false witnesses and drive them from the Temples, even as the Master-Teacher of old was forced to do, but the fact remains that such necessity is still with us, and the true teacher, as well as the sincere and honest seeker, is ready to meet the necessity.

First and foremost among the obligations assumed by the Association which is responsible for the publication of *The Initiates and the People* will be to give full and unstinted credit to the founder of the Rose Cross Order in America, to vindicate his work and honor his memory. Next in importance it shall be our endeavor to clear up all seeming mystery surrounding the Fraternity so that clandestine organizations and downright frauds who use or propose to use the name Rose Cross, or Rosicrucian, or any other of its variants, without duly constituted authority, shall be known to all sincere students. If seekers then care to continue with such clandestine organizations, it is their privilege to do so.

It is not our desire or intention to attack personalities, as such, nor shall we do so unless there should be no other way of clearing up a beclouded situation.

Our efforts shall be devoted mainly to the teaching of a philosophy that harmonizes with Rosicrucian principles; to indicate the path leading to Immortality; to inculcate the laws underlying health and happiness, a correct dietary science, and the understanding and use of natural remedial agents.

Throughout our efforts, we will be guided only by the motto of the Masters:

"I fear neither man nor devil,  
neither hell nor death, and only  
God when I commit wrong."



The Introduction to this first volume of *The Initiates and the People* is by Ivan G. McDaniel, Counsellor-at-Law of Los Angeles. Dr. McDaniel has long been interested in the *Great Work*; has given careful study to the questions involved, and is a graduate of the well-known Stanford University, from which he received both the A. B., and J. D., degrees. His fraternal connections are of the best, being a member of the Wilshire Blue Lodge; the various Scottish Rite bodies, as well as a member of Al Malaikah Temple of the Shrine. We feel it will be to the interest and welfare of every seriously minded student to give a careful study to the Introduction before attempting to proceed with the contents of this volume.

R. SWINBURNE CLYMER.

## Index to Titles

Church of Illumination .....	57
Convocation of The Rosy Cross .....	90
Council of Seven, The .....	19
Destroyer of Faith in Religion, The .....	18
Difficult Problems .....	25
Duty, Our .....	24
Founder of the Rosicrucians, The .....	97
Fraternity of Osiris, Temple of Memphis .....	52
Great Pyramid, The .....	91, 110
John Roach Stratton and The New Hypocrisy.....	63
Law, Order and Government .....	179
Manistic Instructions .....	47
Munchausen of The Occult World .....	81
Pyramid, The .....	145, 191
Randolph, P. B. and The Supreme Grand Dome of France.	1, 33, 65
Rosicrucianism .....	129, 165
Three Hundred and Sixty-five Nights and One Night,	30, 60, 94, 125, 161, 201
Work in Kansas City, The .....	157

---

**Erratum:** With the exception of the christian name of Mackey, line 11 on page 7, should be deleted. Count St. Germaine, though one of the **Secret Council** of the august Fraternity of his day, was dead nearly an hundred years before Dr. Randolph met Elphas Levi in Paris.

## Introductory



This, the first volume of *The Initiates and the People*, introduces to the reader the sound, historical background upon which the work of the Fraternity was started in America. After reading this work it would seem that nothing further need be said on the authenticity of the Order and the truth of its doctrine. Appropriately with the historical setting is found another important article which relates to *Law, Order and Government* and which has particular reference to the Government of the Order itself and the requirements of a Neophyte upon enrollment.

The period from about 1850 to 1874 in America was the creative period for such teachings on this continent, and during this period many volumes were produced upon the subject. From this mass of writings and during the succeeding formative periods, many organizations sprang up without any historical background and without any comprehension of the Esoteric meaning behind these writings. During the last few years particularly, various societies, orders, cults, and what not, have been organized and are now in operation for the sole purpose of financial gain or personal glory. These organizations do not bear a vestige of authority and what is worse, have no truth to offer their students. These so-called "occult" orders masquerading under the most ancient and revered names have defrauded the public out of fabulous sums of money and left a stream of wrecked humanity in their wake. This so-called "occult" is a fertile field for fraud, misrepresentation and quackery of all kinds and it is high time that some reliable order took upon



itself the burden of exposing such frauds and protecting the earnest seekers from such pitfalls. Knowing the need for such protection this publication was started and it is hoped that it will be continued without fear or favor. That there will be erected in the midst of this seething mass of falsity, untruth and corruption, a column of vigorous truth that will stand as a guiding beacon to all earnest seekers.

To comment on all the various articles found in this book would be to deprive the reader of the freshness of his own journey through the material offered. Suffice it is to say that each article presents something of interest and importance.

As I read herein of the lives of these men who have been interested in the promulgation of the work of this Order there came to mind the words of the great Greek lyric poet, Pindar--

"Happy are those who have been initiated into  
the Mysteries. They know the beginning and  
end of Life."

This great poet sang when the civilization of ancient Greece was at its height. One may read history and learn of the grandeur of the ancient Grecian cities, the splendor of Grecian architecture, the greatness of its armies, of the strife between the Ionians and the Dorians—between Athens and Sparta, of the disastrous Peloponnesian Wars, of its great athletes and physical beauty. One may also glean from history that Greece was a nation of laughing, intelligent, refined shepherds, sailors, pirates, poets, musicians, all playing in a superior fashion with life, but all history fails to account for the poetry and religion of Greece—the Greece of Homer, Hesiod, Pindar, Phidias, Praxiteles, Aeschylus, Sophocles, Empedocles, Heraclitus, Pythagoras and Plato. As one reads the poetry and philosophy of these great writers, the thought arises—whence comes this *soul* of Greece—this invisible nation behind the visible?

Like all great nations, Greece had a pre-historic revelation adapted for their mission and to their nature. Its secret is

hidden in the Mysteries "Guarded by the vow of silence and by the penalty of death which the Areopagus enforced upon anyone who violated it." When Pindar sang, the Eleusis Mysteries were at their height.

We may use this historical reference to Greece as a setting for the discussion of that article herein, "Law, Order and Government." It is true as Fitch says that "Men are not saved by the historical, but by the metaphysical;" still, by referring to the great Law and emphasizing the events being reenacted in fair resemblance, it is hoped that man can from analogy, if not from a faint stirring within, profit by such event.

Like all great religious institutions, the "Mysteries of Eleusis" had their youth, maturity and decline. After the Median Wars, and the growth of democracy in that country, they became profaned by opening the doors to the crowds clamoring for admission. Gradually, serious tests were no longer imposed, discipline was relaxed and outward ceremony replaced the genuine initiations. Coarse and false interpretations of the secret doctrines spread among the people; it produced a corruption from a failure of the people to understand the true meaning of the teachings; and in addition gave the ruling Governors of the Greek cities grounds for the exercise of their power over an influence opposed to their reign, and to their belief. It was then that the vigilance of the "Mysteries" was re-doubled, but too late—the subversive comments and frivolous babblings of the superficial minds of the populace had spread its influence and the bitter struggle between the "Zeus of Ivory and Gold" and the "Zeus—the Solar God" ensued—a struggle that spread misery on all sides. Thus the Initiates of the ancient Mysteries of Greece fell the prey to the opposition of the forces of evil through the agency of strange conceptions formed in the public mind concerning the mysteries of the divine wisdom then taught.

It is the same struggle that is pictured in the "Christian Miracle"—the Christ—the same misunderstanding that arose



between the Man Jesus, his followers, and the Pharisees. The same conflict and misunderstanding that has always arisen and always will arise between the forces of destruction and the forces of construction. It is the same conflict that directs the forces of destruction against the leader of any such movement of construction involving the vital forces of life and which invariably ends in the cry "Crucify Him."

And so the eternal struggle continues. There is the same babbling and misinformation about the "Ancient Wisdom" today as in the ancient days. And let the influence of those seeking such enlightenment conflict with the political and church powers and again the same cry will arise. The lack of willingness on the part of the average man to undergo the hardships and make the struggle necessary to gain understanding together with the influence from that great leering beast—*Intolerance*—makes a repetition of the danger just as great today for those interested in the "Mysteries," as it did in the days of Zoroaster, the Eleusian Mysteries, Appollonius and of Jesus.

So behind the requirement of the obligation rests the history of these ages. Wise are those who can see back over these conflicts and reconstruct them as an indicia of the coming struggle—the rise of the "Man of Spirit" and his influence against the "Man of Beast." The separation is starting, the forces are being drawn together, the witnesses are being called, the jury impaneled for the final trial of "Christus vs. Luciferus" (early Rosicrucian saying). In this world trial, judgment will eventually be for the Plaintiff,—but in its course will be found perjury, bribery, undue influence, yea—even torture and death. If you become a Neophyte, you will surely be called as a witness for the Plaintiff. Your obligation is your oath as such witness. You will be approached by those in control of the Defendant to vary your testimony, to be a traitor—you may be threatened, yea, even tortured—but if all the witnesses for the Plaintiff tell the "whole truth and nothing but the truth" and



do not become a traitor to their obligations, then the case of the Plaintiff will be carried through the world court faster each year than otherwise; yes—historically, there is a reason for the obligation. *It is a protection to you* from the forces of evil that array themselves against the good whenever the forces of good are brought into concerted operation—a condition that has arisen in each race evolution upon its return homeward and that will arise again as our race hastens its journey through this vale of tears.

Let us compare the effect of the divine law called into operation by the obligation as is so clearly set forth by Dr. Clymer in his article, "Law, Order and Government," with the operation exoterically of what we ordinarily speak of as the "Law." Briefly stated, civil law is a rule of external human conduct enforceable by a sovereign power, which under our form of government, is either the state or federal authorities. The Divine Law is a principle of spiritual growth or action enforced by the Divine Will. Let us suppose that a promise is made to you to do or not to do some particular thing based upon a valuable consideration. The promisee has thus taken an "obligation" to be performed for your benefit. Suppose this obligation is breached, what remedy have you? You can enforce the obligation and require the promisee to perform the act or pay you damages. The promisee cannot escape the result of his obligation provided you set the law in operation. There is one distinction between these two analogies because the civil law must be set in operation by some agency, whereas the Divine Law operates without the necessity of human agency intervening. The civil law is administered by the courts and judges, enforced by the sovereign powers. Hence, when a promise is made to you, it is also made to the state and administering officers, in this sense, that the promisee consents to the enforcement by them of the obligation. By analogy, the Divine Law *is*, or, to put it otherwise, is enforced by the Divine Will, administered by the spiritual Hierarchies of the Order—and you are made to pay—not as a

punishment but as the result of your own act setting in operation the justice of divinity which you have evoked.

If a person doubts the advisability or the necessity of such obligation or his ability to live up to it, then that person should by no means make such a promise and take upon himself the duty of observing it, for after such breach, the second estate may be worse than the first. An obligation taken in any order such as the Masons, Rosicrucians and like organizations is made not alone to the Order of men but is likewise made to the controlling Hierarchies and the latter can be reached only through the proper channels and these channels involve the original duty to the organization of men by which the Neophyte is trained and purified so that he can be directly put in touch with the higher forces. You must have the acorn before you can have the oak.

How forcibly the portrayal of the life work of Randolph as set forth in the article, "Dr. Paschal Beverly Randolph and the Supreme Grand Dome of the Rosicrucians of France," proves the existence and operation of the principles or forces of fate, destiny and freedom. Whether you agree with him in his belief as to the reason therefor you will have to admit that something, force, intelligence, cosmic memory, or call it what you will, urged and directed him through years of struggle, search and growth and drove him to the four corners of the earth in search of truth; a destiny that caused him to suffer as few men have ever suffered; a destiny that placed him in the lower rung of the ladder to climb up foot by foot by the hardest kind of effort; at the same time there was a freedom achieved by indomitable will that drove him above all circumstances, all sorrows, all disappointments and into that harmony and joy of being achieved only by a few; a freedom which, embraced within the Soul, transmuted his fate from the production of destructive forces to the emanation of rays of beauty, love, kindness and God-like power. Well might he have said:

"Oh the joy of suffering!



To struggle against great odds!  
To meet enemies undaunted!  
To be entirely alone with them!  
To find how much I can stand!  
To look strife, torture, prison, popular odium,  
death, face to face!  
To mount the scaffold!  
To advance to the muzzle of guns with perfect  
nonchalance!  
To be indeed a God!"

I say, that if Randolph had never written a line, the very lesson of his life, the purpose of his incarnation would be inspiration enough. Seize upon the opportunity to know that here was a man who by his freedom and power of will completely reversed his destiny, and his fate—who left this realm of mists with a debt paid and a vision fulfilled—a Soul returned home forever. With the same scrutiny and same searching gaze, turn upon your own journey—realize your own fate, destiny and freedom! How well have you by your own freedom and your own will, forged a new destiny or created a better fate.

Some idea of the stupendous and almost incomprehensible universal structure, cosmic process and method of creation can be gleaned from the article "The Pyramid." It is not expected that the uninitiated can do much more than read and wonder but perchance to some it may restore the knowledge that there are "universes beyond universes, sublime beyond sublime, all rational creative beings, all cells in the process of sublimation to finer and finer essence;" a knowledge that man can by triangulation rise in the scale of universes from glory to glory, from usefulness to usefulness until he learns something of the creative purposive plans of this great creation and becomes an active, conscious unit assisting in the evolvement of these plans.

May some article contained in this work touch a responsive chord within the reader and draw from his Soul the desire to reach and bring within the harmony, the power, the peace and knowledge that comes from the development in the "Ancient Mysteries." Let me close this rather unnecessary introduction



with a quotation from a contemporary of Randolph—that man who little understood himself and was much less understood by others—that mystic poet, Walt Whitman. His realization of his other self, the beginning that all men must some day know, is the same “beginning” that the poet Pindar speaks of. So Walt Whitman chants as his journey draws to an end—

“This beginning of me—and yet it is enough, Oh Soul.  
Oh Soul, we have positively appeared—that is enough.”

How little he realized that this “beginning” is not enough—how much he could have done, how far he could have gone, had he known and applied the process of further growth and fulfillment. To bring this realization to you before it is too late is our purpose—“quod norunt fideles.”

## DR. PASCHAL BEVERLY RANDOLPH AND THE SUPREME GRAND DOME OF THE ROSICRUCIANS OF FRANCE



Whether or not they are aware of it, there is *always* an underlying cause and incentive, which governs the acts of the lives of most men from the cradle to the grave.\* This overshadowing urge may be very weak in the majority of men, while in the few, the men of destiny who write the pages of history (the activities of virile men), it may be so strong, so almost overwhelming, that nothing short of a herculean Will can set it aside, and even *free will* may be almost *nil* or entirely submerged in its operation.

Dr. Randolph, like Napoleon, whose fate Randolph wholeheartedly believed to be linked with his own, was driven from pillar to post, by such an urge. This urge he believed to be a fate he had earned in an incarnation more than five thousand years prior to his present incarnation, a fate which could not be escaped except either by the destruction of his own Soul, or a solution of the problem itself through extreme and unusual suffering, which finally should end by death through an assassin's bullet.\*\*

Unlike almost all other men, Dr. Randolph firmly believed that he knew the exact reason of his present pilgrimage, the cause for his suffering, and the reason for a violent death. His

---

\*This might be construed as a general endorsement of the doctrine of fate or Kismet. It is not such. Irrespective of how strong the urge or desire may be, because of his own *free will*, man, by an effort of the Will, can overcome all inclination, urges or desires. Men of Destiny do not even think of doing this, they are the children of the gods, the Hierarchies, and have a work to perform.

---

\*\*This, as every other portion of the Legend itself, proved to be true.



own story is contained in the following

### *Legend*

"Many, very many centuries ago there lived on the soil where in subsequent ages stood Babylon and Ninevah the First, a mighty King, whose power was great and undisputed. He was wise, well-learned and eccentric. He had a daughter lovely beyond all description. She was as learned as she was beautiful. Kings and Princes sought her hand in vain, for her father had sworn to give her to no man save one who should solve a riddle which the King himself would propound, and solve it at the first trial, under penalty of decapitation on failure. The riddle was this: 'What are the three most desirable things beneath the sun, that are not the sun, yet which dwell within the sun?' Thousands of the gay, the grave, the sage and ambitious who essayed the solution, and failed, left the presence of the King to mount the horse of death.

"In the meantime, proclamation was made far and wide, declaring that robes of crimson, chains of gold, the first place in the kingdom, and, the hand of the princess should be the reward of the fortunate man.

"One day there came to the court a very rich and royal embassy from the King of the South, seeking an alliance, and propounding new treaties. Among the suite was a young Basinge poet, who acted as interpreter to the embassy. This youth heard of the singular state of things, learned the conditions, and got the riddle by heart. For four long months did he ponder upon the study of it, revolving in his mind all sorts of answers, but without finding one that fulfilled the three requisites.

"In order to study more at his ease, the youth was in the habit of retiring to a grotto behind the palace, and there repeating to himself the riddle and all sorts of possible responses thereto. The princess, hearing of this, determined to watch him, and did so. Now, poets must sing, and this one was particularly addicted to this sort of exercise, and he made it a point to imagine every sort of perfections as residing in the



princess. This man sang his songs daily in the grotto—sang himself desperately in love with his ideal, and so inflamed the girl herself, who had managed both to see and hear him, herself unseen, that she loved him dearer than life. Here, then, were two people made wretched by a potentate's whim.

"Love and song are very good in their place, but, for a steady diet, are not comparable to many other things; and, as this couple fed on little else, they both pined sadly and rapidly away.

"At length, one day, the youth fell asleep in the grotto. His head rested directly over a fissure in the rock through which there issued a very fine and subtle vapor, which had the effect of throwing him into a trance,\* during which he fancied he saw the princess herself, unveiled, and more lovely than the flowers that bloomed in the King's garden. He also thought he saw an inscription, which bade him despair not, but TRY!\*\* and, at the same time, there flowed into his mind a sentence, which subsequently became the watchword of the mystic fraternity which, for some centuries, has been known as that of the Rosie Cross—*'There is no difficulty to him who truly wills.'* With this there came to the entranced one a solution of the King's riddle, which he remembered when he awoke. Instantly he proclaimed his readiness to attempt that which had cost so many adventurers their lives.

"Accordingly, the grandest preparations—including a man with a drawn blade ready to make the poet shorter by the head if he failed—were made, and, at an appointed hour, all the

---

\*Randolph, as previously stated, believed implicitly in the actuality of this Legend, therefore in all that it contained. It was his firm belief that all problems could be solved while in a trance state, and proved it. From an ignorant youth he blossomed into a scholar and philosopher who was readily admitted to audience with the Kings and Princes of almost every country in the world, and even admitted into presences and secret societies to which no white man ever before had been able to obtain entre.

---

\*\*TRY continues to be the Symbol of the true Rosicrucian Order, and the promise is made that "he who truly tries shall not fail."

court, the princess included, convened in the largest hall of the palace. The poet advanced to the foot of the throne, and there knelt, saying, 'O King, live for ever! What three things are more desirable than *Life, Light and Love?*\* What three are more inseparable? And what better cometh from the sun, yet are not the sun? O King! is thy riddle answered?' 'True!' said the King: 'you have solved it, and my word shall be kept.' And he straightway gave command to have the marriage celebrated in royal style, albeit, through the influence of a high court official, he hated poets in general, and this one in particular, because he thought the young man had foiled him in one of the treaties just made.

"Now, it so happened that the grand vizier had hoped by some means to find a solution for the riddle, and secure the great prize for a young son of his own. As soon, therefore, as the divan was closed, that very day, he hastened to the closet of the King, and still further poisoned the mind of his master against the victor, by charging him with having succeeded through the aid of sorcery. This so enraged the King that he readily agreed to remove the claimant by means of a speedy, secret, and cruel death that very night, to which end the poet was drugged in his wine at the evening banquet, conveyed to a couch openly, and almost immediately thereafter removed to the chamber allotted to the refractory servants of the court. This apartment was under ground, and the youth, being thrown violently on the floor, revived, and was astonished to find himself bound hand and foot in the presence of the King, his vizier,

---

\***LIFE, LIGHT and LOVE** has been the Keynote of the Rosicrucian Order in America and her possessions ever since the institution of the Fraternity on American soil. This phrase has been copyrighted as part of the Legend in the Book **Ravalette**, and no authority has ever been given any other organization to use it. Nevertheless, an organization assuming to be Rosicrucian, and styling itself the **AMORC**, deliberately, and without authority, has used it on its so-called Charter and in its literature. This act is wholly without excuse, is worse than an act of plagiarism of the worst kind, and immediately brands the organization for what it is. If an organization is capable of such an act, what manner of instructions may be expected from it?



a few soldiers, and—death. He defended himself from the charge of sorcery, but in vain. He was doomed to die, and the order was given, when, just as the blow was about to fall, there appeared the semblance of a gigantic hand, moving as if to stay the uplifted blade; but too late. The sword fell, and, as it reached the neck of the victim, he uttered the awful words, 'I curse ye all who ——! The rest of the sentence was spoken in eternity, but there came a clamor and a clangor as of a thousand protesting spectral voices, one of which said, in tones of thunder. 'This youth, by persistence of will, had unbarred the gates between this world and that of mystery.\* He was the first of his and thy race ever to achieve so great an honor. And ye have slain him, and he hath cursed thee, by reason of which, thou, O King! and thou, O vizier! and the dead man, all have changed the human for another nature. The first shall go down the ages, transmigrating from form to form. Thou, O vizier! shall exist till thou art forgiven;—*Dhoula Bel* shall be thy name; and thou shalt tempt the King through long ages, and be foiled whenever the youth—who shall be called the *Stranger*—shall so will. This for the sake of the love he bore thy daughter. This drama shall last and be until a son of Adam shall wed with a daughter of Ish, or thou, King, in one of the phases of thy being, shall love, and be truly, fully loved again, and for thyself alone. An eternity may elapse ere then!"

Irrespective of what you, my reader, or I may believe, Randolph never had a doubt but that the human drama, as set forth in this so-called Legend, started in the manner indicated, and that it would not end until he had freed himself from the curse, that part of his salvation lay in unselfish service to his fellow men, and that Napoleon was one of the three principals of the Legend. It was for this reason—because the Legend was based in fact, or because he so thoroughly believed it—as you will!—that Randolph so irresistably was drawn to Paris, the

---

\*This is the promise made to every Neophyte of the Order, not by the Order itself or its representatives, but by the Law itself to him who proves faithful to the teachings, loyal to the Fraternity and persistent in his efforts to reach the heights of Soul, or Spiritual attainment.

center of the august Fraternity in France.

### *The Personnel of the French Order*

Authentic history tells us that Napoleon was deeply interested in the Occult science, but beyond that there is no clear record, as is but natural, considering the fact that the Law of the Order was: *Know all things but remain thyself unknown.*

"Rosicrucians do not care to be known as such. They prefer to study and work, rather than be paraded before the curious mass. One of the Masters, a member of the great French Temple, said:

"If I remain *Incognito* I shall not be lionized, which in other terms means 'bored,' and pestered by persons seeking to gratify a morbid and impertinent curiosity—*people who look for full-grown miracles, and expect to find them, instead of studying the arts and science, and therewith increasing their knowledge and enriching their experience by a more intimate acquaintance with philosophic truths, and the recondite mysteries of mighty Nature.*"

Though little is known of the majority of members who belonged to the Order in Paris between the years of 1854 and 1871, one man stands out above all other occult teachers of the period. This man led a triple life as is indicated by the names he assumed. This adept is no other than Eliphas Levi Zahed, generally known as Eliphas Levi, but whose real name was Alphonse Louis Constant.

In 1861 Dr. Randolph paid his third visit to Paris. He had long since become a Rosicrucian of the Triple Order and had established the Rose Cross in America, but had been promised, in the words of one of the greatest Chiefs of the Order, that:

"Once with us, there is no branch of knowledge, mystic or otherwise, that you shall not be able to attain, and, compared to which, that of the Third Temple of *Rosi-*



*crucia\** is but the alphabet of an encyclopedia.”

Due to the influence the Legend exerted on him, Dr. Randolph did not take a step in any occult direction until after long and careful deliberation. However, it was given him to know that he should accept the invitation to advance further in the mysteries and in 1861 he proceeded to Paris with this in mind.

Eliphas Levi, known in the Order as the Count \*\*\*\*\*, then lived at 19 Avenue de Maine, and Dr. Randolph there met Lord Bulwer Lytton and Kenneth R. H. Mackenzie of England; the Master who was known as the Count St. Germaine; Charles Mackay, known in the Order and to students as Count \*\*\*\*\*; the Polish Nobleman, Count Brasynzsky, a member of the Polish Knighthood founded in Poland by Stanislaw I., Napoleon III; Alexis and Adolph Didier; Count Tsovinski; General Pelliser, the Duke de Malakoff, and others. One of the supreme Chiefs present was none other than *Count Qiounotti*, who later, after the death of John Healy of Illinois, appointed Dr. James R. Phelps as the *Door of the Dome*.

The primary order for the convening of the Third Temple of the Grand Dome had come from Napoleon because of the prophesy made to him in his youth by the fortune teller whom history states he consulted, but which really was the Master Levi; due also to the fact that he felt some doom impending, could not himself penetrate the gloom and not only felt drawn to Randolph but had been informed by those high in the secret council that Randolph alone could foresee his end.

Prior to this time the Temple held meetings regularly each week and these gatherings were known to the public as those of the Magnetic Society, or Society of Magnetists, a Pseudonym of the Rose Cross or Rosicrucians. This name suited very well at the period because of the prominence then given to the study and practice of Magnetism.

Before the year 1861, Dr. Randolph had been, as previously stated, a full member of the Order with authority for the estab-

---

\*Now the Rose Cross; The Temple of Eulis, and The Priesthood of Æth.

lishment of the Fraternity on American soil. At his visit this third time, he had in mind only the reception of the higher orders of the Fraternity, the making of his obeisance to the Grand Master and Secret Chiefs of the Third Grand Dome, and a possible solution of the enigma which enshrouded himself, Napoleon III, and one other high in the councils of the world. The solution of the Circle of Fate which he believed had bound himself and others for so many centuries was so complete, that it proved the speedy freedom of others involved, and Dr. Randolph was made the Supreme Grand Master of the Fraternity of the entire world.

### *The Influence of the Teachings of the Period*

Dr. Randolph was deeply influenced by a wave of teachings such as the world had not known either before the period of 1847 or after the year 1871. The three main influences in his life, clearly admitted, were the writings of Eliphas Levi, Charles Mackay and the publication of books on the Asian Mystery, more generally known to American students as the Mystery of the Ansaireth.

Charles Mackay was the author of the Rosicrucian Romance *The Salamandrine*, published in 1852. He also wrote *Egeria* and the *Legends of the Isles*. It was he who first recognized the genius slumbering in the child Marie Corelli and gave her the greater portion of her training. He was known in the Order as Count \*\*\*\*\*, and held a highly authoritative position.

The symbolic key to the Arcanum hidden in *The Salamandrine* is to be found in the Introduction of the Book:

“When you shall be enrolled among the children of the philosophers, says the Count de Gabalis to his incredulous but inquiring disciples, you will discover that the elements are inhabited by very holy creatures whom, in consequence of the sin of unhappy Adam, his too unhappy posterity have been forbidden to see or know. The immense space that is between earth and heaven possesses inhabitants much more noble than the birds and gnats merely; the vast oceans have many more



dwellers than the dolphins and the whales; the depths of the earth are not created only for the moles; and the elements of fire, more noble than the other three, was not made to remain void.

“In the Rosicrucian romance of the *Count de Gabalis, or Conversations upon the Secret Sciences*, by the Abbe de Villars, a volume to which the world is indebted for the aerial personages of the *Rape of the Lock*, as well as for many graceful fancies in English and German literature, occur the following passages:

“The air is full of an innumerable multitude of creatures of the human form, great lovers of the sciences, subtle, benevolent to the wise, but enemies to the stupid and ignorant. Their wives and their daughters are of bold and masculine beauty, such as painters have represented the Amazons.

“Know also that the seas and the rivers are as fully inhabited as the air; the wise ancients have mentioned these populations under the name of Undines or nymphs. There are few males among them, but a vast number of females; their beauty is extreme, and the daughters of men are not to be compared to them.

“The earth is filled nearly to the center by Gnomes, people of small stature, guardians of the treasures of the mines and quarries. The latter are ingenious, friends of mankind, and easy to command. They furnish the children of the wise with all the money that they require, and ask little for their services, except the glory of being commanded. The Gnomides, their wives, are small, but very agreeable and their costume is very curious.

“As regards the Salamanders, inhabitants of the region of fire, they serve the philosophers; but they do not wish or seek their company with much eagerness; and their daughters and their wives rarely allow themselves to be seen. The wives of the Salamanders are beautiful, and in fact more beautiful than all the others, because they are of a purer element. I pass over the description of these people, because, when one of us, you will see them yourself at leisure and easily if you have the

curiosity. You will see their costume, their mode of living, their manners, their policy, their admirable laws. You will be charmed with the beauty of their minds, even more than with that of their bodies, but you will not be able to refrain from pity when they tell you that their souls are mortal, and that they have no hope of the eternal enjoyment of divine felicity, in the presence of the supreme Being whom they know, and whom they religiously adore. They will tell you that being composed of the purest particles of the element which they inhabit, and having no contrary qualities in them, as they are made of but one element, they do not die till after many centuries: but what is time compared to eternity? They return at last into eternal nothingness. This thought so afflicts them, that the philosophers have much trouble in consoling them.

“Our fathers being true philosophers and speaking to God face to face, complained to Him of the wretched fate of these people; and God, whose mercy is illimitable, remembered Him that it was not impossible to find a remedy for this evil. He made known to them that in the same manner as man, by the alliance which he has contracted with God, has been made a participator of the divinity, so the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they may contact with man, can be made participators of man’s immortality. Thus a Nymph or a Sylphide becomes immortal, and capable of the bliss to which we aspire, when she is happy enough to marry one of the “wise;” and a Gnome or a Sylph ceases to be mortal from the moment that he marries one of the daughters of men.”

How deeply this doctrine influenced Randolph is indicated by the following excerpts from *Ravalette*.

“Some people do not believe in ghosts. I do, ghosts of various kinds. I. It is possible to project an image of one’s self, which image may be seen by another however distant.\* II. The phantasmal projection of heated fancy—spectral illusion—the result of cerebral fever, as in drunken delirium, opium

---

\*The Highest Occult Arcanum, as taught by the Æth Priesthood.



and other fantasies. III. The spirits of dead men. IV. Spiritual beings from other planets. V. Beings from original worlds, who have not died, but who, nevertheless, are of so fine texture as to defy the material laws which we are compelled to obey, coming under the operation of those that govern disembodied men, are enabled to do all that they do. VI. I believe that human beings, by the action of desperate, wicked wills, frequently call into being spectral harpies—the horrible embodiment of their evil thoughts. These are demons, subsisting so long as their creators are under the domination of the evil (this is Black Magic). VII. I believe in a similar creation emanating from good thoughts of good people, lovely out-creations of aspiring Souls.\* Remember these seven. This is a clear statement of the Rosicrucian doctrine of the higher order of their temple. In the lower, these seven pass under the names Gnomes, Dwarfs, Sylphs, Salamanders, Nereids, Dryads and Fays.”

And again:

“I do not believe that Elfs, Fairies, Genii and Magicians are altogether mythical personages. There must, it seems to me, be a foundation of truth underlying the rich and varied accounts of such beings that have filled, and still do fill the reading world with wonder.”

To the question, as to whether these beings belong to this world or to the world of spirits, the answer was: “*They belong to neither, but to a different world.*”

Another powerful influence in the life of Randolph were the teachings of Eliphas Levi, the Count \*\*\*\*\*, some of which were published to the world, while others were taught only in the Temple services. In Levi’s statement of the Occult, we find:

“Behind the veil of all hieratic and mystical allegories of ancient dogmas, behind the shadows and fantastic ideals of all initiation, beneath the seal of all sacred writings, amidst the ruins of Nineveh or of Thebes, on the crumbling stones of

---

\*The Invocations of White Magic as taught by the Council of the Magi, the Order of men once known as the Sacred Twenty-four.

ancient temples, and on the scorched visage of the sphinx of Assyria or Egypt, in the monstrous or marvelous paintings which translate for the faithful of India the sacred pages of the Vedas, in the strange emblems of our old alchemical works, in the initiatory ceremonies adopted by all secret societies, we find the traces of a doctrine which is everywhere the same and everywhere carefully concealed.

“Occult philosophy seems to have been the nurse and god-mother of all intellectual forces, the key of all divine obscurities, and the absolute mistress of society, in those ages when it was exclusively reserved for the education of priests and kings.

“Magic is the traditional science of the secrets of nature which comes to us from the Magi. It unites in a single science all that is most certain in philosophy and most infallible and eternal in religion.

“Yes, the supreme and absolute science is magic, the science of Abraham and Orpheus, of Confucius, and Zoroaster. Its doctrines were engraved on stone tablets by Enoch and Trismegistus. Moses purified and *re-veiled* them—this is the sense of the word *revealed*—when he made the holy Cabala the exclusive heritage of the people of Israel and the inviolate secret of its priests.”

For many years before the time of Levi and the Great School in Paris, the various Orders, such as the Magi, the Illuminati, the Militia, the Priesthood of Melchizadek (or Fire), and the Rose Cross, constituted one body but with various grades. After 1870, these branches became separate institutions, each with individual directors or Masters. Beginning with 1905, the effort has been again to consolidate and coordinate them, but as separate and distinct bodies, and this has finally become an accomplished fact.\*

We return to Levi and in this connection it is well to bear in mind Dr. Randolph's seven classifications of “ghosts.”

“In virtue of the great magical dogma of the Hierarchy and of universal analogy, the possibility of real evocations

---

\*The outer form is the Royal Fraternity Association, Inc.



may be cabalistically demonstrated; as to the phenomenal reality of the result of magical operations conscientiously accomplished, it is a question of experience; *in our own case we have established it, and we place it in the power of our readers to renew and confirm our experience.*

“There are evocations of intelligence, evocations of love, and evocations of hatred (please refer to Randolph’s sixth proposition). There are two kinds of necromancy—the necromancy of light (White Magic), and the necromancy of darkness (Black Art and the black brotherhood, of which the inverted triangle is the symbol\*). Evocation by prayer, pentacle, and perfumes, and evocations by blood, imprecations, and sacrileges. We have practiced the first only, and we advise no one to devote himself to the second. It is certain that the *images* of the departed appear to the magnetised\*\* persons who evoke them; it is equally certain that they never unveil to them any mysteries of the life beyond. They are beheld just as they would still be in the memory of persons who have known them.

“When the evoked spectres reply to those who address them, it is always by signs, or by an interior and imaginary impression, never with a voice which really strikes on the ears, and this is easily comprehensible—how should a shadow (or spiritual entity) speak? With what instrument could it make the air vibrate by striking it in such a manner as to cause distinguishable sounds?

“Electric touches on the part of the apparitions are nevertheless experienced, and these contacts sometimes seem to be produced by the hands of the phantoms; this phenomenon, however, is wholly subjective, and the power of imagination, acting

---

\*The inverted triangle, when used in material science and business or worldly affairs, signifies the purely physical. However, when the inverted triangle is connected with any Order, Association or Society dealing with Mystical, Occult or Spiritual affairs, it symbolizes the Black Art, the parodying of things sacred.

---

\*\*In all mystical and occult operations, which have in mind evocation of any type, magnetical influences greatly enter, according to Levi and the Masters of his age, and for this reason the Rosicrucians were once known as the Magnetists.

in concert with the occult force which we call the Astral Light, is its sole and only cause. This is proved by the fact that the spirits, or at least, the specters which pretend to be such, touch us certainly sometimes, but we never can touch them, which is one of the most alarming adjuncts of apparitions, for the vision seems occasionally so real that we can not, without agitation, feel the hand pass through what appears to be a body and yet encounter no resistance.

"There is no proof that spirits really leave the superior spheres to communicate with us, and the very contrary is probable. We evoke the reminiscences contained in the Astral Light (realm of Records), which is the common reservoir of universal magnetism. It is in this light the Emperor Julian beheld the manifestations of his gods, but as old, ill, and decrepit—fresh proof of the influence of current and accredited opinions on the reflection of this same magic agent which *causes tables to speak and answers by taps on tables.*

### Levi's Seal



"The pentagram\* expresses the mind's domination over the elements and it is by this sign that we bind the demons of the air, the spirits of fire, the specters of water, and the ghosts (gnomes) of the earth.\*\* It is the Star of the Magi, the burning star of the Gnostic (pre-Rosicrucian) schools, the sign of intellectual (plus spiritual) omnipotence and autocracy.

"If it be asked how a *sign* can exercise that immense power over spirits which is claimed for the pentagram, we inquire in turn, why does the Christian world bow before the sign of the cross? The sign in itself is nothing; it derives its strength

---

\*The Pentagram is the Symbol of the true Order of the Magi as it today exists.

\*\*Refer to the doctrine regarding the Elementals as quoted from *The Salamandrine*, by Charles Mackay.



from the doctrine it symbolizes (and the developed power of the operator—Magician), and of which it is the Logos. Now, a sign which epitomizes by signification all the occult forces in nature, and which always has manifested to elementary and other spirits a power superior to their own, naturally strikes them with fear and respect, and enforces their obedience by the empire of knowledge and will (of the operator) over ignorance and weakness.

“The pentagram was traced by the old Magicians on the threshold of the door, to prevent evil spirits from entering, and good ones from going out. The double triangle of Solomon, forming the six-pointed star, is the sign of the Macrocosm, but it is less powerful than the Pentagram, the microcosmic sign.”

All who had the privilege of meeting Levi quickly learned of his interest in the Magnetists, the Hermetists, the Illuminati, the Magi, and the Rosy Cross, and the man, his teachings and writings exerted a powerful influence not alone on Dr. Randolph, but equally though in a different sense on others, notably on General Albert Pike, the man who had more to do with the rewriting and institution of the Scottish Rite branch of Masonry, than any other single man, and who freely admitted the source of much of his knowledge. Randolph was not permitted to mention the source of his teaching or initiation, because, unlike Albert Pike, he, Randolph had taken upon himself the vow of secrecy, and in writing of the Master, he was forced to designate him according to his title of the degree under which he worked or taught at the time, as Count \*\*\*\*\*, or one of his several other names.”

Levi was profoundly interested in an exoteric system of Initiation which had in view the acceptance of a class of acolytes who, though interested to a degree, did not care to enter the inner or Great School of Initiation. Albert Pike was initiated into this system, but did not feel that the American mind was at that period ready for it, and as a result, he merely rewrote the already existing American Higher Degrees of Masonry. The degrees of Mystic Masonry are today held in the repository of the Great Order of which Levi was the Chief and

are open to any Mason who will procure a dispensation from his Lodge that he legally may receive them.

An idea of Levi's thought regarding Masonic characters as we today know them, may be glimpsed from his writings on the subject:

"Solomon personifies supreme science and wisdom. The Temple is the realization and hierarchic reign of truth and reason on earth. Hiram is the man who, by science and wisdom, has attained empire. He governs by justice and order, rendering to each according to his works. Each degree is in correspondence with a word, which expresses the sense thereof. For Hiram the word is one, but it is expressed after three manners. One is for the Apprentices and can be uttered by them; it signifies Nature and is explained by Work. Another is for Companions; in their case it signifies thought and is explained by Study. The third is for Masters; in their mouths it signifies truth and is explained by Wisdom.

"As to the word itself, it is used to designate God, whose true name is indivisible and incommunicable. Thus there are three degrees in the Hierarchy and three entrances to the Temple; there are three modes of light and there are three forces in Nature, which forces are symbolized by the rule that measures, the lever which lifts and the mallet which consolidates. The rebellion of brutal instincts against the hierarchic aristocracy of wisdom arms itself successfully with these three forces and turns them from their proper uses.

"There are three typical rebels—the rebel against Nature, the rebel against Science and the rebel against Truth. They were represented in the classical Hades by the three heads of Cerberus; in the Bible by Koran, Dathan and Abiram; in the Masonic legend they are distinguished by names which vary in the different Rites. The first, who is usually called Abiram, or the murderer of Hiram, is he who strikes the Grand Master with the rule; this is the story of the just man immolated by human passion under the pretense of law.\* The second, named

---

\*Each degree represents not only a stage in the growth or development of man, but likewise an age and development of a



Mephisbosheth, after a ridiculous and feeble pretender to the throne of David, attacks Hiram with the level or the square. So does the popular square or level of insensate equality become an instrument of tyranny in the hands of the multitude, and assails still more grievously than the rule, the royalty of wisdom and virtue. The third in fine dispatches Hiram with a mallet; so act the brutal instincts when they seek to establish order, in the name of violence and of fear, by crushing intelligence.

"The branch of Acacia over the tomb of Hiram is like the cross on the Christian Altars; it is a sign of knowledge which outlives knowledge itself; it is the green sprig which presages another spring. When men have disturbed in this manner the order of Nature, Providence intervenes to restore it, as Solomon to avenge the death of the Master-BUILDER. He who has struck with the rule shall be struck with the poignard. He who has attacked with the level or square shall make expiation under the axe of the law: it is the eternal judgment on regicides. He who has slain with the mallet shall be the victim of that power which he misused. He who would slay with the rule is betrayed by the very lamp which lights him and the stream from which he drinks: it is the law of retaliation (retribution). He who would destroy with the level is surprised when his watchfulness fails like a sleeping dog, and he is given up by his own accomplices, for anarchy is the mother of treason. He who struck with the mallet is devoured by the lion, which is a variant of the sphinx of Oedipus, while he who can conquer the lion shall deserve to succeed Hiram.

"The decaying of the body of the Builder indicates that forms may change but the spirit remains. The spring of water in the vicinity of the first murder recalls that deluge which punished crimes against Nature. The burning bush and rainbow which betray the second assassin typify *light* and *life* denouncing outrage on thought.

"Finally, the vanquished lion represents the triumph of

---

nation—every nation. America is today under the rule of Abiram—human passions of a few self-elected reformers, who govern the mass of intellectuals under pretense of law.

### The Destroyer of Faith in Religion

"Take a jackass, a hog, and a skunk, and tie them together and you have a scientific evolutionist or modernist."—Rev. Charles F. Bluske, of Asheville, as reported in *The American Mercury*.

The reasoning man, the man with a mind capable of formulating unbiased opinions, will credit every man, irrespective of his beliefs, with sincerity, and though his own beliefs may be wholly at variance with that of his opponent, he will respect him for them.

The moment a man shows himself unfair, biased, intolerant, he loses the respect of even those who believe like himself, for he has shown himself less than a man and as one who permits his prejudices to govern his actions and his speech.

The man who is ordained to the ministry to serve God, for that is what Ordination means, is, first of all, supposed to be a gentleman, a man of refined feelings, and as such his speech is moderate and based on sound thinking and judgment. He is supposed to have become a Christian, that is, to be freed from all crudeness, vindictiveness, malevolence and bigotry. He is, in short, in the service of the Lord, and, as such, governs his actions and his words so they may be as nearly Lord-like as is humanly possible.

What then is to be thought of a man who is head of a church, signing himself as Reverend, one who attempts to lead a people to the Lord, yet who used language such as that quoted above, a display of words more fitted for the bowery tough than for a man of God? Is it any wonder that the millions are rapidly leaving the established church to seek asylum and instruction from leaders of isms, leaders who may be, as is frequently the case, degenerates, but whose appearance and language are quite and refined, harmonizing with the teachings they inculcate and the Master they profess to serve? Is it not time that the churches be cleaned of such leaders as the Rev. Bluske?



## THE COUNCIL OF SEVEN

By Rev. J. C. Cake

“and further, the COUNCIL OF SEVEN shall cause the reissue of that Jewel of the Magic Art known in the ancient days of the First Dispensation as ‘for the healing of all woes,’ offering free distribution thereof to all who shall prove worthy and sincere, and who, to the satisfaction of ‘him who guards the gates,’ give due evidence of a clear understanding of the Law and indicate a willingness to obey it,”—  
Excerpt from Manifesto.



The issuing of the Manifesto of which the above is a part, was the signal for action. The original Talisman, of gold and jewelled, was brought from the Archives of the ILLUMINATI; duplicates of proper size and material were made and prepared for distribution to those who might desire them. Every detail was carried to completion and preparations made on a large scale.

That this work had been contemplated for a long time prior to the actual issuing of the Manifesto was evidenced in various ways. Only a few months prior, special attention of Occult Students throughout the world was called to the COUNCIL OF SEVEN by the issue in book form of a work *The Greater Mysteries*, arranged by Colonius V, Supreme Hierarch of the COUNCIL OF SEVEN, this being his first public act in connection with the Council for many years.

The selection of a visible leader for the work was of utmost importance. It does not take long contact with the teachers of the Illuminati to learn that they do not attempt that for which no preparation has been made. Here was no exception. Upon first approach, the one selected felt it to be a task far beyond his ability to handle, and one for which he was not prepared or fitted. Then gradually, and in marvelous degree and manner, the secret purpose of years of study and training began to dawn upon his consciousness. It became clear to him that for years

his teachers had held in mind the present work of the COUNCIL OF SEVEN and the secret and silent preparation of a Leader for it. From this, Neophytes may take a valuable lesson and *know* that whether or not they understand the reasons for instruction which may at times seem unnecessary and even unreasonable, yet the fact that it is given, is sufficient to warrant full and complete cooperation and genuine application. Somewhere back of it is the certainty that it is for their ultimate good, and in all probability has for its purpose a preparation for some phase of humanitarian work and service.

With all preparations completed, announcement of the issuance of the Talisman was made through various Occult Journals. The response was immediate. It is safe to say that no effort of the Illuminati or any other organization having for its object a strictly unselfish interest in human welfare, happiness, and general advancement, has ever met with such instant success and favorable reception.

In giving the specific reason for the results obtained, inquiring minds will also find an explanation of the work of the Order, and its methods and means of accomplishment.

Practically every desire of the human heart may be expressed by the three words, Health, Happiness, Success. Happiness is a relative term and what may today be considered as essential to happiness may turn to bitterest disappointment tomorrow, but Health and Success are of a more stable character. However, having represented the Talisman as for the "Healing of all woes," and recommending it as a means to health, happiness and success, it became incumbent upon the COUNCIL OF SEVEN through its visible representative, to work out the problem in such manner that there could be no possibility of misunderstanding regarding it, and upon such basis as would positively assure the results indicated.

It is such Cults, Organizations, and so-called "healers" which promise everything from health to riches under conditions which are impractical, illogical, and directly opposed to *Divine Law*, that have brought a certain degree of disrepute and ridicule upon all legitimate efforts and means of bringing about the



desired ends. The essential features which they fail to take into consideration are those of practicability and actual *Instruction*. They appeal to the dreams and ambitions of those who would get and expect "something for nothing," and, logically, the results are nil.

Taking these facts into consideration it became necessary to accompany the Talisman with full instructions and as much detail concerning its operation as could possibly be given in the necessarily limited correspondence between the Seeker and the Council. The results have been greater than expected and grateful souls are daily writing to express their appreciation for benefits derived.

The Talisman has inherent power. To deny this would be as near truth as to say that the official signature of the President of the United States lacks authority. The Talisman contains the "signatures" of the highest Hierarchies, in special combination, *Commanding* the attention of one or more of them to all matters pertaining to *all* human woes. Carrying our illustration a step further: It is unqualifiedly true that the signature of a governing power is to a degree dependent for ultimate results upon the cooperation of those who are to be influenced by it or who are to make it effective.

Here then was a further reason for giving instruction and suggestion. For instance, if in a case of ill health a list of the food eaten over a two day period indicates that the cause of the trouble is either the result of devitalized foods or of good foods wrongly combined, a dietary in conformity to the Divine Laws as specified in *Diet the Way to Health* or the *Dietary Guide*, is suggested and insisted upon.

Directions are given for Concentration and Meditation. Powerful Mantras are prepared for each individual student. The universal hour for such work is divulged, and if for good reasons the hour is not practical without interference with business, a special hour is arranged and the Council advised accordingly.

Finally, and of greatest importance, in fact what has been called the master stroke of the work of the COUNCIL OF SEVEN,

is the fact that no man or woman can secure the Talisman, follow the instructions in faithfulness and sincerity, without attaining their greatest desire and also experiencing an actual *Soul Growth* and increase of *Inner Consciousness*. The work really amounts to an Occult Training and is a preparatory course in development which has never been approached in completeness and real worth on a basis such as that offered by the COUNCIL OF SEVEN, under which the only recompense is gauged by the recipients honesty and desire to compensate.

That growth of Soul *does* result is evidenced by the fact that a very large percentage of students of the COUNCIL OF SEVEN are enrolling for full instruction under the Temple of Illuminati. Books, such as *Mastership—Divine Law*, *The Way to Happiness*, *Sons of God*, and *Way to Christhood* are in great demand, thus evidencing that souls are being awakened and much good accomplished.

We have then, first, the most powerful Talisman known to man. Second, Mantras, Concentrations, Meditations, and Instructions which render the entire work practical and in accordance with *Divine Law*, assuring Health, Happiness and Success on a permanent and legitimate basis.

### *A Marvel of Consistency*

A lady writes: "I fear I will not be able to spend a half hour each day as you suggest. Oh! I need help so greatly but I think I had better connect with one of the Centers that send out success vibrations but do not require me to take my own time in order to get the benefit. I think this would be more practical for me, as I am a very busy woman."

The above letter was received over a month ago. Perhaps the correspondent is wealthy ere this goes to press. We hope she is, but doubt it.

### *Q. and A. Department—Council of Seven*

- Q. "Your advertisement says your work is free, and now you ask me to buy a book on diet. Do you think this is right or just?"
- A. I did not ask you to buy the book on diet, but suggested that



in order that you might attain a greater degree of harmony with the forces which are working with and for you, it would be well for you to have it. Much of your trouble is due to wrong diet; this being true, it becomes your duty to give obedience to the *Divine Laws* which you have heretofore violated. There is no reason why Higher Powers should do for you that which you can and should do for yourself. Even supposing you were paying a big price for the instructions I have thus far given you, I could do nothing more than point the way for you; *You* would have to do the *Work*. The only place where justice enters this matter is in your expecting Divine Power to heal you while at the same time you continue to break *Divine Law*, and in expecting me to give you in a few letters facts and instruction which it has taken the greatest dietary expert several books thoroughly to cover. Get the book, give special attention to the pages I have indicated, continue with the instructions you now have, and watch results.

- Q. "Would you advise me to stop work several times during the day and breathe out 'Love to all mankind?'"
- A. No. Do this in connection with the regular drill I have given you; put your whole heart, mind and Soul into it *at that time*. At all other times concentrate upon your work, bring it up to the highest possible degree of perfection, maintain all that is right and just, and let your whole attitude be one of blessing and loving helpfulness to all with whom you come in contact.
- Q. "A half hour seems so little. May I extend the time, or perhaps take several periods during the day?"
- A. Put *all* into the half hour which has been assigned. Make it the most important period of your entire day. Report regularly and as soon as you indicate to me your *need* of additional concentration, I will assign it. In leisure hours, read, study, and meditate on such books as *Master-ship—Divine Law, Way to Happiness*, or such other literature of the Illuminati as you now have.

## OUR DUTY

"Do first thine own duty, and then look that another man do his."—Thomas A. Kempis.

What a sermon for all our professional reformers, law-makers, and religious fanatics! If this one precept were to be obediently followed by the mass of mankind, every reformer, every lawmaker, as well as every law, could be swept off the face of the earth, and nothing would remain but the spiritualization of mankind in order to bring in the millenium.

As it is today, nearly every individual is inoculated with the idea that it is his duty to make laws and rulings whereby the action, and even the thought, of every other individual is to be governed; and in order to enforce these laws and rulings, millions are expended, and this money must be paid, and is collected by law from those who are to come under the yoke of enactments made by men who know less, and whose moral standard, and usefulness to society is immeasurably less than that of the millions the few attempt to govern. It is for this reason, because men attempt to reform others *before* they themselves, by acts and deeds, have become creditable leaders that we have a world of humans, who, because they must protect themselves against parasites, in turn take advantage of others with whom they associate and do business, instead of dealing fairly and squarely as they would if themselves assured of justice and a fair display of the Golden Rule.

The immortal spiritual law is: Reform yourself and then you have the right to teach (not force) your fellow men in the way of the Law and its activity in every avenue of human endeavor. No man is so good that he is in position to force others to be good, nor has he a right to seek legislative enactments except for the protection of the mass.



## DIFFICULT PROBLEMS

FROM THE EXPERIENCE OF OTHERS LEARN WISDOM



Many people are so constituted that they are unable to master the problems of life except through their own bitter experiences, sufferings and losses. However, fortunately for themselves, a greater number of life's pilgrims are both ready and willing to profit by the mistakes of others and such errors analyzed, illuminated and recorded by reason, are of infinite value to these aspirants to wisdom.

The difficulties of one student are, to a greater or lesser extent, the problems of others also, and it is with this in mind that we here quote from a letter received from an aspirant and, *en passant*, comment thereon, pointing out impersonally the errors of which the student was unconsciously guilty in forming her conclusions:

"There was a time when it just seemed that I could not go on with my work. I would work long hours in the office, devoting my nights to the books. I thought that the work in the office was so all-important that I would take care of the office when the manager was away and would fight for business. As time passed and it came near Christmas and other employes were absent on account of the 'flu,' I worked harder and longer hours and there began to be much selfishness displayed and an outstanding lack of appreciation. Then I had to learn one of the hardest lessons of my life—to do my work, accept things as they were, not to hold resentment toward slackers and to try to keep my mind off the other fellow. "Of course, this is a lesson I cannot learn in one day, but when I saw what I had to do, the resentment began to diminish. When I began to see it this way, then the work did not seem of such vital importance to me. Society's demand for style, big bills of goods coming in wherewith to satisfy the clamor for mere style seemed impossible of justification when one went into the street and found it impossible to walk two blocks without passing some little newsboy or someone who could be made warm and comfortable with the price of one pair of shoes bought by a society woman to satisfy a whim or a vanity."

The first error was due to the idea that any one person, no matter who, is all-important to the wheels of progress or the continuation of business, is indispensable. We should, of course, always be careful not to develop an *inferiority complex*. That is, we must be watchful not to *undervalue* ourselves or our place in the scheme of law and order. On the other hand, we should be equally careful not to become imbued with the idea that *our* place cannot be filled or the work done by another.

When this student gradually developed the idea that it was important for her to do her regular work during the rational, regular working hours, and when she defied the *Divine Law* and devoted her evenings as well to office work, time which should have been given to self-improvement, she unconsciously formed the idea that unless she did this the business could not continue successfully. She forgot the truth of the crude proverb: "There are as good fish in the sea as ever were caught."

The second error was in permitting her employer to take advantage of her good will, kindness and willingness. In this age when it is an almost universal practice of employees in every line of endeavor to shirk their duty shamefully, yet without shame, one cannot be too careful in dealing with this subject. Nevertheless, there are instances, as typified by the one under consideration, where otherwise fairminded and honest employers do take advantage of those who would serve them beyond their capacity and outside of their sphere of assigned duty. When this does occur, then it is the duty of the employe to reason from the standpoint of right and justice and self-protection, rather than remuneration, and to refuse to permit imposition.

Every employed worker, irrespective of the field of work in which he is engaged, should render honest, efficient and adequate service according to the call of the position held and the place filled, and not merely think of the returns received or the hours employed. But such workers should also have in mind their own natural requirements, such as rest, exercise, recreation, study and pleasures.

It is the duty of every honest employe to secure for his employer all the business possible. The worker's entire time,



thought and attention in business hours should be faithfully devoted to the interests of the employer, but faithfulness does *not* require that he thus employ himself during other than the regular business hours, unless there is an agreement to that effect, or when an emergency arises.

The third error was in permitting other employees to impose upon her. There are times in every field of labor when one worker (and we are all workers) should be willing to help the other in every possible way, but we should be very careful not to permit anyone to feel that we are in honor bound to do this. It is always a *favor*. But here again there is a danger lest we consciously or unconsciously impress upon those we help, that we *are* rendering them a favor. We must walk in the right "middle of the road." "Service" is the great Law of a complete life. We should help (serve) others whenever it is necessary, but never permit them to get the idea that it is our *duty* to do this, that they have it "coming to them," or that we are favoring them. After all, everything that we do, we actually do for ourselves!

The fourth error was in consciously or unconsciously looking for appreciation. Whatever we do, we should do willingly and because we instinctively feel that it is right to do it and that it will ultimately react to our benefit. Therefore, even when we actually help another, serve another, or favor another, *we but serve ourselves*. Those who are favored by us should appreciate such service and express their gratitude one way or another, just as *we* should do likewise when some one helps us in a way they are neither pledged nor bound to do. This is another Law as certain of operation as is the Law of Compensation. First, we should render help when necessary, accept but not *expect*, appreciation. Second, we may accept help when in need, but be certain to express our appreciation.

The fifth error was in thinking of what others (the other fellow) should do, rather than to centralize the entire attention on the work to be accomplished and the duties to be fulfilled. This practice is today universal and gives birth to self-pity, is followed by a feeling of self-righteousness, and finally makes

way for bitterness and unjust judgment. Never mind what the "other fellow" does. "There's danger in (performing or jealously scrutinizing) another's duty." Do *your* duty, refuse to permit imposition, but do not expect nor demand appreciation. Remember, whatever you do, sets into motion the Law of Compensation (Reaction) and ultimately it will be done to you in like kind and measure.

The sixth and possibly greatest error was in beginning to think that the work was not of vital importance, for right there began unjust judgment. All that man can do *is* important. Robert Burns recognized this when he wrote:

Gie folks their silks  
And knaves their wine.

Society has a perfect right to demand its silks if it is willing and able to pay justly for them, and should be accomodated. If a woman has the money wherewith to pay for silks and satins, ornaments of gold and silver, even expensive shoes, then it is certain that, somewhere, somehow and sometime, she earned it and has a perfect right to use it, or waste it, as she pleases. If dishonestly obtained, then it is just as certain that she will be called upon to pay "to the uttermost farthing." Moreover, whether this woman spends her money for silks or satins, wine or pleasure, it helps to keep in motion the wheels of trade, and those depending upon labor or trade for their livelihood, profit by it.

It is true, that money paid for a pair of dancing slippers might buy food and clothing for the waif of the street and our entire sympathy is with the unfortunate, but under the *Divine Law*, that would be taking from one who rightly possesses and giving to the one who has not yet earned that right, for be it known, whether we are willing to admit it or not, we, you and I and the waif, *are just where we are, difficult as our lot may be, because it is the place where we belong for the time being*, and it is only as we recognize the Law and *willingly* work in harmony with the action of the Law, that we free ourselves from the bondage that holds us in poverty, sickness, weakness, inefficiency, or what not.



In passing, we should with honesty call before our mind's vision the dream of the Socialists who thought to destroy the prevailing law and order (however imperfect it was) of old Russia and in its place establish an Utopia according to their ideas and ideals. The result, as we know, was unspeakable and nonestimable crime, poverty, suffering, disorder and sorrow, without either good or profit except to a few self-appointed reformers who proved to be even *more* cruel, inhuman, heartless, and relentless than either the Czar or any of his cohorts. Two or more lesser wrongs never make a right. Justice and righteousness begin with the self.

The child in the street, lacking food and clothing, is to be pitied and helped as much as possible, but buying food and clothing for it will not do it any real or lasting good, and may be the means of infinite harm by giving birth in its mind to the idea that the world, or society, owes it a living. This is an erroneous idea; only that which we honestly earn belongs to us.

The society woman, though "she labors not nor does she spin," has a perfect right to her silken gowns, her satin slippers, her whims or her fancies, provided she is able and willing to pay the price. If we judge her, or begrudge her, then we are far more guilty than she would be even if she could not honestly pay for what she buys, wears or enjoys. Under the *Divine Law*, we may not begrudge others their possessions though we have a perfect right, and it is even our duty, to wish and seek for ourselves things *like* those which bless others.

"My teacher: It seemed I would surely walk right out of the trouble and keep on walking to clean air and growing things. Then I had another lesson to learn: **We cannot walk out of things** (conditions and environments). We must earn our living and while we have lessons to learn we cannot just walk out. I began to see that the "walking out" idea was not the right way, so I am again accepting things as they are, **and serve where I am, and grow.**"

This is the correct solution. Regrettable as it is, out of a million of the workers who feel themselves unjustly or dishonestly treated, but few finally arrive at this same and constructive conclusion. If all did so, or even a majority, then the salvation of humanity would be well in sight. As it now is,

the self-pitying, walking-out attitude universally prevails and chaos is the natural and inevitable result.

"Seek ye first the kingdom of heaven and all these things shall be added unto you," now means to me that I can do the work God has given me to do, to take myself in hand, to 'know myself' and then be able really to help others. To be in a surrounding of cleanliness, of growing things, fresh air, do a woman's work, and help all those who come to me for help.

"Behold, what manner of Love the Father hath bestowed upon us, that we should be called Sons of God: therefore the world knoweth us not, because it knew him not."

"And in the WAY TO CHRISTHOOD it shows that it (the Soul) becomes conscious of a meaning, a tenderness, even in the air we breathe, in the sunlight that falls in golden rays across its path, in the lightning's flash, which for an instant thrusts aside the veil of darkness and allows a glimpse of something too deep for ordinary (the ordinary in) man to discern."

This aspirant has learned her lesson well. If all other seekers were as successful and as willing to accept cold facts, as this one, then it would assuredly be well with them.

## THREE HUNDRED AND SIXTY-FIVE NIGHTS AND ONE NIGHT

BED TIME STORIES FOR CHILDREN

By Rev. J. C. Cake

Just think of it! A bed time story for every night in the whole year. Three hundred and sixty-five of them, and then at the end, after the very last one, there will be just one extra for what we call Leap Year. You know, every so often there is a year that has three hundred and sixty-SIX days in it instead of only three hundred and sixty-five, and wouldn't it be too bad if after having a story for every night in the whole year, and we needed just *one* extra to make it come out even, we would find that there was just one missing?

Now we are going to count this as story number one, and it will be all about how these stories came to be written for you. You know, there must always be a *reason* for everything we do.



If you cannot think of a *real good* reason for doing something, then you should not do it at all, but do something else for which you have a real good reason for doing it. So, the reason for these stories is something like this: Now, remember, this is story number one, but it is not one of the *really real* bed time stories, but I know you will like it, and you just see if after you hear it, you don't feel just so sleepy, so *good* and sleepy, that you will drop right off to sleep and not wake up until 'way to-morrow morning.

You know what an orphan is, don't you, dearie? Well, an orphan is a little boy or a little girl with no father or mother. Anna and Arthur were the names of two little orphans about whom these bed time stories are written. Anna was six, and Arthur was five years old, and while their father was trying to save their mother's life, both papa and mamma were taken to another more beautiful world, and Anna and Arthur were left here almost entirely alone. At first this seemed just terrible, but away off in another part of the country, lived their Grandfather, and after many letters had been written, it was finally arranged that Anna and Arthur should go to their Grandfather's to live. This seemed "too bad," at least many of the neighbors said so, because their Grandfather was a very old man, he had only just a housekeeper, and no other little boys or little girls in the house for them to play with. Well, away they went anyway, it seemed the only thing to do. So, after a long journey they came to the station where they were to get off the train. The big conductor was a nice man and he helped them off with their suit cases and bundles. Grandfather had told him all about the two "kiddies" so he had watched them and taken good care of them all the long way.

When they got off the train, the "conductor man," as little Arthur called him, beckoned to an elderly man on the station platform, and said "Hello, John, here are your babies safe and sound," and then for the first time in their lives they saw their Grandfather. I wonder what you would think if you had lived to be five or six years old before you ever even saw your Grandfather. Well, this was the first time they had seen theirs, and

they knew they were going to live right with him for a very long time, so of course they were all excited to know what he would be like. Was he going to be a cross and crabbed old man who would not allow them to play, or make any noise? Would he love them like Father and Mother had loved them? Could they have candy and cookies and ice cream and pennies, or would he be mean and not want them to have anything nice? All these things they had been asking themselves and each other, and now, soon, they were to know all about it. You know, you can't tell so very much by just one look, but somehow, just as soon as they saw Grandfather's face, and his eyes looked right into their eyes, and he *smiled* at them so kind and loving like, there was a feeling came over them both which seemed to say—"well it is all right—*he loves us!*"

He gathered up their bundles and suitcases and put them into the funniest looking wagon, then he picked them up and put them in the wagon too, and taking up the lines said "Go It Billy" and off they started behind one of the nicest white horses that Anna and Arthur had ever seen. To tell the truth, it was the first time they had ever ridden behind a horse because they had only been in automobiles and trolley cars, and trains.

In just a few minutes their ride was over. Up a long lane, winding around through lovely trees and beautiful beds of flowers, they soon came to just the nicest, coziest, and prettiest place they could possibly have imagined. "Here's where we get out, and here is where you chickens are going to roost, so run into the house" Grandfather said. Then he called "Mary! Mary! Get us something to eat for we are all nearly starved."

Now here is where our first story ends, except to tell you that every night before Anna and Arthur went to bed, Grandfather told them a "Bed Time Story," at least that is what he called it, and the stories that he told Anna and Arthur, are the stories I am going to tell to you.



## DR. PASCHAL BEVERLY RANDOLPH AND THE SUPREME GRAND DOME OF THE ROSICRUCIANS OF FRANCE

mind over matter and the definite subjection of force to intelligence. From the dawn of the intellectual travail by which the Temple of unity is erected, Hiram has been slain often, but ever he has risen from the dead. He is Adonis destroyed by the wild boar, Osiris put to death by Typhon, Pythagoras in his proscription, Orpheus torn to pieces by Bacchantes, Moses abandoned in the caverns of Mount Nebo, Jesus crucified by Judas, Caiaphas and Pilate.\*

In the Divine economy of things, there is no such law as retaliation. God—Nature—the Law, does not retaliate; retaliation has to do with the thought of revenge, and revenge is not within the realm of *Justice*. God—the Law, has to do with justice and *not* with revenge.

*Retribution* is the operating Law in all realms of the earth. That which we do, we ultimately do to ourselves. That is, every act, every thought, every activity on our part, whether toward others or directly to ourselves, ultimately reacts upon ourselves. Thus it follows that if we attempt evil to another, we temporarily may affect that person adversely but ultimately the reaction will be upon ourselves—the *actor*. This thought is expressed by Levi's interpretation of the Masonic symbolism, and we now turn our attention to the writings of Dr. Randolph on the occasion of his third visit to Paris.

"The Soul and its qualities, passions and volume (also mind and fortunes), are clearly marked upon the physique and

---

\*Extracts from Levi's *Le Dogme et Rituel de la Haute Magic*. The emblems or insignia are drawn according to the description as given in *Ravalette*. These were secretly worn by Levi and other members of the French Temple.

are apparent to all who possess the proper key; to all others, the difficulty lies in correctly reading these signs, and still greater, in assigning to each faculty its actual, its possible, and its relative strength and value. Every act that a man does has an effect upon both his body and Soul, and the imprints thereof are indelibly stamped upon his features; therefore his past—even his most secret act or thought—can be read by the adept with as much ease as if his face were a printed page, the type

---

## Emblems of the French Order In the Days of Dr. Randolph





being large, smooth and clear.

"Every man is susceptible of being controlled by another stronger than he, because no man is collectively stronger than his weakest faculty; a chain is no stronger than its weakest link. I can control men because I know at a glance which is the most vulnerable portion of their nature. *Self-love, Emulation and Will* are the trinity in unity around which the Psychological Republic revolves. One of these is always vulnerable; subdue that, and you subdue the man. When I perform experiments (in Magnetic Magic) I first subjugate, not the entire brain, but a single faculty, which in turn speedily subdues all the rest. The mind of man is a mirror! Conceded. Well, then, I forthwith, by an effort of the Will, entirely vacate my own mind, thinking of nothing but a revolving wheel. The subject reflects my action; then in my faculty of imagery I sing, dance, and the subject reflects my thoughts by appropriate action.

"This is a dangerous power to possess," said the Emperor (Napoleon III), "and none but a good man ought to have it."

"A bad man cannot become a true Rosicrucian (operating Occultist), although men have turned their arms against the race, and the secrets of the fraternity, like all things else, have been trifled with and abused. Thus it is possible for an expert (one versed in Higher Occultism) to cure a diseased man by the exercise of the power alluded to. But the rule is dual: It is also possible to kill a healthy man by the same mysterious power,\* and indeed, it has often been done, especially by the natives of Africa.

"I persuade *my* Soul that *you* are sick and will die, and if I keep up the Will and desire, nothing is more certain than that both will be accomplished. Some men naturally possess enormous powers of Will, and are able to project visible

---

\*The power of Will and the imaginative faculty used in this manner constitutes the worst type of what is known in the Occult as Black Magic, and though one had attained to the status of a Rosicrucian and so used it, it would destroy him.

images,\*\* like those of a phantasmagoria—images of whatever they choose to fancy—a flower, a hand, arm, or a human form—and these spectra will be visible to scores of startled observers, who, in their utter ignorance of the human mind and body, and their respective and conjoined powers, believe them to be the veritable ghosts of dead men, and objects produced by them. I learned this great secret in the Punjab, of Naumsavi Chitty, the chief of the Rosicrucians of India, and the greatest reformer since Buddha.

\* \* \* \*

“It is well known that one of the cardinal points of the Rosicrucian belief is that bodily life can be prolonged through whole ages in two different ways: first, by means of the Elixir of Life; secondly, by means of mere Will alone\*. In the first case, beauty and youth accompany age; but in the second, age is apparent all along the centuries. This latter secret and the process were revealed by a degenerate Rosicrucian in 1605; and all students are aware that great capital was made of it in later times by a French physician named Asgill. This writer undertook publicly to demonstrate and teach the art of life-prolongation, laying it down positively, that man is literally immortal, or rather, that any given man alive could, if he choose, utterly laugh at and defy death, and need not, if so disposed, ever die, if he used sufficient prudence, and forcibly and *constantly* exerted his will in that direction. Asgill used to complain of the *cowardly practice* of dying, considering it a mere trick, and unnecessary habit. The records show us that several men have used both these means of perpetuate existence.

\* \* \* \*

---

\*\*These secrets and method of training constitutes the work of the Higher Occult, the MSS of which have been handed down from the Temple in Paris to the Priesthood of Æth of today.

---

\*Worry, fear and the uncertainty that at present constitutes a business career make it utterly impossible for the average man to function along this avenue of activity, due to the fact that the poisons created by worry, fear and uncertainty are destructive of the mental and vital forces.



"Idiots, bigots, and fools only dispute the existence of that which others do, but which they do not understand. True, many pin their faith in a hereafter upon the curious phenomena attributed to disembodied Souls (*via* spiritualism), but they err in so doing. The demonstration can never be afforded through any process either of phenomena or intellection. Of that, be assured. Immortality can never be thought; it must be *felt*. Your philosopher cannot possibly grasp the idea, because it is not an idea at all. It is a reality, and comes to man never through the intellect, but ever and always through other channels of the spirit (Soul)—comes over roads that begin on earth and terminate directly at the foot of God's throne. Thus, when storms fall on the philosophic Soul, it shrinks and plays the coward. Not so the truly intuitional man. He feels, and, feeling, sees God through the gloom; and that, to him, is an insurance against loss or annihilation. He rides triumphant over circumstances that bar themselves effectually against all philosophers. Even when the shadow rests heaviest on the sky of life, such a Soul beholds God enthroned in auroral splendor everywhere; he catches the sound of God's voice from every echoing hill and dell, and it speaks to him of life everlasting, and its tones carry a thrilling demonstration of an hereafter that all the spiritualism of the earth never could impart.

\* \* \* \*

"Men (of whatever race) are the same at heart. Inwardly they are all alike—sincere, beautiful, good, and religious; outwardly, the same selfish—heedless, careless, and materialistic beings, as untamable, set, wilful, and unreasonably as the heartiest cynic could wish.

"There is but one religion, yet that religion passes current under a vast variety of names. All men alike believe in good and evil, a Heaven of some sort, and some sort of Hell likewise. I found that while at bottom Faith was everywhere the same, yet the names by which that faith was known, differ widely in different places and latitudes. For instance, I found that the Catholic or Papal, the Protestant or Reformed, the Hindoo and

Brahminical, the Budhistic, Lamaic, Greek, Polytheistic, Atheistic, Deistic, Magian, Guebre, Islamic, Fetish, and all other systems and modes of belief, were, instead of being antipodal, in fact the same at the bottom. This may surprise you. Doubtless it would, were I to leave the subject just as it is. But I will explain. They are all one at the bottom, inasmuch as each and all of their respective and apparently dissimilar devotees do homage at the same shrine, of the same Great Mystery. The modes and names differ with latitude, but the *meaning* and the principle are everywhere the same.

“Popular estimate or opinion can never be a true criterion either of persons, thoughts, events, principles, or things. We grow daily beyond our yesterdays, and are ever reaching forth for the morrow. The world has had a long night, as it has had bright days; and now another morn is breaking and we stand in the Door of the Dawn.\*

“Human monuments are in existence that indubitably prove not only that the world is much older than people give it credit, but also that civilizations, arts, sciences, philosophy, and knowledge infinitely superior in some respects to what exists today, have blessed the earth in bygone ages, and been swept away, leaving only shattered vestiges of the wreck behind to inform posterity that such things have been, but are no more.

“But what is still stronger food for thought, is the fact that amidst these ruins of the dead ages, we find others that are evidently relics of times and civilizations still more remote—the debris of a world-wreck remembered only by the seraphim! A demonstration of this assertion is found in the pyramids, the date and purpose even of the building of which is wrapped in conjecture (except to the Masters of our School), and has been for ages past. The authentic history of Egypt can be traced for over six thousand years, yet even in that remote past the

---

\*The Door of the Dawn, is the beginning of the Manistic Age, an age wherein man will gradually learn to assume his own personal responsibility and will be too proud, too much of a man, to ask anyone, God or man, to suffer for his errors or deliberately committed wrongs.



pyramids were as much a mystery as they are today.

"This it not all: The catacombs of Eleuthas contain what in these days would be called 'Astronomic diagrams,' showing occultations of certain stars by certain other stars. This is proved by one diagram showing the relative place in the still heaven of each star of the series; another displays an approach toward obscuration, and so on through thirteen separate stages, the last being a complete emergence of the occulted star on the opposite side.

"Now it so happens that we have astronomers in our day who pique themselves on their mental power and mathematical correctness, and these inform us that a period of 57,879 years must elapse before the same phenomenon will occur again, and that no less than 19,638 years must have elapsed since it did occur! Now I forsee an objection in your mind: 'How is it known that the ancient diagrams refer to any two *particular* stellar bodies?'

"The answer is: From the relative positions of known stars in the heavens whose places correspond to the positions of stars in the diagrams, for the *mapping* out is quite as perfect as it could be done today, even with all the nice appliances of micrometrical science now extant.

"Who built Baal-be? is a question that has been vainly asked for three thousand years, and then as now, men repeated 'Who?' and echo said 'Baal-be!' and says 'Baal-be' still.

"In a barren, sterile, sandy plain, which the augurs of the artesian borers proved to have been once a rich and fertile bottom-land or prairie, a very short distance westward of the Theban ruins, there once existed a vast and magnificent city, so splendid that modern capitals of Europe are mere hutted towns in comparison. This is proved by what has been exhumed from the Earth's bosom. In that city of palaces is the wreck of one, which, from its situation with respect to other ruins, must have been merely a third or fourth-rate edifice in the golden days when Aznak flourished; yet the portico of this fourth-rate structure, situated in a suburb of the city, the name of which suburb

was Karnak, consisted of 144 Porphyritic columns, 26 feet, 6 inches apart. Each one was 39 feet 5 inches in circumference, and not less than 52 feet high, and every one was hewn out of a single stone!

“Moreover, this fourth-rate palace was two miles, five furlongs, and eight feet long, by actual measurement of the ruins, and it required a journey of quite nine miles to go around it.

“This palace faced the Sacred River (Nile), from which led a broad avenue lined with colossal statues on each side, as close as they could stand, for distance of over one English league (approximately three miles), and every one of these statues commemorated either a king or a dynasty of that more than regal country.

“Now, mark what I say: proof, positive proof exists that this palace, itself so imperial, so grand, so immeasurably superior to aught of the kind attempted by man in this ‘progressive age’ (?) was, after all, but a mere addition, an inconsiderable wing, a sort of appendage, a kind of outhouse to one of the main edifices of that immortal city.

“No man knows, or for four thousand years has known, who built Aznak—who laid the stones of Karnak—who cut marble monsters weighing two hundred and thirteen tons out of a single block of stone, and that stone so hard that no modern steel will cut, or even scratch it!

“Railways! steam power! wheels! pulleys! screws! wedges! inclined planes! levers, did you say?

“Sir, all these things existed long ago, else how could solid obelisks of five hundred tons weight have been transported a distance exceeding one thousand one hundred miles, from the mountains where they were hewn, to the places where they were set up, and where we find them today?

“Without all the appliances enumerated, how could these monuments, some of which measure 89 feet in length, have been erected after they were brought; and take notice, that some of these stone monsters were placed upon pedestals, themselves 10



or 12 feet high!

"It would strain the treasury of a modern state to pay the expense attendant upon the erection of half-a-dozen such—as was proved here in Paris in the case of the Obelisk of Luxor, the smallest of the two that stood before the Temple of Thebes, and which cost France over two million dollars to place where it now stands. Without steam (or electric) power and railways, how could such immense masses of stone have been transported over and through vast plains of shifting, burning sands, especially for such great distances as it is certain they were brought? A single further remark on chronology: It has been established among the learned, that it takes not less than a period of ten thousand years for a language to be perfected, and then die out, to give place to an improved but entirely different one. Now, observe: Champollion declares that he, through the assistance of modern Egyptian, was able to master ancient Egyptian. This furnished a key to certain hieroglyphs; these later proved instrumental toward simplifying a series of three more. He concludes that he has sufficient evidence to establish the fact, that several successive languages had been spoken in the two Egypts (Upper and Lower).\*

"You speak of progress. PROGRESS! Where is there progress, the true development which makes for greatness of the Soul? Where is there progress save in wretchedness, poverty, crime, selfishness, and the accruments of misery? Progress is more fanciful than real. Civilization is a misnomer, utilitarianism is desecration of man's Soul, Philosophy an imposture, and learning altogether false.

"Where is there love for one's fellow man? Are not all of life's relationships based on the thought of profit?\*\*\* Are not

---

\*The Great Order has records that there lies in the plains of a western state, not far from the Pacific coast, and buried less than fifty feet under sand, one of the greatest Temples ever built. One in which, when uncovered will be found vast treasures of gold and art.

---

\*\*\*Not alone are all relationships based on the thought of profit, but one man without originality, who is incapable of

all institutions which should have at heart the education of youth, and the welfare of men generally, in the hands of self-seeking politicians? Can you point out a single instance where one institution or one department of State is in the hands of one who has learned to forget self and lives only to serve? Until you can point to one such, do not speak of progress or even of civilization, and as years roll on, there will be intensification and a centralization of this selfishness until it becomes so great that the orderly rule of mankind will itself be at stake and standing on a balance at the brink of a precipice.

### *A Vision that is More than a Vision*

"I stood upon the summit of a very lofty mountain, yet within the Temple. By the side stood an aged and saintly man, of regal and majestic presence. He was clad in an oriental garb of the long-gone ages, and his flowing robes were bound to his waist by a golden band, wrought into the similitude of a shining serpent—the sacred emblem of eternal wisdom. Around his broad and lofty brow was a coronet of silver, dusted with spiculae of finest diamonds, on the sides of the center were two scarabei, the symbol of immortality; and between them was a pyramid, on which was inscribed a mystical character which



---

making plans of his own, will copy those of his fellow man and will pass them as original with himself. Moreover the most divine institutions and sacred names are openly stolen and advertised to the gaping crowds who, because of the gilt and glitter and the blare of trumpets, will accept them as genuine while the real, will languish and almost die for want of recognition.



told, at the same time, that his name was Ramus the Great.\*

"This Royal personage spake kindly to me, and his soft tones fell upon the hearing of my Soul like the words of pardon to the sense of sinners at the Judgment Seat. 'Look, my son,' said he, at the same time pointing toward a vast procession of the newly-risen dead—a spectral army on the sides of the mountain, slowly, steadily, mournfully wending their way toward the part of the temple I had quitted previous to the commencement of this dream within a dream. Said the man at my side: 'Yonder host of pilgrims are men and women who are seeking, as thou hast sought, to unbar the Gates of Glory, that they may pass through them into the delightful Garden of the Beatitudes. It is one thing to be endowed with Intellectual Strength, Knowledge and Immortality; it is another to be Wise and Happy. The first is a boon granted to all the children of earth alike; the last can be attained only by integral development—by self-endeavor (deliberate effort), by innate goodness and God-ness continually manifested—and this in material and aro-mal worlds alike. Man is man and woman is woman, wherever they may be! The true way to the garden lies not through the Manifestation Corridor, but through the Hall of Silence! And each Aspirant must open the door for himself alone. Failing to enter, as thou hast failed, each must turn back, and like thee, come hither to Mount Retrospect, and entering into the

---

\*The same known historically as Thothmes, or Thotmor the Third, King of all Egypt, in the 18th dynasty, and sixty-ninth Chief or Grand Master of the Superlative Order of Gebel Al Maruk—since known, in Christian lands, as the Order of the Brethren of the Rosie Cross, and now known in America and Europe, where it still thrives, as the Imperial Order of Rosicrucia. Sincere students who will investigate for themselves, will find that this was published in the first or 1863 edition of Ravalette, and by a study of clandestine literature will quickly see, that with but slight variation, this same material is used as original matter and as part of authority possessed. Even Rosie Cross is Latinized and claimed as original. The student should further bear in mind, that at this date—1863, Randolph was Grand Master of the Triple Order and had founded Temples on American soil.

We shall again refer to Gebel Al Maruk, or, as he became known Narek El Gebel, the Chief of the Ansariee of Syria wherein Randolph received his final Initiation.

labyrinths within its sides, must search for the triple key, which alone can unbar the Gate, and admit to the Beautiful Garden! Remember! Despair not! TRY!

“Again I stood alone, not now in despondency and gloom, but in all the serene strength of noble, conscious Manhood—not the actual, but the certain and glorious possibility thereof. My Soul had grown. It was aware of all its past shortcomings, failures, and its hatreds toward two men who had done me deadly wrongs. This feeling still survived—stronger than ever, now that I was across the Bridge of Hours, and had become a citizen of the inner land—a wanderer through Eternity. That hate was as immortal as my deathless Soul. Will it ever be? And yet I had ever meant well. All was calm on my spirit, save this single awful thing. In this spirit, with this consciousness—not of deep malignance, but of outraged Justice—I began to look for the mysterious key; and as I looked, an instinct told me that the key must consist of grand human virtues, and corresponding good deeds, held and done before I left the shores of time and embarked upon the strange and mystic sea whereon my Soul’s fortunes were now cast.

“And so I searched, and at last seemed to have found what I sought; and thereupon I wished myself once more before the brazen Gate. Instantly, as if by magic, the wish was realized, and I stood before it, on the same spot formerly occupied. The first inscription, the symbols and circle had disappeared, and in their stead was another circle, containing these lines: ‘Speak, for thou shalt be heard! Tell what thou hast done to elevate thy fellow men, and to round out the angles of thine own Soul. Whom hast thou uplifted, loved, hated? Speak, and when the words containing the key are spoken, the door will yield, and thou mayest pass the Threshold.’

“The writing slowly faded and left naught but a surface, but that surface as of molten gold. I spoke aloud my claim to entrance, and, to my astonishment, my voice rang out shrill and clear, through the vaults and arches of the mighty dome towering far above my head. ‘I have suffered from infancy—been



opposed from the cradle to maturity—been hated, robbed, slandered on all sides, yet pushed forward in defiance of all, until I reached all that I desired—all that earth could give me. Self-educated, I achieved triumphs where others failed; have reaped laurels and grasped the keys of fame, and laughed at my folly afterwards, because what is fame? A canker, gnawing out one's life when living, disturbing his repose when dead—not worth a straw! But, in all this, despite the ending, I have set an example, by following which man might elevate himself, society be improved, and its constituents realize the bliss of moving in loftier spheres of usefulness!\*

While giving voice to these truths, I firmly expected to see the gates fly open at their conclusion. But what was my horror and dismay to see that it moved not at all, while the echoes of my speech gave back in frightfully resonant waves of sound the last word, 'USEFULNESS!'

"Not being able to think of any nobler achievement, I cast by eyes groundward, and, on again raising them, I beheld, across the clear space of the door, the single word, 'TRY!'

"Taking heart again, I said, 'Alone, I sought the secret of restoring health to the sick, and gave it freely to the world, without money, without price. I have made grand efforts to banish sloth, sin, ignorance; have ever upheld the honor of the Cross, and the sweet religion it symbolizes. Striving ever to upraise the veil that hides *man from himself*, in the effort I have been misapprehended, by motives impugned, and my reward has been poverty, slander and disgrace. In the strife, I have been heedless to every call save that of human duty, and, in obeying the

---

\*It will be readily recognized that this is the wail of a Soul, of a Soul who has tried long and constantly, and is weary. It is the cry of a Soul for recognition, a Soul which believes itself and its efforts unappreciated. It is an appeal for reward for its acts of mercy, as yet not fully appreciating that in the effort itself is the reward. Every sincere student, by self-analysis, will see that he is in this identical state of mind, and that failing in being praised, applauded and set upon a pedestal, his self-pride and self-righteousness are hurt, the tempter creeps in, and failure, or worse results. Mighty truths are voiced in this Vision which is not a vision, this "dream which is not a dream," and it were well for every student to read it time and again until the spirit itself is fully recognized and applied.

behests of a nobler destiny, have been regardless of all worldly distinction; have ignored wealth, fame, honorable place in the world's esteem, and even been deaf to the calls of love!

"I ceased, and again the vault threw back my last word, and all the arches echoed 'LOVE!'

"The gate moved not, but once more appeared upon the golden lozenge on the door the word 'TRY!' in greater brightness than before, while it seemed to the hearing sense of my spirit that a thousand velvet whispers—low, *so* low, gently candenced back 'LOVE!'

"I have rebuked the immortal, humbled the lofty and overbearing, exposed deception, comforted the mourner, redeemed the harlot, reformed the thief, fed the orphan and upheld the rights and dignity of Labor!

"Still the door moved not, but again the echoes gave back the last word, 'LABOR!'

"I have preached immortality to thousands, and prevailed on them to believe it; have written of, and everywhere proclaimed its mighty truths. I have beaten the sceptic, confirmed the wavering, reassured the doubting, and through long and bitter years, in both hemispheres of the globe, have declared that if a man die, he shall live again; thus endeavoring to overthrow error, establish truth, banish superstition, and on their ruins lay the deep and broad foundations of a better faith!

"As if a myriad voices chimed out my last syllable, there rang through the spacious halls and corridors of the Temple, the sublime word, 'FAITH!' and instantly the bolts appeared to move within their iron wards. Continuing, I said: 'I have ever endeavored, save in one single instance, to foster, and in all cases to have a spirit of forgiveness.'

"This time there was no mistake. The thousand bolts flew back, the ponderous brazen gate moved forward and back, like a vast curtain, as if swayed by a gentle wind; while a million silvery voices sang gloriously, 'IN ALL CASES HAVE A SPIRIT OF FORGIVENESS!'

"Joyously I tried again, intuition plainly telling me that



only one thing more was necessary to end my lonely pilgrimage, and exalt me to the blessed companionship of the dear ones whom I so longed to join in their glory-walks down the celestial glades and vistas of God's Garden of the Beatitudes. I spoke again:

"I have fallen from man's esteem in pursuance of what appeared to be my duty. A new faith sprung up in the land, and unwise zealots brought shame and bitter reproach against and upon it. Lured by false reasoning, I yielded to the fascinations of a specious sophistry, and for a while my Soul languished under the iron bondage of a powerful and glittering falsehood. At length, seeing my errors, I strove to correct them, and to sift the chaff from the true and solid grain; but the people refused to believe me honest, and did not, would not understand me; but they insisted that in denouncing Error, I ignored the living truths of God's great economy; yet still I labored on, trying to correct faults, and to cultivate the queen of human virtues, CHARITY!' Scarcely had this last word escaped my lips, than the massive portals flew wide open, disclosing to my en-

CONTINUED IN NEXT ISSUE

\* \* \*

## MANISTIC INSTRUCTIONS

PREAMBLE: Mankind has entered the Cycle of the New Age. This New age is the *Manistic* Dispensation: The age of *Man*. Human weaknesses will exist until man and the world has reached perfection and the Millenium has commenced. However, man will gradually come to accept responsibility for its own acts and will no longer be willing to acknowledge its weakness and degradation to the extent of asking someone else, man or god, to bear its burdens, and its sins, for itself. Man will accept full responsibility for all that he does, neither asking nor accepting quarters, thus does he become *man*, and one with the accepted, or *Manistic* age.

The leader and prophet of the *Manistic* age is MANISIS, chosen of God, but unknown of man, thus to avoid hero worship and self aggrandizement, and to be permitted to be truly an instrument in the hands of the Father.

Through various mediums, the teachings of the *Manistic* Age will be given to the peoples of the world, so that all may have opportunity to accept and to become one with the New Cycle and its laws.

The Order, which is responsible for this magazine, has been given the privilege to give to mankind these instructions. Some of these teachings have appeared in the little magazine *Manisis*, copies of which may be had, and the Editor sincerely hopes to receive and to give, a Law and its interpretation in each number of this magazine.

### *The Days That Were and Shall Again Be*

And the Lord God Jehovah Adonai, he who is the *Father of Light*, spake unto his Messenger *Manisis*, saying:

“In the days when the sons of men were yet young it came to pass that by listening to my voice and obeying my Laws, men lived at peace and amity with their neighbors and became exceedingly wise in the husbanding of the forces of their mother so that greatly of their days was given to things pleasing in my sight and to the happiness of their brethren.

“In those days their dwelling place on earth was like unto a heaven of light and warmth; I gave unto them a garden where my smile continually shone upon their faces, and made it ever pleasing for them, thus their spirits were ever searching towards me and *knew* me and nestled in my embrace.

“And the abiding place of these my sons was directly before my face and daily they came before me as children of the flesh come into the embrace of their mothers, and I taught unto them the laws of life and wisdom,



that they might dwell in my garden of paradise and be happy in my smiles.

“My children became exceedingly wise because they listened unto my voice, and I, the Lord their God permitted them to embrace all the powers of the *light* so that my sons became possessed of wings, using them without effort, permitting some of my children to visit others of my children and to bring to them the blessings from every part of my garden so that all could share in the blessings that I showered upon my children in recompense for their obedience to my Word.

“And it came to pass that my children listened to the voice of the clouds so that they could speak with one another from one part of my garden to another and to share one with another the wisdom and the harmony of the whole kingdom.

“And my children made for themselves, out of the bowels of the earth whereon they walked, houses with wings, whereon they might dwell as they floated on the bosom of the waters, and required not the hands of my children to guide them, or to propel them. And on these houses dwelt many of my children, and visited thereon others of my children, and carried to them the blessings of my smile.

“For many days my children were exceedingly happy and came to me with their songs and loved each other well, and gave one to another of their all, and one had not more than another, yet none had need of more than he had, and all of my sons prayed as one, and none more than another. My children lived in their paradise. Sorrow and pain did not enter while they nestled in my embrace.”

### *Interpretation*

“In the days when the sons of men were yet young (in the early history of men—shortly after man had attained a state of

mental and spiritual consciousness) it came to pass that by listening to my voice and obeying my Laws, men lived at peace and amity with their neighbors (confederation or groups of individual races—each type or race of people living exclusively among themselves but dealing with all other types or races on an equitable basis of mutual understanding and benefit, directly opposite to the present method of exclusive self-interest) and became exceedingly wise in the husbanding of the forces of their mother (Nature) so that greatly (many) of their days (time) was given to things pleasing in my sight (self-development of the four-fold being: body, mind, spirit and Soul) and to the happiness of their brethren.

“In those days (the youth of men) their dwelling place on earth was like unto a heaven of light and warmth; I gave unto them a garden where my smile (the sun) continually shone upon their faces, and made it ever pleasant (continually warm) for them, thus their spirits (mind and life) were ever searching towards me (reaching upwards spiritually) and *knew* me and nestled in my embrace (man had attained the *Consciousness of Soul*).

“And the abiding place of these my sons (the Illuminated) was directly before my face (in the central portion of the earth—between extreme Africa and America—the immense isle of Atlantis) and daily they came before me as children of the flesh come into the embrace (the arms) of their mothers, and I taught unto them the laws of life and wisdom, that they might dwell in my garden of paradise (a tropical country warmed continually by the sun and self-producing of the foods requisite to a highly developed body) and be happy in my smiles (blessings).

“My children became exceedingly wise because they listened unto my voice (obeyed the Laws), and I, the Lord their God permitted them to embrace (harness) all the powers (forces) of the *Light* (ether and electricity) so that my sons became possessed of wings, travelling without effort (flying machines propelled by the centrally distributed stations—without individual



power units—engines—as required at present. It is due to a deeply hidden sub-conscious remembrance of this once “possession of wings” that both sacred and profane literature are filled with pictures of “angels with wings”), permitting some of my children to visit others of my children (men of one nation the men of other nations), and to bring to them the blessings (food and other good and necessary things) from every part of my garden (the domains of the various groups) so that all might share in the blessings that I showered upon my children in recompense (Compensation) for their obedience to my Word (the Law).

“And it came to pass that my children listened to the voice of the clouds (developed their minds) so that they could speak with one another from one part of my garden to another (from one continent to another, through the “voice of the clouds”—like modern radio but without the use of crude instruments) and shared one with another the wisdom and the harmony (the learning and music) of the whole kingdom.

“And my children made for themselves, out of the bowels of the earth whereon they walked, houses with wings (boats with sails) whereon they dwelt as they floated on the bosom of the waters, and which required not the hands of my children to guide them or propel them. And on these houses dwelt many of my children, and visited therewith others of my children, and carried to them the blessings of my smiles (food and all other good and necessary things).

“For many days (long ages) my children were exceedingly happy (contented) and came to me with their song (prayers—worship) and loved each other well (harmony prevailed between individuals and nations—individuals, therefore nations, respected every right of each other) and gave one another of their all (a mutual exchange of necessities), and one had not more than another (had no desire or need for exclusive possessions) and all of my sons prayed (labored) as one, and none more than another, nor yet less one than another. My children lived in their paradise (continual happiness), sorrow and pain could not enter while they nestled in my embrace (obeyed the Law).”

## FRATERNITY OF OSIRIS TEMPLE OF MEMPHIS

By Rev. A. W. Witt

Health, Fraternity and Ethics—a most comprehensive and constructive program—is what the Temple of Memphis or the Osirian Fraternity is offering business and professional men of Kansas City. More and more men are realizing that not all ailments are cureable by their family doctors; that not all fraternal orders give peace of mind and instruction; and that not all ethical, religious, mystical and ritualistic questions can be answered by their respective ministers. Mindful of these deficiencies existing at present, Temple of Memphis, Fraternity of Osiris has been brought to the Heart of America. Our Temple works under the authority of Dr. R. S. Clymer, Grand Master of the most exalted Rosicrucian Fraternity of America, whose SEE is at Beverly Hall, Quakertown, Pa.

While this, the mother temple, is but in its third year, it shows a vigorous growth and an intense interest on the part of its membership. In addition to what the Temple of Memphis offers as indicated in the preceding paragraph, its ritualism is of a distinctive character, full of beauty, romance and loftiness in conception, inspiring and exalting. It far surpasses the realization that its candidates had hoped to receive.

A new member, after receiving the three degrees which the Temple of Memphis offers and hearing the lectures explaining the ritualism, was asked his impressions. He confessed that when he applied for membership he was dubious about the benefits he would derive. This man, being a member of the most widely known fraternal organizations, thought he had learned and received all there was to fraternalism. After receiving the Osirian degrees, he realized that our ritualism was of a different character, vastly more profound and exalted, yet withal simple and easily comprehended. He realized that back



of our Temple of Memphis, Fraternity of Osiris, is the great and only true Rosicrucian Fraternity, with its romance and history, its vast storehouse of useful knowledge, under whose authority and guidance our Temple works.

This member found that if he wanted knowledge on health, applied psychology, mysticism, philosophy, symbolism and eugenics, in fact, any knowledge respective of Man and his improvement, he could receive the same from our Temple. Further, he found that if he desired to advance in the studies of the Greater Mysteries, he could do so by applying to the Grand Master for personal instructions in the Æth Priesthood.

In the words of a new member, "I have been a member of a number of different organizations, but Temple of Memphis is the most instructive of them all. I have obtained much good and so much valuable information in general, regarding health and how to obtain it. As you know, all of my work is indoors, and I was in bad shape mentally and physically. But since I have received instructions and listened to the lectures after ritualism, I feel I have become a new man. It has changed my outlook on life. I work with more zest, and get more out of my work."

At each meeting, after the work of the ritual is over, the HIGH PRIEST delivers extemporaneous lectures, appropriate to the several degrees. The ritual being but a skeleton, it is the aim of the Temple to clothe this skeleton with enlightening and inspiring vesture, making each discourse a living and vital thing. Thus the members receive a message, which while lofty and exalted, is practical and livable; and which when carried out in their homes, workshops or offices, brings them health, success and happiness.

For example here are the titles of the last three lectures given by the HIGH PRIEST. On May 15, "Health and how to obtain it;" On May 22, "Constructive Thinking, Its Relation to Health and Success in Fields of Endeavor;" On May 29, "The Law of Vibration."

Prior to each meeting, between 6.30 and 8.00 P. M., the

HIGH PRIEST holds a clinical session at the meeting hall, where private interviews are given the members. It is here where the HIGH PRIEST listens to their problems, secrets, troubles and heartaches. All are assured sound advice, helpful suggestions, sympathetic counsel and warm friendship. Those who have problems are given sound constructive advice on sex matters, this being the usual basis for their unhappiness. All the claimants for the HIGH PRIEST'S attention are psycho-analyzed and their secrets and confidences are securely locked in his breast. For, according to the vow the HIGH PRIEST assumes when he is ordained by the GRAND MASTER, he is under strict obligation to keep all confidences and secrets inviolable. For him to disclose these to any one would lay himself open to be unfrocked and his ordination revoked.

In this way the Temple is a gathering place offering fellowship, protection, fraternalism and learning. It is a haven of peace and tranquility and a means of getting away from the strife and the sordidness of the materialism of the world. The Temple instructs and admonishes and points out the laws of life, health and prosperity. It does not sit in judgment, nor does it condemn.

The leaders of the Temple of Memphis have in mind the inculcation of the Master Teacher, "In as much as ye have done it unto the least of these ye have done it unto me." Those that come to us for help, no matter of what nature, find no deaf ear, nor cold reception, but receive the most careful and sympathetic consideration. Their previous position, occupation and condition need not be a deterrent to their gaining admission to our noble Fraternity. We are ever ready and willing to stretch forth a helping hand to those who seek our aid, who aspire for better things and who want instruction. As Osirians we do not expect to enroll angels, saints and stainless individuals. If the world were filled with saints there would be no need for our Fraternity. And here again we are reminded of the Master's saying, "It is the sick that need me and not the whole." It is the "sick"



That need us, those that are afflicted in body, in mind and in heart. Who of the human family is free from cares, imperfections and weaknesses of whatever sort? But the Temple expects that those who come to us for help will make every effort for self-improvement so that they become a credit to themselves and to the Fraternity. As in the case of the Master Teacher whose disciples found fault with him in his acceptance of the *Magdalene* so are those of our members who self-righteously would condemn our good work of ministering to those who need us. The Temple would remind these self-righteous members of their imperfections when they applied for and received aid from our Fraternity. And in as much as they were not turned away but were accepted so now they should be most willing to serve in turn.

The Temple of Memphis is not only a lodge room for ritualism but it is an institution in whose halls of learning the members imbibe much many-sided knowledge that equips them for all phases of their routine life. Being freed from infirmities and weaknesses, in a short time, and feeling better and more vigorous, they are able to cope with their daily tasks with renewed energy and vision. That is why our members who have received benefits are loudest in their acclaim of our great work.

The lectures given to members after each degree are entirely original. They are always different so that none are bored, but are always assured of hearing something new and helpful. They receive a livable message, which is profound and elevating yet practical. They carry away with them food for thought, an ideal to live up to, and a goal to climb to. They come away inspired to dare, to do, to achieve and to create noble works. Owing to the fact that the High Priest has been in close contact with the Grand Master, Dr. R. S. Clymer, for the past fifteen years, making a yearly pilgrimage to headquarters of the Order, he has gained such knowledge that enables him to enlighten his brothers. The members are admonished to translate their instructions into nobility of living so as to become worthy of being called an Osirian. For it is only through

living up to our teachings that members become outstanding citizens in their respective communities. Since a community is a group of individuals, and since the Temple endeavors to improve the individual, it follows that the community is better off if its citizens are healthy, self-respecting, law-abiding and charitable. The members of Memphis Temple are ever reminded of their responsibility to Divine Law, to the Law of Cause and Effect; and they are expected to demonstrate in their daily activities the value of their training.

Through the efforts of Brother Girard, the membership director, petitions for the three degrees of the Temple have been coming in rapidly. On May 15 a class of eight were instructed in the First Degree of the Osirian Rite. A class of ten took their Second Degree on May 22, and on May 29 twelve received the Royal Purple Degree. A group of twenty-five is promised for the First Degree when the Temple convenes on June 12.

What makes this Temple different from all other fraternal organizations and in what way does it serve a purpose not filled by others? This can be answered as the ancients always answered a question. Where else can a man derive benefits embodying all the features already covered in the preceding paragraphs in one organization and from a competent teacher who understands his fellowmen so thoroughly?

With the advantages Temple of Memphis possesses in that it is directly under the guiding hand of the True Rosicrucian Fraternity, with its traditions, its long history, exalted and profound teachings, is it any wonder that our Temple is becoming such a potent factor in the life of Kansas City? With such a growth as this Temple has enjoyed in its very brief career, the members have every reason to rejoice in its accomplishments and to anticipate a great and influential work for the Heart of America.



## CHURCH OF ILLUMINATION

WHAT THE CHURCH OF ILLUMINATION MEANS TO ME.

By Ethel Primm Darnold.

To me the Church of Illumination is a *living* Church. Its sermons are not mere words, but truths sifted down to the common understanding, capable of being grasped by the average layman. The Church does not inculcate dogmas and creeds. Our minister, Rev. A. W. Witt expounds Divine Law and shows us how to apply the law in our daily activities. We eagerly look forward to the morning discourse to give us courage, understanding and strength to tackle our problems from week to week.

It is gratifying to observe all of the members striving for a common ideal. Friendliness abounds, and sympathetic understanding permeates the atmosphere, since all realize that every one of us have some problem to contend with. If a seeker is sincere he soon realizes what the church has to offer and becomes one with us.

Socially, to be a member of the Church of Illumination, enables one to have a different outlook on life and be a positive entity in dealing with his fellowmen, to exemplify toleration, to withhold judgment, to be charitable, to be forgiving, to be unbiased in our opinions, to be friendly towards all, and to be helpful in all emergencies. To embody all these qualities and manifest them is to live up to the teachings of our philosophy. Thus we become a real asset in the social life of our community.

Personally, my membership in the Church of Illumination has meant everything to me in my social activities. Whether at the golf club, the athletic club or at an afternoon bridge, when I meet my friends, I am always asked, "How do you manage to keep so well, go so much, accomplish so much good, and cope so capably with your problems?" Often we hear people say

that it is impossible to belong to a church like ours, with its lofty ideals, and yet mingle among those who are seemingly materialistic. It is not necessary to sacrifice any of our lofty principles, and it is not difficult to live up to our highest teachings, in order to enter into the activities of the day with our fellowmen. On the contrary, as I gain physical and mental strength and spiritual light and understanding, I am the better able to hold my ground, I possess more courage to dare, stand by my convictions, and I have the fearlessness to cope with my problems. These qualities I have not enjoyed to their fullest extent, prior to my affiliation with the Church of Illumination.

To the prepared and open-minded it is not difficult to grasp that the Church of Illumination is different in that it gives its members *living* food, vital truths to live from day to day, because our Church teaches a four-fold development of body, mind, spirit and SOUL. All the manifold problems of life with which we are confronted are answered by our church.

Educationally, the Church of Illumination gives us a mental training that helps us to concentrate on our work, that develops the WILL and that makes us positive entities in our special activities. It is quite remarkable to watch the growth and development, in a short time, of those who have affiliated with our church. To observe them changing from listless, negative, nervous, irritable and sickly beings into healthy, active, positive, loving and charitable individuals is indeed gratifying and remarkable.

It is a great inspiration to those of us who love the Church so dearly to see its growth in its membership due solely to the instructions persons imbibe from week to week, and not because of outer form and social display. From 10 to 10.30 A. M. Sundays, Rev. A. W. Witt holds a practical psychology class. As a base he uses Dr. Clymer's Soul Science Lessons explaining them to the minutest detail. Here questions are asked and the ground work of our philosophy is discussed. From 10.30 to 11.00 is held a "Psychological clinic" where interviews are given by the minister to those who desire advice on health, problems



of the home or business. All are assured that their secrets and confidences disclosed to the minister will be kept safely locked in his breast, since he is under the obligations of his sacred vow not to divulge these matters to any one. No charges are made for this advice but it is expected that those receiving help buy three of our books that have a bearing on their problems; and that they help the Church that helps them. It is only fair to them that they scrupulously observe the law of exchange, "Freely ye have received, freely ye shall give." In proportion as one receives one should give. This is the Law. And in proportion as one does for our Church one will receive help and instruction.

From an ethical standpoint we are continually reminded of the workings of Divine Law, whether it be in the business world, in the home or in social life, so our church does not leave us to grope blindly through life, making grievous mistakes and reaping bitter fruits therefrom. On the contrary, our church invests us with an illuminated mind and an understanding heart to reap the good fruits of performances well done. We are proud to boast that our church is free from dogma, creed, cant and hypocrisy. We appeal to the highest in man. "Let your conscience be your guide" is our motto. The Church does not interfere with our private lives nor does it dictate to us how we should live or how we should play. It leaves these things in our own hands trusting that we shall do the right for ourselves and for others. We learn through our mistakes, and by overcoming we gain strength and understanding. The Church of Illumination is truly a Temple of *Light*. This light of love, charity and understanding, is ever held up to us for our guidance.

Twice yearly the Church holds communion services. Those who have affiliated with this Church and have severed all connections with other religious organizations, are entitled to, and expected to take communion. These services are given in all their beauty and solemnity in accordance with the original and authorized Magian practices as no Minister is permitted to

officiate who has not been Initiated as a Priest of Melchizadek, Order of the Magi. The Church also recognizes as sacred and blessed the ceremonies of marriage, christening and burial and is prepared to offer its services.

ADDENDA:

Ministers of the Church receive no direct compensation, and both they and the church must depend for support on the gifts and tithes they receive from those whom they serve.

"Ye cannot receive unless ye also give." This is the irrevocable law. Members of the church, as well as friends, should freely call on the church for help, but in turn, should as freely and as liberally support the church and its servants.

It is the privilege, aye the *duty* for all members to attend its services so as to receive the benefits, and not to miss the Sacraments unless absolutely impossible to attend.

Every Aspirant ordained to the Ministry takes upon himself the vow to keep inviolate all confidences placed in him by members and their friends, and if found guilty of violating this his sacred obligation, he will be unfrocked and his certificate revoked. *The Hierarch of the Church of Illumination.*

\* \* \* \*

## Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

### SECOND NIGHT

Last night we left Anna and Arthur just at the time when Grandfather had told Mary, the housekeeper, to get something to eat, because they were all "nearly starved." Of course, they were not really "nearly starved" at all, but they were very hungry, and Oh, what a feast it was to which they sat down.

The room was filled with a soft mellow light, not bright and not dull, but "pleasant and soothing." There was the sweetest perfume in the room and it seemed to come from a funny little bowl over in the corner of it. It was burning incense, and the smoke from it made the sweet odor, but although all



this seemed to make them feel easy and comfortable, the table and what was on it really took their eye and attracted them most. There were rich yellow milk and real honey, vegetables right out of the garden, and a big something that looked like a roast of beef. Before they began to eat, Grandfather told them that right from the very beginning they would find some things very different from what they had been accustomed to, but that he thought they would very soon learn to be just as well satisfied, and perhaps a little more so. He told them to look closely to see if they could find any sugar on the table. They could not, so he told them they would not use the common white (denatured) sugar because he did not think it was best for them, but that they would use honey instead. The bees, he explained, gathered the sweets from the clover and other flowers, and that the honey was a vitalized (full of Life) sweet, and tasted even sweeter than the sugar they were used to and was much better for them. Then he told them about the big roast. He said it was not meat and that there was not one bit of meat in it. It was made, he patiently explained, from dried vegetables and such foods as would take the place of meat, and which were much better for the health of little boys and girls, as well as for everybody else. Well, they were so very hungry by this time that they were not worrying about *what* they were to eat, but that they should have *something*. The long ride in the train, the wonderment and the anxiety about what they should find at the end of their journey, all combined to make them ready for this wonderful meal, especially after the relief which came when they felt and knew that their Grandfather loved them and was going to be good to them.

After they had eaten their fill, and Arthur had asked Grandfather whether he could have a second glass of milk, and had been informed that he might have *all he wanted*, he told them to go out on the big porch and play for a little while, then when they came in he would talk to them for a few minutes, and by that time it would be *bed time*. So out they went, and in a little while returned tired and breathless, and ready for a

story and bed.

When they came in, Grandfather took them at once into a big old room which we will tell you about sometime, but all I will say about it now is that Anna looked around and said "Isn't this a funny room" and Arthur said "May I sleep right here?" and jumped up on a long divan or sort of couch. There was something about this room which made them feel comfy and easy, just like their Grandfather himself made them feel.

"No, said Grandfather, this is not where you will sleep, for here is where we will come for our little talks. I think I am going to tell you a bed time story each night that you remain here, so tonight just come right here on this big chair; Anna, you sit on my right knee, and Arthur, you on my left knee—there, lean your heads on my breast, but *don't you dare go to sleep until after I finish the story.*" They both promised they would not, and how well they kept their promise we shall see.

"Now my dears," said Grandfather, "tonight it will not be just like a story because I am going to talk to you as though you were my own dear children, as you are, and as if I loved you Oh, so much, which I do. You have come to stay with Grandfather for perhaps a very long time, and he wants you to be always happy, and have Oh, such a good time, and he wishes you to become good and wise, *very good*, and *very wise*, and if you *are* very good, you *will* be very wise. Now will you remember that? Let us say it again. If you are *very good* you will be *very wise.*"

"Now children," said Grandfather, "do you know what it means to be very wise?" Little Arthur said, "Well, the Bible story book tells about the wise men that came to Jesus." And Anna said, "And I remember mamma said to me once that she hoped her children would be as wise as their Grandfather." "Well, well!" said Grandfather, "your mamma must have had high ideas about her father, and Arthur, sometime I will tell you more about the story of the Wise Men who came to worship the Baby in the Manger of the stable, but just now I want you to know just what it means to be *wise*. Well, if you are really



wise, there will be something right in here (and he put his hands over each child's little heart), that will always tell you when you are doing right and when you are doing wrong. It is a little voice that will lead you just where you should go, and will tell you where *not* to go. When it tells you where you *should* go, it does not always speak so very strong, but when it tells you where *not* to go and what *not* to do, then it speaks very loud and strong, in fact, it almost shouts at you sometimes. But when it speaks, you must always listen to it and *obey*, because if you do not, then it will get tired of trying to make you hear, and perhaps will stop trying. Now you see what it means to be wise, and how fine it must be to have a friend right inside here to tell you what to do and what not to do, and to tell you when you are naughty, and when you are good. And just think—all you have to do in order that you may become *wise*, is to be *good*."

\* \* \*

## JOHN ROACH STRATTON AND THE NEW HYPOCRISY

Due to the actual hypocrisy of many of the clergy of the various denominations, and their cowardice in fearing to teach the truth and practice the precepts of the one whom they taught was the Son of God, and the founder of their church, many societies styling themselves Atheists arose with the proclaimed aim of exposing the claims of the church as well as the pretensions and weaknesses of the expounders of Christianity.

Unquestionably the church has much to answer for, not only as regards hypocrisy among the clergy, but also as regards an infinite amount of persecution, prosecution, and destruction of countless lives. So long as the Free Thought and Atheistic Societies devoted their time and energy in unveiling all that is false as regards religious teachings and practices, their efforts might be applauded, but now has come a time when these

Societies, whose proclaimed desire and efforts are for the freedom of man, body, mind and Soul, have turned persecutors.

We hold no brief for the Rev. John Roach Stratton, pastor of the Calvary Church, New York City. It may be true, as many claim, that, in the parlance of the street, he is a "four-flusher." Nevertheless, when he becomes fearless enough to put into *actual practice* the precepts of the Master-Teacher of whom he claims to be a follower, he is to be applauded and one would naturally conclude that a president of an Association of Atheists would be the first to congratulate him on his bravery. However, regrettable to note, just the contrary is true, and we find Charles Smith, President of the American Association for the advancement of Atheism, attending the healing services held by Rev. Stratton with the self-confessed purpose of collecting evidence which would make possible of a charge for the arrest of Rev. Stratton for the practice of medicine without a license.

So again the persecuted becomes the prosecutor, indicating that it is not honesty, service, or freedom that these societies have in view, but power to govern or persecute those who fail to agree with their special brand of belief. Now it will be necessary for some one to start a Society to expose, persecute, and prosecute these Societies of Atheism, so that there may be freedom for man to think and practice according to his belief, so long, of course, *as he does not interfere with the rights and welfare of others who have just as great a right of choice as he has—and all normal men are guaranteed this privilege.*

That the Health Commissioner of New York should attend such healing services with a view of bringing charges, is to be expected and, whether right or wrong, is in line with the duties of his department, for authorized medicine has so long been permitted to think that it is the sole custodian of the people's health that the men at the head of the departments can no longer believe that any other but their special mode can be either correct or efficacious in the prevention and cure of disease, notwithstanding the fact that the recognized system has failed miserably.



## DR. PASCHAL BEVERLY RANDOLPH AND THE SUPREME GRAND DOME OF THE ROSICRUCIANS OF FRANCE

Continued from Last Issue

raptured gaze such a sight of supernal and celestial beauty, grandeur, and magnificence, as human language totally is inadequate to describe; for it was such, as it stood there revealed before my ravished Soul; and I may not here reveal the wondrous thing I saw and heard\* . . . . . Lara, Lara, my beautiful one,\*\* the dear maiden of the long ago, stood before me, just within the gates of Paradise. She loved me still—aye, the dear maiden of my youth had not forgotten the lover of her early and earthly days, ere the cruel Death had snatched her from my arms and love, a long, long time ago, for the love of the Indian, as *his hatred, survives the grave*. . . . . And she said, 'Paschal, my beloved—lone student of the weary world—I await thy entrance here. But thou mayest not enter now, *because no hatred can live inside these gates of Bliss*. Wear it out, discard it. Thou art yet incomplete, thy work is still unfinished. Thou hast found the keys! Go back to earth, and give them to thy fellowmen. Teach, *first thyself*, and *then* thy brethren, that Usefulness, Labor, Love, Forgiveness, Faith and Charity, are the only keys which are potent to cure all ill, and unbar the Gates

---

\*"And I knew on behalf of such a man . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. 12:2-4.

---

\*\*All Initiate-writers who have been permitted, as a result of inner growth due to their own **deliberate and conscious efforts**, to behold **their own Souls**, have used a figure of speech to describe that Soul. With Randolph it is **Lara, Cynthia** and still others; Marie Corelli spoke of her Masters as **Heliobas**, etc.; and Dante used the name, **Beatrice**. We cannot speak in the abstract. That which we see must possess form or we will give it one. The form with which we create, or clothe the Soul must have a name, or a term, otherwise we ourselves name the name.

of Glory.'

"There a tall and stately figure of a man—a tall and regal figure, but yet light and airy—buoyant as a summer cloud pillowed on the air—the figure of a man, but not solid, for it was translucent as the pearly dew, radiant as the noontide sun, majestic as a lofty mountain when it wears a snowy crown!—the royal form of a man, but evidently not a ghost, a wraith, or a man of these days, or of this earth, or of the ages now elapsing. He was something more than a man; he was supra-mortal; a bright and glorious citizen of a starry land of glory, whose gates I beheld, once upon a time, when *Lara* bade me wait; he of a lineage we Rosicrucians\* wot of, and only we!—a dweller in a wondrous city, afar off, real, actual—whose gates are as the finest pearl—so bright and beautiful are they. . . . The stately figure advanced midway of the room, until he occupied the center of a triangle formed by the shadowy Thing—the Tempter of man—and *Hesperina*, then he spake:

"I, *Otanethi*, the Genius of the Temple, Lord of the Hour, the servant of the Dome, am sent hither to thee, O *Hesperina*, Preserver of the falling; and to thee, dark Shadow (the Tempter of Man), and to the blind gropers of the Night and gloom. I am sent to proclaim that man ever reacheth Ruin or Redemption through *himself alone*—strengthened by Love of Him,—self-sought—reacheth either Pole of Possibility as he, fairly warned, and therefore fully armed, may elect! Poor, weak man!—a giant, knowing not his own tremendous power!—Master both of Circumstances and the World—yet the veriest slave to either!—weak, but only through *ignorance of himself!* forever and forever failing in life's great race through slenderness of Purpose!—through *feebleness of Will!* Virtue is not virtue which comes not of Principle *within*—that comes not of Will and Aspiration.

---

\*"What!" interrupted the listener. "Why, I thought the Rosicrucian system had been dead, buried, and forgotten two centuries ago."

Replied Paschal: "The false or pseudo-Rosicrucian system ceases to be, arises its hydra head again and again perished. Truth itself is deathless, and **Rosicrucia** is born, and lives, in truth.



That abstinence from wrong is not virtue which results from external pressure—(by force of man-made laws), fear of what the speech of people may effect! It is false!—that virtue which requires bolstering or propping up, and falls when left to try its strength alone! Vice is not vice, but weakness, that springs from within—which is the effect of applied force. Real vice is that which leaves sad marks upon the Soul's escutcheon, which the waters of an eternity may not lave away or wash out; and it comes of settled purpose—from within, and is the thing of Will. The virtue that has never known temptation—and *withstood it*, counts but little in the great Ledger of the Yet to Be! True virtue is good resolve, better thinking, and action best of all! That man is but half completed whom the world had wholly made. They are never truly made who fail to make themselves! Mankind are not of the kingdom of the Shadow, nor of the glorious realm of Light, but are born, move along, and find their highest development in the path which is bounded on either side by those two eternal Diversities—the *Light\** upon one side, the Shadow (Tempter) on the other.

"Life is a triangle, and it may be composed of Sorrow, Crime, Misery; or Aspiration, Wisdom and Happiness. These,



\*Hesperina, symbol or angel of Light: "Around her brow was a coronet of burnished, rainbow hues; or rather the resplendent tints of polarized light. In its center was the insignia of the Supreme Temple of the Rosie Cross—a circle inclosing a triangle—a censer on one side, an anchor fouled on the other, the center-piece being a winged globe, surmounted by

the trine, and based by the watchword of the Order, 'TRY,' the whole being arched with the blazon, 'ROSICRUCIA.'"

Man is constantly surrounded by the three: The Shadow, or Tempter; She of Light, the Guide and Prompter to goodness, and the Stranger, Otanethi, the Instructor. The mass know, and feel, nothing of this, the Acolyte, the true seeker after things Spiritual, gradually becomes aware of it through the conflicts within.

Rosicrucia can teach only in parables and by paradoxes. The plainer the words, the more confused the sense. The Soul learns by feeling and obedience, not by the letter.

O Peerless *Hesperina*, are the lessons I am sent to teach. Thou art here to save Souls, not from loss, assailings or assoilings from without, but from the things *engendered of morbid thought*—monstrous things bred in the cellars of the Soul—the cess-pools of the spirit—crime-caverns where moral newts and toads, unsightly things and hungry, are ever devouring the flowers that spring up in the heart-gardens of man—pretty flowers, wild—but which double and enhance in beauty and aroma from cultivation and care. We are (ever) present to waken the wills of men; thou to arouse a healthy purpose and a normal action; and the Shadow is here to drag men to Perdition. Man cannot reach Heaven save by fearlessly breasting the waves of Hell! Thou mayst not act directly upon man or woman, but art at liberty to effect thy purpose through the instrumentality of DREAMS! And thou, 'addressing the Shadow,' thou grim Thing—Angel of Crime—monstrous offspring of man's begetting—thou who art permitted to exist, art also allowed to flourish and fatten on human hearts: I may not prevent thee—dare not openly frustrate thee—for this it is decreed. Thou must do thy work. Do; thou art free and unfettered. Do thy Worst; but I forbid thee to appear as thou really art—before their waking senses, lest thy horrible presence should strike them dumb and blind, or hurl Will and Reason from their thrones. Begone! To thy labor, foul Thing, and do thy work also through the powerful instrumentality of DREAMS!

"Thus spake the genius of the Order and the Hour; and then, turning, with outstretched arms, with tearful mien, spoke: 'Mortals, hear me in thy slumber—let thy Souls, but not thy senses, hear and understand. Behold, I touch thee with this magic wand of *Rosicrucia*, and with it wake thy sleeping wills—thus do I endow thee with the elements, Attention, Aspiration, and Persistence—the seeds of Power—of resistless Might, which, will—if such be thy choice, enable thee to realize a moral fortress, capable of defying the combined assaults of all the enginery Circumstance can bring to bear against thee. The citadel is Will. Intrenched with it, thou art safe. But beware of turning



thy assaulting power against thyself. Will, normal, ever produceth Good; Abnormal it hurls thee to the Bad! Remember! Wake not to the external life, but in thy slumber seize on the word I whisper in thine ears; it is a magic word—a mighty talisman, more potent than the seal of Solomon—more powerful than the Chaldean's wand—but it is potential for ill as for Good. See to it, therefore, that it is wisely used. The word is, 'TRY!' As thou shalt avail thyself of its power, so be it unto thee. I now leave thee to thy fate, and the fortunes that may befall thee.

\* \* \* \*

“The man who says that dreams are figments is a fool. Half\* of our nightly experiences are, in subsequent effect upon us, far more real and positive than our daily life of wakefulness. Dreams are, as a general thing, save in rare instances, sneered at by the wise ones of this sapient age. Events, we of Rosicrucia hold, are pre-acted in other spheres of being—and *cast their shadows before them*. Prophetic dreaming is no new thing, as you must recognize if you will study your Bible. Circumstances are constantly occurring in the outer life that have been pre-viewed in Dream-land. Recently, while in Constantinople, I became acquainted with a famous Dongolese negro, near the Grand Mosque of St. Sophia, in one of the narrow streets on the left, as you enter the square from toward the first bridge, and this man had reduced the interpretation of dreams to a science almost; as have many Neophytes in our Order, and many a long hour have I rapidly driven the pen, in the work of recording what was translated to me from Dongolese and Arabic into Turkish and English, from his lips, obtaining in this way not merely the principles upon which his art was founded, but also explicit interpretations of about twenty-nine hundred different dreams.

\* \* \* \*

---

\*Dreams may be the result of indigestion, or of an uneasy conscience, and frequently are, but there are dreams of the Soul, pre-visions, and these readily may be recognized.

"Night (with its dreams) has various and strange influences, which are altogether unknown to the day. The Magi, on the plains of Chaldea, the astrologers of early Egypt, and the whole ancient world duly acknowledged the power of the astral (heavenly) bodies. The whole interest of Bulwer's '*Zanoni*' hinges on the Soul-expanding potentiality of a star upon Clarence Glyndon, one of the heroes of that Rosicrucian story. Indeed, the whole august Fraternity, from the Neophyte of last week back to Apollonius of Tyanna, and away through the Ages to Thothmes, and down beyond all the Egyptian dynasties to Zytos, and still away into the very heart of the Pre-Adamite eras, we know, held strange doctrines concerning stars; and if the historian of the Order, the great Mirandolo, be not mistaken, our Brotherhood possesses the key that reveals the nature of the starry influences, and how they may be gained. Of my own knowledge there are Destinies in the stars.

\* \* \* \*

"In the Kingdom of Dream strange things are seen,  
And the Fate of the Nations are there, I ween."

"I am a Brother of the Rosie Cross, and I have been over Egypt, and Syria, and Turkey; on the borders of the Caspian, and Arabia's shores; over sterile steppes, and weltered through the Deserts—and all in search of the loftier knowledge of the Soul, that could only there be found; and I found what I sought, the nature of the Soul, its destiny, and *how it may be trained to any end and purpose*. And the history and Mystery of Dream, from the lips of the Oriental Dwellers in the Temple—and Pul Ali Berg—our Persian Ramus and our Lordly Chief—and I learned the worth of Will, and how to say, and *mean*,—'I will be well, and not sick—alive, and not dead!' and achieve the purpose. How? 'That is our secret—the Rosicrucians'—strange order of men; living all along the ages, *till they are ready to die*—for Death comes only because man will not beat him back, *or the heart is weary, sad, and broken*. THEY DIE THROUGH FEEBLENESS OF WILL. But not so with us; we leave not until our work is done. We exercise our power over others,



too, but ever for their good. Well do I remember, when there reached me—lightning borne, on the banks of the Hudson, a message saying, ‘Come, she is dying!’ and I went, and stood beside the bed of the sick child, and I prayed, and I invoked the Adonim of the Upper Temple; and they came and bade her live. And she liveth yet—but how ungrateful.

“Till our work is done! What work? you ask me, and from over the steaming seas I answer, and I tell you through the boundless air that separates us: Our work is to help finish that begun lang syne upon the stony heights of Calvary; in the shade beneath the olive in Gethsemane, where I have stood and wept; begun when Time was thousands of years younger than today. Our work is to make men, by teaching them to *make themselves*. We strive to impress a sense upon the world of the priceless value of a *man!*”

“Did you ever see a strong man in tears—tears tapped from his very Soul? When they laugh at his misery, whose lives he has saved? When he discovers that the man he has loved as a brother, and for whom he has sacrificed his all during long years, was all the while a traitor and a foe, a mean and conscienceless traitor, and a secret, bitter Judas Iscariot, yet wearing a smile on his face continually? God grant you never may.

“And a strong man may weep, the same man, too, who, a few brief hours before, had heaped up curses, for trifling reasons, upon the heads of others; but who, in hour of agony and mortal terror, which upon a time all must face, and fall upon his knees in the sublime presence of God’s insulted majesty—who now, in his deadly peril, trembling in his Soul’s deep centre, cried aloud to Him for—Mercy! God’s ears are never deaf! At that moment one of His Angels—Sandalphon—the *Prayer-bearer*, in passing by that way, chanced to behold the sublime and moving spectacle. And his eyes flashed gladness, even through his tears; and he could scarcely speak for the deep emotion that stirred his angel heart; but still he pointed with one hand at the prostrate penitent, and with the other he placed

the golden trumpet to his lips, and blew a blast that woke the sleeping echoes throughout the vast Infinitudes; and he cried from his very Soul: 'Behold! he prayeth!' And the message was borne afar on the fleecy pinions of the Light, from Ash-to-reth to Maxaroth, star echoing to star. And still the sound sped on, nor ceased its flight until it struck the pearly Gates of Glory—where was an Angel standing—the Recording Angel—writing in a Book; and, oh, how eagerly he penned the sentence: 'Behold! he prayeth!' and the tears—great, hot, scalding tears rolled out from the angel's eyes, so that he could scarcely see the book, but still he wrote the words.

"'Behold! he prayeth!' And lo! the Angels and the Cherubim, the Seraphs and Antarphin, caught up the sound, and sung through the Dome; sung it till it was echoed back from Aidenn's golden walls, from the East to the West, and the North and South thereof; until it echoed back in low, melodious cadence from the Veiled Throne, on which sitteth in majesty the Adonai of Adonim, the peerless and ineffable Over Soul, the gracious Lord of both the Living and the Dead! Are there any *Dead*? No! except in sin and guiltiness! . . . And there was much joy in the Starry World over one sinner that had in very truth repented—and *prayed from his Soul*.

\* \* \* \*

"Space is by no means limitless, but is a globular or elliptical, definite region—the play-ground of the Powers—and is bounded on all sides by a thick amorphous Wall, of the materials of which new worlds and starry systems from time to time are fashioned. This Wall is thicker, a million-fold, than the diameter of the entire menstrum wherein this universe is floating. Surrounding this universe, on all sides of this Wall, are seven other universes, separated as in this, from all the others; and they differ from our own and the rest, as differs a volcano from a sprig of rosemary—that is to say, utterly—totally. The material worlds of each of these other universes outnumber the sands of the desert, yet their number is precisely that of the one in which we live; but they are larger, for the



earth that corresponds to, and bears the name of this of ours, is, in the smallest of the other universes, quite as bulky as the sun which gives us light, and the other solar system in proportion. The universe next higher is immeasurably larger than the one just alluded to. It has the same number of material worlds, and the earth corresponding to this of ours is as large as the solar system in which we live. That of the third is as large as the solar system of the second, and so on to the last of the series of seven; but not the last in fact, for outside of, and surrounding the entire seven, is another Wall separating them from forty-nine other systems, in ascending grade. I cannot now give you any information respecting the sublime realities of these forty-nine,\* nor of the regions of the realm *STILL BEYOND*; therefore I recall your attention to this world and sphere of being.

“On earth there are seven distinct classes or orders of men: the *INSTINCTUAL*, *AFFECTIONAL*, *INTELLECTUAL*, *INTUITIONAL*, *ASPIRING*, *INDIFFERENT*, and *WISE*, to all of whom a different destiny is decreed. Organizations determine destinies! Every nebulae seen in the far-off heaven is a system of worlds. That wonderful family of stars to which our sun belongs is, with all its overflowing measure of star-dust, but a single cosmos; and there are myriads of such within the confines of the present universe, and before we cross the vast ocean of *Ethylle*, and reach the Wall alluded to. All things are in halves; male, female—negative, positive—light, dark, and so on. So is the nebulae of worlds to which we belong. Now, remember what I have said of the resemblances between this earth and universe and the seven others beyond the Wall. Precisely such likeness exists between the worlds of the respective halves of our own system.

“At various distances, flecking the vault, we behold suns and systems innumerable. These all belong to this, the female half of our system. Beyond them lies a vast ocean of *Ether*, separating the *Continents*. Across the ocean, at a distance in-

---

\*See *Romance of Two Worlds*, Marie Corelli.

computable by the human intellect, is the male half of our system. There—there is a sun precisely as large, as brilliant, and as hot as ours—and no more so. Around that sun fiery comets whirl, planets revolve, and meteors flash, just as they do hitherward. There is a Venus, Mercury, Asteroids, Mars, Jupiter and all the other planetary bodies, just as here, and of the same dimensions. Thus the Law of Hermes governs:

“As below so is it above.”

“You have heard that coming events cast their shadows before them, and that Prophecy has been demonstrated true. Behold the solution of the world-enigma. Events transpire in that other world—our counterpart, a trifle sooner than they do here; yet you must remember that there is a vast interval of space, and therefore time, that must be bridged by even that swift courier, Sympathy. According as a man there, and his counterpart here, are fine, aspiring, and spiritual-minded, so is their *rapport* across the gulf; and the male half, the more perfect portion of each man or woman’s self, very frequently telegraphs the other, often a long time before the event becomes actualized on this earth. You have heard of Fays and Fairies. Listen, and learn the truth concerning them: Remember that no human Soul can by any possibility quit the confines of this universe until it has exhausted the whole of its, the universe’s resources, and has attained *all* of Love, Will, Majesty, Power, Wisdom and Dignity (Social Refinement), that this vast cosmos can give it; after which it sleeps awhile, but will awake again to the exercise of Creative Energy, on the thither side of the Wall—both duplicates sleep at once; for, after their deaths on the material earths, they exist apart, but sustain the same relations, in certain aromal worlds attached to their respective primary homes. At the final passing (deaths), they blend forever, their status is increased, and they enter, through the Wall, that earth resembling the one whereon the double unit had its birth *originally*.

“You have heard of Metempsychosis, Transmigration, of Reincarnation, and progress. Listen, and learn more: Not



only the inhabitants of the countless myriads of the world in this material and *aromal* universe, but also the material and *aromal* worlds themselves, are in a constant state of progressive movement. By *aromal* worlds I mean the aerial globes that attend each planet. They are places where Souls rest awhile after death, before they commence in earnest the second stage of their career; and this state is an intermediate one, just like sleep, only that they are conscious and active while there; but it is an activity and consciousness, not like, but analogous to that of dreams, an activity of what is now generally termed Sub-conscious action because it is due to the Soul's awakening, and to the degree of such awakening. Every world, and assemblage of worlds, is periodically reduced, by exhaustion, but at enormously long intervals, into Chaos, and is then reformed, or created anew, still, however, being the same world. After this passage, each system and world becomes vastly more perfect than before; but owing to the diminished quantity of Spirit or essence which has been consumed in giving birth to hosts of immortal armies, each system and world is vastly smaller than before. This is for two reasons, one of which I have just stated; the other is, in order to make room for new cosmi and new worlds, both of which are being constantly created from the material of the Wall; and the Wall itself is the condensed effluence of the Maker—in short, it is God-Od, and therefore inexhaustible. The majority of those who have lived on any world are reborn in it after its restitution. The same relative proportions between a world and its occupants is still preserved, and never varies; and, consequently, the six-foot and the five-foot woman of one career, find themselves, in the next state, occupying five and four-foot bodies respectively. The present is our (the race's) thirty-fourth Incarnation. Originally we were taller by far than our present so-called giants, and were coarse and gross in proportion. Take the whole human family as it is today, and compare it with itself with an interval of even three or four thousand years, and the improvement and depreviation of mere physical bulk, to say nothing about refinement of mind and

manners, has been and is—enormous. But if we take it as it is today,—bad and gross enough, in all conscience,—and contrast it with what it must have been say two or three hundred thousand ages, or even years, ago, and we should hardly be willing to acknowledge our paternity on the human side! We are smaller and better than ever before, and our worst man is better in some respects than the best of the prior state, while the worst of the next state will be a white-robed angel compared with the best man now living, bearing in mind, of course, than when Chaos of a world results, many that were humans but really without Soul, will pass entirely out of existence as humans.

“The true philosophy of human existence appears to me to be that the Soul perpetually changes the scenes of its activities and modes of consciousness, feeling, and being; at each change forgetting the past, save dimly—vaguely; vastating all the imperfections, but retaining all the good of previous states; until, at last, in the course of about two hundred and eighty thousand years, if it survives that long, it becomes almost perfect, and finally wakes up to the complete remembrance of its entire journey, to begin the second full stage of its career, ends its Humanhood, and begins its deific course of the first degree, which career will endure for a space of time expressed by the cube, in centuries, of its former years as a human being; and that each Soul will be double, male and female, God and Goddess (in heaven there is neither marriage nor giving in marriage), until its next change, and so on forever and forever more, through all eternity.

“It seems to be an established fact that fools never dream! Wise people often do! And those belonging to the latter category cannot fail to notice that things, dates, and persons, and circumstances, and probabilities, are considerably mixed up, as a general thing, in dreams. Their anachronism are especially remarkable and provoking, and indicate that time is of but little, in any account, so far as the Soul, *per se*, is concerned. A dream of a minute frequently embraces the multifarious experiences of a century. This instant you are associating with one of the



pre-Adamite kings on the plateaus of eastern Asia, and in the next are taking wine with Pharaoh and Moses on the banks of the Nile; now you are delivering an oration before Alexander the Great, and suddenly find yourself stuffing ballots on Cornhill in an election for ward-constable; now you are contemporary with Sardanapalus or Thothmes III., and in half a second you are delivering a 'Spiritual Lecture' in Lamartine Hall, having paid fifty cents for the privilege of listening to your own 'Splendid and Overpowering Eloquence.' Taken altogether, dreams, like Complimentary Benefits, are queer concerns."

\* \* \* \*

"I became a voluntary adept (Acolyte or Neophyte) in the Rosicrucian Mysteries and Brotherhood, though I am not (nor is any student or member of the Order) at liberty to tell where, when or how I was found worthy of this Initiation. Suffice it to say that I belong to the Order, and have been admitted to the companionship of the living, the dead, and those who never die; as also to the famous Derishavi-Laneh, and am familiar with the profoundest secrets of the Fake-Deeva Records; and through life have had ever three great possibilities before me: one of these—being a neutral Soul—is that of becoming after death a chief of the Supreme Order, called the *Light*; or of its opposite, called the *Shadow*.

"The mystery of all this is that: All who become Neophytes of the august body during their sojourn on earth and remain *faithful to their vows*, will likewise become immediately after passing out of the flesh, members of the new invisible Brotherhood to which belong all the faithful ones who formerly travelled the earth, while those who overcame the meshes of the flesh fully and attained to the Exalted Third Degree, become Chiefs of the Brotherhood, Hierarchies who help to guide the destinies of their brethren on earth. This requires faithfulness in heart, loyalty to the Brotherhood in thought and deed, and constancy of purpose, and faithful adherence to the teachings and practice of the Work.

"The Order with its ramifications on both sides of the

grave, and on the further side of time, is known in its lower degrees as the Royal Order of the Gann, and, towering infinitely beyond and above all, is the great Order of the Neridii; and whoever, actuated by proper motives, joins the fraternity and remains faithful and loyal on this side of the grave, is not only assured of protection against *all dark forces*, and a vast amount of essential knowledge imparted to him here, but also of sharing the lot on the farther side of life, compared to which all other destinies are insignificant and crude.

"True Rosicrucians do not care to be known as such. They prefer to study and work, rather than be paraded before the curious mass.

"A gold coin passes very quietly through the world, but your counterfeit makes a great noise wherever it may chance to be; so with the pseudo-Rosicrucians. The latter created a sensation [prior to Randolph's time,—as do the numerous clandestine organizations, and their innocent dupes, at the present time], and then disappeared, only occasionally jingling their bells to let the world know that the foolish were not all defunct; while the true Brotherhood went on, and still goes on, quietly performing its mission."

\* \* \* \*

The third of the influences which profoundly affected Dr. Randolph and his teachings and labors, was the publication in France and Germany of several important works dealing with the ANSAIRETH OR NUSAIRIS OF SYRIA. Those initiates who had delved into the mysteries as far as they were permitted, at once admitted that no Order on earth retained its purity and the sublimity of its teachings as did the Ansaireth of Syria, and coincident with the publication of books by Niebuhr, Burckhardt, Dr. Wolff, M. Catafago, M. Victor Langlois, and Lyde, there appeared in Paris with letters of Introduction to the Third Dome in that city, Narek El Gebel, the Chief of the Ansaireth, who, knowing of Randolph's Legend, at once recognized that he was the man fitted and prepared to give the teachings to those sincere students who honestly and earnestly sought the mysteries



of life and the human Soul.

This Master informed Randolph that the philosophy of the Rosicrucian Temple as it concerned the Soul, was that of what was once the highest Order of Priesthood known to mankind which taught the Spiritual conception of the Sacred Fire, of which the human Soul is a part, and as was taught by the ancient Guebres.

He further stated that he, the Chief, possessed the secrets of the Brotherhood of Syria, and could, and would, if Randolph were willing to proceed, give him free and unmolested entrance into the Brotherhood of the Ansaireth, something which had never been permitted to a white man.

Moreover, that if obedient and receptive, he, Randolph, might learn the priceless secret of compounding Elixir of Life, the Secret of Youth, the mystery of forgetfulness, the Stone of the Philosophers, and the mystery of the Magic Crystal, which last permitted the Seer to behold all that transpired on earth and on any of the planets.

After a careful study of the private manuscripts held by Dr. Lyde and others so as to check up on the statements made by the Chief, Randolph journeyed to Syria, was received into the Brotherhood, initiated into its mysteries, and on his return to America established as the Third Dome of the Order, the Ansaireth, or Æth (*Sacred Fire*) Priesthood, and opened its doors to all who sought to learn for themselves and become servants to man and the Most High God.

"He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers."—Zoroaster.

It is not too much to say that in these few words of the great philosopher we have "the law and the prophets," and that he who aspires to Mastership, Adeptship, or Immortality, could do no better than to follow the *spirit* of this inculcation.

The saying of prayers, the repetition of mantras, is highly desirable, the influence created and the impression made on both the supplicant and the Universal Ether (the Father, or God) is

potent for good. However, it is ten thousand times more important for the acolyte to *live* the thought, prayer or mantra than it is for him to repeat it, even though that repetition be in the deepest humility and most sacred passion.

There is another thought connected with this saying of the mystic philosopher: Using the sowing of seed as his illustration clearly indicates that this Immortal lawgiver recognized the merit of the man who produces food for mankind, appreciating the fact that the farmer's profession is the first and most necessary of all human endeavors and as such is to be appreciated and compensated by all mankind. At present, the producers of food are made slaves and victims alike of politicians and urbans, and are given less recognition than the workers in any other trade or sphere of human endeavor.

\* \* \*

## Announcement

### AN INVITATION TO ALL INNER STUDENTS AND MEMBERS OF THE ROSICRUCIAN FRATERNITY....

The regular Fall Convocation of the Grand Fraternity is called to convene October the twenty-eighth and to continue in session until the third of November.

As heretofore, the hours of the day will be devoted entirely to personal interviews with students and representatives of the Order so that all their personal problems may have attention.

The regular services will be as usual on All Souls Night, at which time there will be solemn Requiem for the departed members.

The Magi will hold the regular services on that night and the Church of Illumination will confer the Sacred Sacraments on all present.

All students and members desiring to be with us, should at once make arrangements as the capacity of BEVERLY HALL is never sufficient to accommodate all who seek to attend.

By Orders of the Supreme Grand Master of the  
Rosicrucians in America and the  
Isles of the Sea.



## MUNCHAUSEN OF THE OCCULT WORLD



But a few short months ago a booklet was published entitled THE ROSICRUCIANS—*What They Are and What They Are Not*. This brochure gives fair promise of becoming as famous as the *Fama Fraternitas* issued several centuries ago.

In the *Fama*, the author proposed to tell the seeking world of an Occult Fraternity then in existence which dealt with the Soul, its forces and powers, and which had for its purpose the training of Neophytes who might become Initiates and members of the Fraternity.

In our booklet THE ROSICRUCIANS, we attempted to outline the authority possessed by the Legitimate Order in America and pointed out various laws governing the Fraternity. We mentioned no specific order, there being possibly a round dozen of clandestine bodies operating in America today. It appears however that our friend H. Spencer Lewis, of the so-called, self-constituted (as far as all investigations thus far made indicate) AMORC, felt that the shoe had been made especially for him, tried it on and found it pinched most fearfully (even as a guilty conscience usually does) and, as a consequence, set up a wail that reaches almost, though not quite, to high heaven. This bewailment Mr. Lewis set down on paper, printed it and broadcast it, and strangely enough, has done more in a short time to advertise the true Order than we ourselves could have done within the next few years.

We are challenged to a debate. Now debates are all very well in their place, but it has occurred to us that we follow our

own original plan—one long ago pointed out to us by the *real* Masters and Hierarchies of the Fraternity, those men who do not display full page advertisements of self-laudation, including photographs of their smug selves, thus bringing shame and disgrace on a sacred name—and we propose to follow this plan to the end and have no fear of its success.

The Lord God does not debate with the devil and his evils, He, the Lord,  *fights* the devil and all that belongs to him. The legitimate Order, appreciating its authority and fully aware of the origin of its lineage, cannot compromise with its enemy, nor accept a challenge of debate, as that were to acknowledge that there  *might* be a foundation for the existence of clandestine Orders.

However, to the point: In the booklet LIGHT OF EGYPT issued by the AMORC, this statement is made in a footnote:

“A very important point must be mentioned here. Some students of the Rosicrucian history among early American records the name of one Dr. Randolph as a Rosicrucian and they have stated that he organized the first Rosicrucian society in America. They claim that Dr. Randolph ‘established the first Rosicrucian body in America, in the year 1856.’ They are wholly unaware of the facts. Randolph did try to establish a separate, personal and independent society, which failed. This was precisely 163 years after the real Order was established in Philadelphia and still active in America.”

This statement is as truthful, and  *no more so*, than almost every other statement made by H. Spencer Lewis in his so-called Rosicrucian literature. In short, and to the point, it is a deliberate falsehood (to use the softer term) and made with the intent to hide the facts.

When Dr. P. B. Randolph started his work in America, there was  *no* Rosicrucian Order, Society, Lodge, Temple, or Association in America and Lewis knows this as well as anyone.



In fact, in the beginning of his illegitimate propaganda, Lewis admitted that Randolph had been made a *Grand Master* by the French Order. That Randolph had authority there can be no question. However, for the sake of absolute truth, we will admit that we were not present when he was made such, as we had not yet entered into this realm of physical activity.

We repeat, there was no Rosicrucian body in America at the time, but let us go to the extreme and say that even if there had been, then Randolph, actually having been made a Grand Master, would have had a better right and a more legitimate one, than had H. Spencer Lewis to establish his organization in 1915, knowing, as he *admitted*, that Dr. Randolph had been made a Grand Master, and he (Lewis) being without legitimate authority of Rosicrucian origin.

Can it be truthfully stated that the Rosicrucian Order was in existence in 1915? Is there proof, proof such as would be acceptable to a Court?

We answer this question.

Dr. Randolph continued in his position as Supreme Grand Master until 1872, at which time he appointed Freeman B. Dowd to officiate in his stead. Freeman B. Dowd continued as head of the Temple until 1907, at which time Dr. Edward H. Brown was selected to succeed him.

Lodges or Temples were established in various cities throughout the country and were in full working order. At an early age I enrolled in one of these Temples; to be absolutely exact, in the Temple at Boston and was accepted as a Neophyte. In 1897, I came in personal contact with Dr. Paul Tyner and his co-workers. At that time there was a Temple of the Order in Denver and also a church under the Order known as THE CHURCH OF THE LIVING CHRIST, Dr. Paul Tyner being the officiating priest.

In 1902 I personally went to Boston to put myself in touch with the various teachers, Masters of the Temple and Priests of the Order, and thereafter I personally visited various Centers (Temples or Lodges) in the larger cities, among them

Chicago and New York.

In 1902 my greater personal activities commenced through the publication of books on the Rosicrucian work and philosophy and the establishment of Temples.

In April 1909, in the monthly publication, *THE INITIATES*, with which H. Spencer Lewis is no doubt familiar, we published the Manifesto of the Order as it governs the various Outer Temples. This was based on the Manifesto of the Order, as earlier published by Dr. Randolph, and governed the entire outer body. Headquarters had already been moved to what became then known, and is still known, as *Beverly Hall*.

In 1910 a Temple was specially built for the one purpose of holding the semi-annual Convocation of the Order and which could be attended only by those who had *already* become members of the Order. In 1911 the first Convocation was held in this Temple and members attended from every part of the country, including Texas and California, and some of these members *still live* and are *ready* to testify to these facts in any Court.

The above statements and the publication of the Rules of the Order in 1909, will at once prove to any but the most biased that the statement made by our friend is a deliberate falsehood, and was made in attempt to prove that no such organization existed prior to the self-constitution of his own organization in 1916, and we challenge him to show a single book, article or document, published and copyrighted prior to 1915, showing that he did any Rosicrucian work, or was connected with any Rosicrucian body.

Our friend claims to have been to France and to have received authority from some organization there. We are not prepared at this point to say that he was not in France at the time stated, nor that he did not receive some form of authority from an organization in that country, but we do say, and over our own signature, that no organization in France, or for that matter, in any other country of the world, has a legitimate right to grant such authority to any citizen of a country wherein the



Order is already established. Masons will at once understand this; the layman might need first to study the Law that governs fraternal and secret organizations.

For the sake of emphasis, we repeat that we are prepared to prove at any time we are called upon to do so, in any Court in America, by witnesses still living, the truths of the statements made, and in future issues of this magazine we will give pictures of the Temple as first built and as rebuilt, as well as of the special grove, stone, etc., built for the various ceremonies that take place at *Beverly Hall* twice each year.

### *The Rose Cross in Pre-Revolutionary Times*

In all of the Lewis publications much is made of the supposed existence of the Rosicrucian Order in pre-revolutionary times as well as thereafter. An authority, later to be quoted, makes the statement that Vaughan, having visited America, states that he found no such men here. There is not a shred of evidence acceptable to any Court in America, to show that the Rosicrucians had Lodges or Temples here at that period, and we defy the finding and publication of such evidence from the printed records of those times (not from present day abridged books). If any one could have been or had been familiar with the beliefs and the connections of the makers and signers of the Declaration of Independence and the Constitution, then certainly George Clymer and Edmund Randolph, two of the most active, would have had this knowledge.

If such Lodges existed, then certainly there should also exist printed records of their Manifestos and proceedings, but these do not exist. To be sure, there is the record of the Rose Croix, eighteenth degree of Masonry, and later of the Masonic Rose Cross of Scotland and England, but not of the Fraternity of the Rosicrucians. Furthermore, if there were a shred of evidence that they did exist, then certainly Dr. Randolph would have had infinitely more right to start the Order in the middle of the eighteenth century (1847-56) when there was no record of such an Order being in existence, than had H. Spencer Lewis

in 1915, he being thoroughly cognizant of the facts concerning Dr. Randolph and his Order, and admitting in his first booklet that Dr. Randolph had been made a Grand Master of the Rosicrucians by the French Brethren, the same men from whom he claimed his authority sixty years later.

### *Light, Life, Love*

In our books we have spoken relative to the use of the words LIFE, LIGHT, LOVE on the so-called Charter used by Lewis and his organization and we are severely arraigned for the statements made. We repeat every statement we have ever made. While it would be foolish to claim that no one ever made use of the words LIFE, LIGHT, LOVE, until Dr. Randolph used them in RAVALETTE, we here once again repeat that no organization (so far as we can find) ever used these words in that special arrangement *on any Charter given out by a Rosicrucian Order to a subordinate Lodge*. We further here repeat that Randolph was the first to do so, did so in 1861, and in due time a photograph of this said Charter with which H. Spencer Lewis no doubt is familiar, will appear in this magazine and in other of our publications so that we may substantiate before all the world, every statement made by us.

### *Societies and Fraternities*

H. Spencer Lewis has made much of the fact that his organization is known as the AMORC and is not connected with Societies, Fellowships, Fraternities, etc. He was fairly consistent in this for a time as he possibly feared he might run afoul of the several laws in various states. Lately however, possibly since he has become aware that the AMORC as such, is doomed, his followers leaving like rats a sinking ship, he has become more bold and now directly contradicts his former statements, and by implication leads seekers to believe differently, so that gradually he may claim to be the Fraternity of Rosicrucians—if he can forget that the text book THE FRATERNITY OF THE ROSICRUCIANS was published by us



in 1904, which book gave the various Manifestoes issued by the American Order *prior* to that date.

In a late full page advertisement, he makes the statement that: "The Rosicrucians, the Fraternity of the Rosy Cross is the oldest mystical school in the world, and has always been the pioneer and leader in all great metaphysical revelations. The Ancient and Mystical Order Roscae Crusis (AMORC) is today the largest mystical movement in America. . . ."

As a matter of fact, the legitimate Order has been known as THE FRATERNITY OF THE ROSICRUCIANS ever since 1856 and the AMORC never had and never can have any connection with it. It is decidedly untrue, though we wish it might be true, that this mystical school *always* has been the pioneer and leader in *all* great metaphysical movements in America.

The AMORC had no existence, *either in America or any other country in the world*, prior to its organization in America by H. Spencer Lewis, in 1915 or 16, and derives no authority from any legitimate body, such as would be recognized by one Masonic body in America coming from another body in a foreign country.

### *The Triangle*

We have repeatedly stated that the inverted triangle is the symbol of the Black Brotherhood, or evil forces; we rescind no statement made. We have had investigations made and we have thus far been unable to find that either the inverted star or the triangle ever was used as an emblem or symbol by either the Egyptians or by any beneficent Occult Fraternity.

According to the Occult School, the triangle inverted represents the forces of evil in activity—a downward trend of the Soul; it is the symbol of the Soul debased, inverted or degraded, and *all who use it draw to themselves the Dark forces and evil powers*, irrespective of any explanations offered by those who know nothing whatever of true Initiation.

Why were not the Pyramids, symbols of Initiation and Immortalization and the evolution (not devolution) of man, built upside down if it is true that the inverted triangle represents things spiritual?

The pyramids were built by the Egyptian Initiates to represent the perfect man. These Initiates understood that no other symbol than the Triangle could be used so well to represent the Initiate or Illuminated man, and the form had to be with the point up, symbolic of the Soul reaching to high heaven, the base resting on the earth. No man ever conceived a pyramid built point down and base up, for that would mean that the apex, the Soul, was sunk in the earth, the gross; while the base, or gross was in the clouds. Can any scholar conceive of such a presentation?

Again, watch the flame. There is a base of material on the earth; this, set on fire, sends the flame, as a spiral, with the point, upwards toward high heaven. You cannot have the base toward heaven and the flame towards the earth, and not represent degradation.

Students—those who sincerely seek the truth, not the mass who have no thought but to be known as “Rosicrucians” even though they debase their highest intuitions and subscribe thereby to the Black Order—should not accept our word, but should delve deeply into mystic lore and thus prove for themselves all that we have said; then they will find that *almost every* statement made by our friend is on a par with the statement that the Randolph Order did not exist in America when he (Lewis) commenced operations, and that he was thereby justified in establishing, out of the air, and on air, his AMORC. Gradually the truth will become known, facts will be sought far and wide, and openly published so that all truth seekers may know.



More than six months ago the great public work of the COUNCIL OF SEVEN was commenced and literature mailed far and wide by the Field Secretary. The response was immediate and many thousands have been reached and helped.

In the August issue of PHYSICAL CULTURE we find that our friend Lewis runs true to form. Therein appears an advertisement telling the world that "At last a few men now reveal a new form of mental conquest" and continues to say that: "A few men, composing the Supreme Council of the Rosicrucian Fraternity have issued a public presentation of the very efficient means used by the Rosicrucians, etc." The term "Supreme Council" has long been used by us in connection with the Fraternity and though it cannot be protected, honest men respect such usage.

From the very beginning of this clandestine organization almost every move that the authentic Fraternity has made has been copied in some form or another. "Imitation may be the highest form of flattery" but we can hardly appreciate it when we know that thousands are being misled.

We say most emphatically that this advertisement is false and misleading, that the *Council of the Rosicrucian Fraternity* has absolutely nothing to do with the issue of the booklet advertised, and that the AMORC has not been given a shred of authority to sail under the honored name of the Rosicrucian Fraternity. How can we be so positive? Because the title: THE FRATERNITY OF THE ROSICRUCIANS has always been used by us, and is legally Registered (Preempted) by us and anyone using it or advertising it, does so without authority and is clandestine.

Signed this 17th day of July, 1928.

R. SWINBURNE CLYMER.

## CONVOCATION OF THE ROSY CROSS



As in the many past years, the Order of the Rosy Cross (The Rosicrucians, or Fraternity of the Rosicrucians) held its annual Spring Convocation of 1928 during the months of June and July.

Early in Spring arrangements were made to hold a combined business and esoteric session of the Seventy-ninth Convocation beginning with June the 22nd, and ending June the 28th. To this special session were invited such as had attained to a certain degree of development, and also those especially engaged in the Great Work. This session was a complete success and a great deal was accomplished—in fact, much more than we had thought possible. Inner students will be given the news shortly.

The regular session of the seventy-ninth Convocation, to which all inner students were invited, was called for July 5th, and ended July 12th. Beverly Hall was taxed to its capacity to accommodate the members from the various states.

It is, of course, impossible to present to our readers a full report of the work accomplished at these Convocations as the greater part is of a strictly private nature and concerns chiefly the individual and the Fraternity at large. These notices are merely to keep the world at large, particularly students, informed of the fact that the Rose Cross founded in America by Dr. P. B. Randolph continues to work faithfully to every landmark just as it has been doing for the past seventy-nine years.



# THE GREAT PYRAMID

A TEMPLE OF INITIATION



The Great Pyramid of Egypt, as even Egypt itself, has little interest to the peoples of the world. To those who have given more or less consideration to this ancient land of culture, the Pyramid has been and still is a mystery and no doubt will continue to be, except to the few who have become specifically interested and have given serious study to the subject.

There are two what may be called schools of belief relative to this wonderful engineering achievement. One school maintains that the Pyramid was erected merely to serve as a place of burial during the time of the great Kings. The other school is just as certain that it was a place especially designed for secret initiations, and that in detail it represents a system whence all true Initiation took its origin, including primitive Masonry from which modern Freemasonry arose.

The truth is, the Great Pyramid was erected for and served a dual purpose: it was a burial place for Initiate-Kings, and a Temple of the highest form of Initiation ever known to man. And it was also a symbolization or a representation, of man—as he is and as he should or could be.

The Great Pyramid sometimes called *Cheops*, after a King of the Fourth Dynasty reputed to have built it, stands directly at the center of the land surface of the entire earth. At one period of the year the sun shines immediately over the apex of the marvelous structure, at which time the entire Pyramid is bathed in the rays of the sun, there is no darkness upon any of its four sides and it casts no shadow on the desert sands.

Why was the Pyramid built at the precise center of the earth? Why was it built in Egypt?

It is a remarkable fact that Egypt never has been subject to floods, earthquakes, cataclysms, or devastations by the elements, as other lands have been. This consideration alone makes of Egypt a suitable spot for the erection of a Temple designed to stand throughout the centuries as a monument and symbol of power and wisdom.

Call to mind the exalted type of civilization and learning which characterized Egypt during the period in which the Pyramidal Temple was erected. Avoid the grave and unpardonable error which has induced many to believe that Egypt was merely a "flesh-pot" and a land of superstition. No one versed in the facts of History and unbiased by creedal inculcations, not even thinkers of the most extreme materialistic tendency, questions Egypt's right to the ascription often accorded it: "Egypt, the divine, the land blessed of the gods." Who is able successfully to deny Egypt's superiority in wisdom? Much is to be said in favor of the keen intellects of modern mathematicians, their instruments and mechanical devices and their dexterity in the use of them, but, this remains to be answered: *What has been added to the Laws of Geometry since the masters of Egypt formulated and outlined them?*

Egypt was the cradle of material and spiritual discoveries. She mastered the secret of colors. Hers was the art of working in brass, of embalming the dead, and of simplifying a complex religious practice such as has been known to no other people on the face of the earth.

In a very special sense, Egypt was master of spiritual science. Her Initiate-Priests were able to put themselves in direct touch with the Fountain of Wisdom. They held communion with the angelic hosts. True Adepts were those Priests in the art and science of Hierarchic Invocations. They were masters of the mind, healers of the afflicted, and teachers of wisdom and spiritual truth. They comprehended the laws of Nature. They realized that their land was to be honored by a



unique material symbol of wisdom, which should stand through the centuries undisturbed by the elements and upon which destructive man could make but little impression. This mighty symbolic monument the builders constructed with such precision and with such solidity that, even though their civilization should fall, the structure itself as a testimony of their mighty civilization, might endure, a faithful witness to the truth embodied in its workmanship, "for a sign and for a witness unto the Lord of Hosts, in the land of Egypt" (*Isa.* 19:20).

A great task, an exalted undertaking, is assigned to him who, by nature and by training, is best fitted for it. For this reason, the Law underlying the divine economy of the universe, metes out to Egyptian wisdom and dexterity the honor of perfecting an enduring symbol of man in his work of redemption. Likewise, the Wisdom that causes "all things to work together for good," located the Great Pyramid in a land in which, for reasons physical, climatic, and atmospheric, it could endure through the ages.

But there is yet a deeper reason why the Great Pyramid, mighty Temple of Initiation, should be located at the exact center of the earth's land surface, and why its apex should annually and with precision meet the sun's direct rays. This reason is that the Pyramid was to be a perfect symbol of man when or after he has reached the state of spiritual growth which we describe as Soul Consciousness, or Illumination of the Soul.

After the individual has passed through a system of training in self-mastery, the transmutation of base passions, the elevation of his emotions, and the eradication of all inferiority or "meanness" dominant in him; after he has endured the tests and ordeals of such a training, and has perfected in his nature the qualities of love and forgiveness, he arrives at a point in his experience when the Sun of Righteousness (justice, mercy and fairness) shines upon his Temple (within his body) and casts no shadow to right or left. The Soul within him has be-

(TO BE CONTINUED IN NEXT ISSUE)

## Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

### THIRD NIGHT

The funniest thing happened just as Grandfather was finishing last night's story to Anna and Arthur. He had just a little more to tell them, when he happened to look at them, and what do you think? They were both fast asleep on his lap. "Wake up you little rascals," he said, as he gave them a shake, "Come—off to bed with you—and the next time I tell you a bedtime story it will not be until *after* you have your nighties on. Come now, a good night kiss, and good night to you both.

Now remember, this was their very first night in their new home; everything was new and strange to them, and yet they did not feel as though it was new or strange.

Up to their room Grandfather took them, and Mary came to see that they were undressed and properly put to bed. It was not a big room, but like all the other rooms they had been in, it was just nice and cozy. The Children's Room Grandfather called it. Instead of one big bed there were two smaller beds—twin beds, Mary told them, and there was where they were to sleep.

One thing Grandfather nearly forgot, and that was their prayers before going to bed. Anna and Arthur had always said them before going to sleep, and when they asked Grandfather about it now, he, of course, said yes, and told them he would listen while they said them. So down on their knees they got, and together they said the prayer that nearly all children know so well:



“Now I lay me down to sleep,  
I pray the Lord my Soul to keep  
If I should die before I wake,  
I pray the Lord my Soul to take. Amen.”

They were about to get up from their knees, when Grandfather said, “Wait children! I want you to add just a little to your prayer tonight, and every night while you are here. Just add this—repeat it after me: “Help me, dear God, to be very good, so that I may become very wise, and hear the Voice within me. And may Fairies fair guard my sleep, and dreams, sweet dreams, bring me. Amen.”

Up Anna and Arthur jumped, all excitement, and together shouted, “Oh, Grandfather! Do you believe in Fairies?”

“Yes, my dears, I most certainly *do*, and sometimes I shall tell you about them, and, who knows? perhaps, sometime, you might even see them and play with them.”

And so he bade them Goodnight and went to his own big room, the one where he had told the children their first bed time story, and which was to become a room very dear and sweet to both of them.

Now we will leave Anna and Arthur in bed and asleep, and I will tell you a little about Grandfather that Ann and Arthur did not know, and which they did not find out for many years afterward.

Grandfather was a very good man, so, as he had told the children, that meant that he was a very wise man. He had listened to that “little voice” within him, and he had *obeyed* it, so that now it always told him just what to do and what *not* to do, and it always told him *just right*. This made Grandfather seem like a very wonderful man because he always seemed to know so very much about everything. He could tell others what to do and what not to do, too, so people came to him from many places to ask his advice and help. Everybody loved him, because he always seemed to love *everybody*, and he always said that if you wanted others to love you, *you* must love them *first*. Little boys and girls could all grow up to be

as good and as wonderful as Grandfather was if they would try as hard as he did to be kind, and loving, and good, and would live just as he taught Anna and Arthur to live.

Anna and Arthur did not understand all this at first, but they knew he was different from other people they knew and yet he wasn't really different after all. He seemed to know just everything, he never seemed tired, and while people said he was old, yet he did not seem old, nor did he look old, and he could work and play just like a young man. This is what puzzled Anna and Arthur; how was it, if he was really an *old* man, that he could do the things that a young man could do? You will learn more about this, for I think he is going to tell them about it in some of the bedtime stories.

Next morning bright and early, Anna and Arthur were awake. Did they beat Grandfather? They did not! He was up every morning when the sun came up. He said the sun and the dew were what helped to make him young, so when the children called and asked if they could get up, he said surely they could, and to hurry down stairs in their *bare feet*. They were mighty happy to think they were going barefoot and when they came downstairs Grandfather took them out on the lawn and watched them while they romped and played in the grass wet with dew. They learned that by doing this and breathing big deep breaths, they would take in lots of strength, and that it would make them so strong and full of *life* that no disease or sickness could take possession of their bodies.

Then came breakfast, after which there was a full day of activity all carefully planned by Grandfather, and when night came, and tired and sleepy they began to think of bed, they wondered whether they were again to go into the "big room" and hear their bedtime story. "Yes," he told them in answer to their question, "yes," I will tell you your bedtime story, but get your nighties on, and all ready for bed, *then* come to me in the big room."

Next issue I will tell you the story he told them.



# THE FOUNDER OF THE ROSICRUCIANS

ANDREA OR BACON?

THE ATTEMPT TO PERVERT PLAIN HISTORICAL FACTS



Since the beginning of the Rosicrucian Fraternity, *as such*, about the year 1616, practically all Occult Scholars and Research workers have frankly conceded that the Society had its beginning at the date mentioned and that an Order or Fraternity of men, previously functioning under various names such as the Hermetics, Paracelsians and Alchemists, became known after the publication of the *Fama Fraternitatis*, as the *Rosicrucians*, or, more properly, the *Fraternitatis Rosae Crucis*.

About the time that the *Fama Fraternitatis* was published, the Philosopher and Idealist, Lord Bacon, a scholar of no small renown, also published a book entitled *New Atlantis*, depicting the *House of Wisdom*. As a matter of actual fact, easily proven by careful investigation of the literature of the age, the theories propounded by Lord Bacon were diametrically opposed to the teachings of the Rosicrucians. The Rosicrucians have *always* taught an esoteric science, while Bacon demanded that all science should be exoteric and taught to all.

Within very recent years, an effort has been made to give Bacon the credit for the writings attributed by scholars and research workers to Andrea. No one has been more active than pseudooccult teachers and the leaders of clandestine Rosicrucian bodies, in order to justify their activities.

Within the past few months, several booklets have been

issued by H. Spencer Lewis, which, among other subjects, seek to give this credit to Bacon.

In the booklet "Some Facts About the Rosicrucians"—"News for The Editor," Mr. Lewis states:

"So little do these *pseudo* Rosicrucian bodies know of the real history of the body they are imitating, that they do not know that Sir Francis Bacon and his brother, and several others, were the heads of the Order in Europe at that time, and the pamphlets signed *Christian Rosenkreuz* were actually written by Sir Francis Bacon and contained the same cipher systems of identification as found in other Baconian works."

This is rather a positive statement, even claiming that Bacon actually wrote the pamphlets, something which no scholar, research worker or member ever had the hardihood to claim for *any* man. Unfortunately, Mr. Lewis fails to quote his authority for his claims.

In another publication, known as "White Book C" are many statements attempting to give Bacon the credit. Unfortunately again, no real authority is quoted.

However, Mr. Lewis seems to be very familiar with the great Masonic writer, the late Albert G. Mackey, author of "The History of Freemasonry" in seven volumes, and we therefore will see what he has to say. In order to be uncontradictably accurate, we will, in all instances, quote Mackey *verbatim*. Our comment will be found in the footnotes. These quotations are from Volume Two of the set, pages will be given. Those who wish to prove to themselves the accuracy of these quotations can easily do so by borrowing the volume from any Masonic Library.

Many of the greatest authorities interwove Masonic with Rosicrucian history and it is extremely difficult to separate the two. References to Freemasonry in these quotations should be ignored and attention paid only to the references to the writings of Bacon and their application to the Rosicrucians.



"This was the theory of Nicolai\*—not that Freemasonry originated in the Royal Society, but that it was established by certain learned men who sought to advance the experimental philosophy which had just been introduced by Bacon. But the same idea was sought by the originators of the Royal Society, and as many of the founders of this school were also among the founders of the Royal Society, it seems difficult to separate the two theories so as to make of each a distinct and independent existence.\*\* But it will be better to let the Berlin bookseller explain his doctrines in his own language, before an attempt is made to apply to it the canons of criticism.

"He commences by asserting that one of the effects of the labors of Andrea and other Rosicrucians was the application of a wholesome criticism to the examination of philosophical and scientific subjects. He thinks even that the *Fama Fraternitatis*, the great work of Andrea\*\*\* had first suggested to Bacon the notion of his immortal work on *The Advancement of Learning*.\* At the same time in which Bacon flourished and taught

---

\*A Berlin bookseller who made a most thorough investigation of the Rosicrucians, their foundation and philosophy.

\*\*Instead of Bacon being the founder of the Rose Cross, his philosophy was the basis of the Royal Society, and many even claim that the Royal Society and modern Masonry had the same source, or, that the Royal Society was first conceived by Bacon, established by his followers, and that Freemasonry, not Rosicrucianism, sprang from the Royal Society and the Society of Astrologers. It is certain that Bacon had nothing to do with the foundation of the Rosicrucians.

\*\*\*Nicolai was an indefatigable researcher and his final conclusions were that Bacon had drawn on the writings of Andrea for his ideas underlying his Philosophy. This is the conclusion accepted by all the old authorities as we shall attempt to prove.

\*Nicolai both as a student and as living in the land of the foundation of the Rose Cross, certainly had many advantages in his research work, and his conclusions that Bacon drew on the *Fama Fraternitatis* for the material on which to base his theme on *The Advancement of Learning*, and later, *The House of Solomon*, deserves a respectful hearing. It is certain that nowhere is there the slightest indication that Bacon had any part in the foundation of the Rose Cross. In fact, the teachings of Bacon were diametrically opposed to many of the Rosicrucian fundamentals, as will be shown.

his *inductive* philosophy, the Rosicrucians had introduced a system of philosophy which was established on the *phenomena of nature*.

"Lord Bacon had cultivated these views in his book *De Augmentis Scientiarum*, except that he *rejected the Rosicrucian method of esoteric instruction*.\*\* Everything that he taught was to be *open and exoteric*. Therefore, as he had written his great work in the Latin language, for the use of the learned, he now composed his *New Atlantis* in English, that all classes might read it.\*\*\*

"In this work is contained his celebrated romance of the House of Solomon, which Nicolai thinks may have had its influence in originating the society of Freemasons.

"In this fictitious tale Bacon supposes that a vessel lands on an unknown island, called Bensalem, over which in days of yore a certain King Solomon reigned. This king had a

---

\*\*If there were no other proof against the theory that Bacon was the founder of the Rosicrucian Fraternity, this alone would be sufficient to offset every other evidence obtainable. The Rosicrucian is an almost wholly *esoteric* school. In all its vast literature it inculcates secrecy and an application toward the revelation of man's spiritual nature. The Fraternity has always taught that this is an wholly *esoteric* work and must be accomplished in silence and secrecy. There is not an *exoteric* detail in the Rose Cross except the Degrees of the outer circle and in many countries the members of even the *exoteric* lodges are unknown to the profane.

On the contrary, and directly opposed to this, Bacon taught that all work should be *exoteric*—open to all. A school might be founded on this platform but certainly not a Fraternity. This platform of Bacon's even offsets the theory that he was the founder of Masonry, as even Masonry, in so far as its degrees are concerned, is secret and decidedly not for all, as only freemen and whole men are admitted. Bacon had in mind a school or university and not a spiritual Hierarchy or Fraternity.

\*\*\*Another proof that Bacon sought to instruct all in scientific facts, and not in spiritual theory and practice, and the adherence to spiritual development and Mystic practices for the awakening and illumination of the Soul of man. Bacon's object was laudable but certainly not the foundation of a Fraternity in which membership, due to the very nature of its work, would always remain limited.



large establishment, which was called the House of Solomon or the College of the Six Days' Work, in allusion to the six days of the Mosaic account of the creation. He afterwards describes the immense apparatus which was there employed in physical researches. There were deep grottoes and tall towers for the observation of the phenomena of nature; artificial mineral waters; large buildings in which meteors, the wind, rain and thunder and lightning were imitated; extensive botanic gardens, and large fields in which all kinds of animals were collected for the study of their instincts and habits, and houses filled with the wonders of nature and art.

"This romance, says Nicolai, which was in accord with the prevailing taste of the age, contributed far more to spread the views of Bacon on the observations of nature than his more learned and profound work had been able to do. The House of Solomon attracted the attention of everybody. King Charles I was anxious to establish something like it, but was prevented by the civil war. Nevertheless, this great idea, *associated with that of the Rosicrucians*,\* continued to powerfully agitate the minds of the learned men of that period, who now began to be persuaded of the necessity of experimental knowledge.\*\*

---

\*Italics ours. It is to be carefully noted that Bacon's ideas were associated with those of the Rosicrucians, but were not part of them. This is but natural. The Rosicrucians dealt with a Mythical idea or problem, an attempt to immortalize the Souls of men and make them like the gods. Bacon's idea was to enlighten the minds of men and through intellectual and scientific attainments make them of a higher type. One dealt with the spiritual side, the Soul, the other with the purely human, and it is to be expected that the separate ideas should have been associated by some.

\*\*The Bacon school today would be considered the scientific branch of learning, that school which rejects everything that cannot be proven by rule and measure, retort and figures, and which even rejects the possibility of man possessing a Soul. The Baconian scientific school and the Rosicrucian spiritual school are as far apart as the poles. Both have their place in the activities of men, **but they differ in their methods.** Admittedly either one may become destructive when its adherents become fanatics.

"Accordingly, in 1646,\* a society of learned men was established,\*\* all of whom were of Bacon's opinion, that philosophy and the physical sciences\*\*\* should be placed within the reach of all thinking minds. They held meetings at which—believing that instruction in physics was to be sought by a mutual communication of ideas—they made many scientific\*\*\*\* experiments in common. Among these men were John Wallis, John Wilkins, Jonathan Goddard, Samuel Foster, Francis Glisson, and many others, all of whom were, fourteen years afterwards, the founders of the Royal Society.\*\*\*\*\*

"But proceedings like these were not congenial with the intellectual conditions of England at that period. A melan-

---

\*This was about thirty years after the *Fraternitatis Rosae Crucis* had become established by Andrea and his Hermetic, Alchemic and Paracelsian associates as a Mystical, Soul Training institution or Fraternity.

\*\*If Bacon had been the founder of the *Fraternitatis Rosae Crucis*, what need had there been for his followers, and of course, he was a part of them, to establish another Society so soon after the beginning of the Rosicrucians?

\*\*\*The Philosophy and practice of physical science, and not the teachings and training of mystical, alchemical and spiritual science, was the object of Bacon and his associates, and just as the cold scientist of today has nothing in common with those engaged in spiritual and mystical affairs, so was Bacon and his society the opposite to Andrea and his spiritually inclined association, and all one need do is to compare the writings accredited to Andrea with those claimed for Bacon.

\*\*\*\*It is clearly stated that scientific experiments were made in common. While it is true that the alchemists made experiments and that one, the least of these, had in view the transmutation of metals, nevertheless, the real and main objects were the transmutation of the great creation—man, into a spiritual being who could appreciate life to the full and become a transmuted or spiritual being; and the *House of the Holy Ghost* was neither more nor less than the *Illuminated, Immortalized man* as foreshadowed by the saying: "*Ye are the Temples of the Living God,*" i. e., the possessors of the Holy Ghost—the living, fiery spirit, and had nothing whatever to do with physical science or experimentation.

\*\*\*\*\*The Society founded by Bacon and his associates became the Royal Society and not the Rosicrucian Fraternity. There was nothing in common between the two. Not one of these names can be found on the rolls of the Rosicrucian Fraternity, nor do any of these names appear in authentic Rosicrucian literature.



choly and somber spirit had overshadowed religion, and a mystical theology, almost Gnostic in its character, had infected the best minds. Devotion had passed into enthusiasm and that into fanaticism, and sanguinary wars and revolutions were the result.

"The taint of this dark and sad character is met with in all the science, the philosophy, and even in the oratory and poetry of the period. Astrology and Theurgy were then in all their glory. Chemistry, which took the place of experimental science, was as obscure as every other species of learning, and its facts were enveloped in the allegories of the Alchemists and Rosicrucians.\* A few learned men, disheartened by this obscuration of intellectual light, had organized a society in 1646; but as they were still imbued with a remnant of the popular prejudice, they were the partisans of the esoteric method of instruction,\*\* and did not believe that human knowledge should be exoterically taught so as to become accessible to all. Hence their society *became* a secret one.\*\*\* The first members of the society were, says Nicolai, Elias Ashmole, the celebrated antiquary; William Lilly, a famous astrologer; Thomas Wharton, a physician; George Wharton; William Oughtred, a mathematician; Dr. John Hewitt, and Dr. John Pearson, both clergymen, and several others. The annual festival of the Astrologers\*

---

\*As opposed to a wholly exoteric teaching as proposed by Bacon.

\*\*There is a knowledge which **cannot** be taught, or received from books, but which must be **earned**, in other words, found within the self through a method of thinking, desiring and application. No matter how brilliant the teacher, he cannot **convey** the mysteries, irrespective of how sincere the student he cannot **receive** the mysteries. The teacher may point the way. The student must obey and live, and then as he **grows** and comes to **know**, he has **become**. This is the path of **spiritual perception**.

\*\*\*Though the Royal Society started as an exoteric organization, too few of the members were actual scientists and imbued with that spirit, and as a result, it became a more or less secret society, without, however, any real secrets.

\*This was the beginning of the Astrological Society. Possibly the Society had previously existed in a different form and this was merely a fusion of certain elements of the Royal Society

gave rise to this association. It had previously held one meeting at Warrington, in Lancashire, but it was firmly established in London.

"Its object was to build the House of Solomon in a literal sense; but the establishment was to remain as secret as the island of Bensalem in Bacon's *New Atlantis*; that is, they were to be engaged in the study of nature, but the instructions were to remain within the society in an esoteric form; in other words, it was to be a secret society.\*\* First were the ancient columns of Hermes, by which Jamblichus pretended that he had enlightened all the doubts of Porphyry. You then mounted, by several steps, to a chequered floor divided into four regions, to denote the four superior sciences, after which came the types of the six days, which expressed the object of the society. All of which was intended to teach the doctrines that God created the world and preserved it by fixed principles, and that he who seeks these principles, by an investigation of the interior of nature, approximates to God and obtains from His grace the power of commanding nature.\* This, says Nicolai, was the essence of the mystical and alchemical doctrine of the age, so that we may conclude that the society which he has been describing was in reality an association of alchemists, or rather of Astrologers.\*\*

---

with the Society of Astrologers. It is to be carefully noted that at no time was it called the Rosicrucian Society nor is there any reference to the Rosicrucians.

\*\*Many profound scholars and investigators vigorously maintain that this was the beginning of the speculative Masonic Order as it today exists. We do not profess to be competent to express a positive opinion on this point of the controversy.

\*This was the inculcation of the Rosicrucian Fraternity and merely indicates that those who took part in the new organization of the Society, or reorganization of the old, whichever we may wish to believe, had studied Rosicrucianism, or may even have been Neophytes in the Fraternity.

\*\*Not necessarily true. It may merely indicate that some, or many, of the membership believed in, or practiced Astrology or Alchemy, or that a strong mind among them formulated the rules and teachings and that the rest accepted. It is important to notice that it was not called a Rosicrucian Order or Society. It is solely with this phase that we are concerned.



“‘It is known,’ says Nicolai, ‘that all who have the right of citizenship in London, whatever may be their rank or condition, must be recognized as members of some company or corporation. But it is always easy for a man of quality or of letters to gain admission into one of these companies. Now, several members of the society that has just been described were also members of the Company of Masons. This was the reason of their holding their meetings at Masons’ Hall, in Masons’ Alley, Basinghall Street. They all entered the company and assumed the name of *Free and Accepted Masons*, adopting, besides, all its external marks of distinction. *Free* is the title which every member of this body assumes in England; the right of franchise is called *Freedom*; the brethren call themselves *Freemen*; *Accepted* means, in this place, that this private society had been accepted or incorporated into that of the Masons, and thus it was that chance gave birth to that denomination of *Freemasons* which afterward became so famous, although it is possible that some allusion may also have been intended to the building of the House of Solomon, an allegory with which they were also familiar.’

“Hence, according to the theory of Nicolai, two famous associations, each of a character peculiar to itself, were at the same period indebted to the same cause for their existence. These were the Royal Society and the Freemasons.\* ‘Both,’ he says, ‘had the same object and the difference in their proceedings arose only from a difference in some of the opinions of their members. The one society had adopted as its maxim that the knowledge of nature and of natural science should be indiscriminately communicated to all classes of men, while the other contended that the secrets of nature should be restricted to a small number of chosen recipients. The former body, which was the Royal Society, therefore held open meetings; the latter, which was the Society of Freemasons, enveloped its transactions

---

\*The Royal Society was the Society founded by Bacon and his followers.

in mystery.'

"The Royal Society, whose methods had been *exoteric and open*,\*\* and from whose conference politics were excluded, although its members were, in principle, opposed to the Restoration, had a more successful progress, and was joined by many of the Freemasons, the most prominent of whom was Elias Ashmole, who, Nicolai says, changed his opinions and became a member of the Royal Society.

"But to prevent its dissolution, the Society of Freemasons made several changes in its constitution, so as to give it a specific design. This was undertaken and the symbols of the Society were altered so as to substitute the Temple of Solomon in the place of Bacon's House of Solomon\* as a more appropriate allegory to express the character of the new institution.

"Nicholas de Bonneville, the author of an essay entitled *The Jesuits chased out of Freemasonry*, entertained a similar opinion [to that of Nicolai]. He says that in 1646 a society of Rosicrucians was formed at London, modeled on the ideas of the *New Atlantis* of Bacon. It assembled in Mason's Hall, where Ashmole and other Rosicrucians\*\*\* modified the formula of reception\*\*\*\* of the Operative Masons which had consisted only of a few ceremonies used by craftsmen, and substituted a

---

\*\*The italics are ours to draw the attention of sincere students of truth to the great difference between Bacon, his society, and its objects, and Andrea and his Fraternity: The one exoteric and open to all, the other strictly esoteric and arcane, and only for those spiritually and mystically inclined, and with a hunger for the deeper things of life.

\*The student must bear in mind that this substitution of the Temple of Solomon did not take place in a Rosicrucian Temple or Lodge but in the Masonic Order.

\*\*\*Ashmole was an acknowledged Astrologer with Alchemic leanings, and a founder of the new (Masonic) order within the Royal Society. This is clearly shown by the fact that they "modified the formula of reception" of the Operative Masons, and not an acceptance into a Rosicrucian Order. These statements clearly prove that it was an order of a strictly Masonic nature as "Operative Masons" are definitely mentioned.

\*\*\*\*The rite of reception is strictly Masonic and unknown in the Rosicrucian Order.



mode of initiation founded in part on the mysteries of Ancient Egypt and Greece. They then fabricated the first degree of Masonry\* as we now have it, and, to distinguish themselves from common Masons, called themselves Freemasons. Thory cites this without comment in his *Acta Latomorum*, and gives it as a part of the authentic annals of the Order.\*\*

\* \* \* \*

“John Yarker, in his very readable *Notes on the Scientific and Religious Mysteries of Antiquity*, p. 106, offers a modified view and a compromise on the subject.\*\*\* He refers to the meeting of the chemical adepts at Mason’s Hall (a fact of which we have no evidence), and then to the “Feast of the Astrologers” which Ashmole attended. He follows Nicolai in asserting that their allegories were founded on Bacon’s House of Solomon, and says that they used as emblems the sun, moon, square, triangle, etc. And he concludes, ‘it is possible that Ashmole may have consolidated the customs of the two associations,\*\*\*\* but there is *no evidence* that any Lodge of this, his speculative rite, came under the Masonic Constitution.’

“A few words must now be said upon the subject of Bacon’s House of Solomon, which Nicolai and others supposed to have first given rise to the Masonic Allegory\* which was afterwards changed to that of the Temple of Solomon.

---

\*Another proof that there was not a single detail of Rosicrucianism in this Society. Had any Rosicrucian Society or Order attempted to fabricate Masonic Degrees and institute Masonic societies, they would at once have become fraudulent and clandestine.

\*\*Albert G. Mackey, Vol. II., *History of Freemasonry*, pages 304-5-6-7-10-11.

\*\*\*This has reference to the foundation of the Masonic Order, and not to the Rosicrucians, as Lewis and his cohorts would have us believe.

\*\*\*\*The Masonic Order and Society of Astrologers, and has no reference to the Rosicrucian Order.

---

\*Plainly states that this was supposed to have given rise to the Masonic allegory. The Rosicrucians are not even mentioned.

"Bacon, in his fragmentary and unfinished romance of the *New Atlantis*, had devised the fable of an island of Bensalem, in which was an institution or college called the House of Solomon, the fellows of which were to be students of philosophy and investigators of science. He described their occupation:

"We have twelve that sail into foreign countries, who bring in the books and patterns of experiments of all other parts; these we call merchants of light. We have three that collect the experiments that are in all books; these are called depredators. We have three that collect experiments of all mechanical arts, and also of liberal sciences, and also of practices which are not brought into the arts; these we call mystery men. We have three that try new experiments such as themselves think good; these we call pioneers or miners. We have three that draw the experiments of the former four into titles and tablets to give the better light for the drawing of observations and axioms of them; these we call compilers. We have three that bind themselves looking into the experiments of their fellows and cast about how to draw out to them things of use and practice for men's life and knowledge as well for works as for plain demonstrations and the easy and clear discovery of the virtues and parts of bodies; these we call doing men and benefactors. Then after divers meetings and consults of our whole number to consider of the former labors and collections, we have three to take care out of them to direct new experiments of higher light, more penetrating into nature than the former; these we call lamps. We have three others that do execute the experiments so directed and report them; these we call inoculators. Lastly we have three that raise the former discoveries by experiments into greater observations, axioms and aphorisms; these we call interpreters of nature."

"It is evident from this schedule of the occupations of the inmates of the House of Solomon that it could not in the remotest degree have been made the foundation of a Masonic Allegory. In fact, the suggestion of a Masonic connection could



have been derived only from a confused idea of the relation of the House to the Temple of Solomon, a misapprehension which a reading of the *New Atlantis* would readily remove.

"As Plato had written his *Republic* and Sir Thomas Moore his *Utopia* to give their idea of a model commonwealth, so Lord Bacon commenced his *New Atlantis* to furnish his idea of a model college to be instituted for the study and interpretation of nature by experimental methods. These views were first introduced in his *Advancement of Human Learning*, and would have been perfected in his *New Atlantis* had he ever completed it.

"The new philosophy of Bacon had produced a great revolution in the minds of thinking men, and that group of philosophers who in the 17th century, as Dr. Whewell says, 'began to knock at the door where truth was to be found,' would very wisely seek the key in the inductive and experimental method taught by Bacon.

"To the learned men, therefore, who first met at the house of Dr. Goddard and other members, and whose meetings finally ended in the Royal Society,\* the allegory of the House of Solomon very probably furnished valuable hints for the pursuit of their experimental studies."\*\*

In this entire outline, copied *verbatim*, there is not a single indicative statement to show that Bacon had any interest whatever in the Rosicrucians or their teachings. We have given these extracts at length and the conclusions word for word to show conclusively that the statements in the Lewis booklet "C" are utterly false, misleading, seemingly made with intent to deceive, and are without the slightest foundation.

---

\*Note most carefully that the meetings ended in the formation of the Royal Society, and **not** the institution of the Rosicrucian Fraternity.

\*\*Albert G. Mackey, Vol. II, *History of Freemasonry*, pages 325-26-27-28.

# THE GREAT PYRAMID

A TEMPLE OF INITIATION

Continued from last month

come a Sun of Light and Life; its rays fall upon the temple—the purified body, and there is neither shadow nor darkness. Man can reach this state only through living the exalted life, and by enduring the tests and struggles and the experiences necessary to the purification of his gross, vile and unjust nature.

Corresponding to the fact that the Great Pyramid stands at the center of the land surface of the earth, it is to be impressed upon the sincere seeker that the physical seat of the Soul in man is likewise situated at the center of his physical frame, thus giving him greater advantage, power and possibilities.

In this respect again there are significant correspondences between the body of man and the Great Pyramid: Each is a temple; the one, a temple of living, throbbing, pulsating flesh and activity—the other a temple of stone, inanimate, stationary, which, however, signifies in its form the vital significance of the temple of flesh and blood wherein dwells the divine fire. The temple of stone is perfect in its dimensions and proportions, in its appointments and mechanical structure, in all its details, however minute. For this reason it has been able to withstand the ravages of time. Here again it fitly symbolizes man for when he shall have attained perfection, Illumination of Soul, he shall possess the qualities and the essences that endure for all time—he shall have reached Conscious Immortality, the eternalization of his Soul.

Why should the Egyptian Temple of Initiation have been



built in pyramid form? Why not conical? If pyramidal, why of four sides rather than of eight or some other number?

As a four-sided structure the Great Pyramid is a perfect symbol of man in his four natures. The fourfoldness of man's being was clearly understood by the Priest-Initiates of Egypt and throughout the neophytes' entire training they had this in mind, giving the most careful thought to the proportionate development of each department of man's nature.

Man is composed of body, mind, spirit, Soul. When he so lives as to harmonize these four natures he becomes the whole (holy) being for which Masonry sought: the four-square "city of our God." The end and the aim, the goal and the reward, placed before man is to bring his fourfoldness into unity (harmony). When he has accomplished this, he has ascended to the plane of *deific consciousness*; he has become in truth as one of the gods; his body has attained the status of a temple for the *living* (ever-present) God. As the Great Pyramid was to the Initiate-Priest a temple upon which the heavenly sun could shine without a shadow, so is the body of man a temple of flesh (material substance) in which the Soul, *the sun of man's heaven*, interiorly illuminated through the harmonizing of his fourfold being, may radiate throughout his entire being without a shadow, or dark (evil) reflection.

The recurrence of the number four in Nature's domain is significant, and emphasizes the wisdom symbolized by the Pyramid of four sides. There are the four seasons; four cardinal points; four kingdoms that hold sway in nature, viz., the mineral, vegetable, animal (man included), and spiritual. The spiritual kingdom is seldom recognized as a separate kingdom for the reason that it does not function as an entity to be separately discerned by the eye of flesh. As far as man is concerned, the spiritual kingdom or division, is the most important of all since through it, man is offered continued existence if he will avail himself of the opportunity and meet the requirements. Furthermore, man himself is usually thought of as a threefold being, the Soul, or Immortalizing element in him not being

recognized as an integral part of his composite nature. From these and other points of view, the Great Pyramid, four-square on its ancient foundation, corresponds to the fourfoldness of the nature of man.

In the Great Pyramid the four sides were joined into or met in one point at the apex, and thus it became a temple enclosure. In its exterior proportion, equality and symmetry are manifest in every detail; the base is a perfect square; the four sides, triangular in shape, are perfectly equal one to the other, the triangular faces ascending gradually, terminating and uniting in an apex that is the same for all. How beautifully this form symbolizes the ideal placed before man!—the ideal of equalizing and harmonizing body, mind, spirit and Soul, and of creating, by means of this symmetrical development, a structure that terminates in *unity* and is glorified by the Sun, or Light of the Illuminated Soul which itself resulted or was born, as the crowning glory of the development of this four-fold nature. Such is the ideal temple, perfect in symmetry and proportion, upon whose four sides the Sun shines, casting no shadow.

The door of the Great Pyramid is in the north; why should this be so?

The sun of the physical world rises in the east, travels by way of the south, and sets in the west. It does not pass by way of the north. For this reason, in all lodges governed by exact law, the seat of the Supreme Master is in the East, and all officers pass by way of the south to the West, and thence to the East again.

The north is emblematic of coldness and death. No normal man knowingly or purposely invites death. He seeks wisdom and light and warmth. He who entered the Great Egyptian Temple, in the very act of entering, turned his back once and for all upon the north with its coldness, its darkness, and its ignorance, and faced the south with its warmth and sunshine, and its power to give life and happiness. Even the outward act of entrance into the material Temple, symbolized the mental attitude that must characterize the Neophyte of the Temple. He



must forever turn away from and give up those things which lead to death. Immediately upon entering the Temple he turns toward the East seeking wisdom and true understanding, journeys by way of the south and finds kindness and mellowness of disposition, proceeds toward the west where he reaps ripeness of experience, and again turns to the East, whence he expects the Sun to illumine the whole temple (being). This process he repeats, each time giving up more fully those things which lead to death; more eagerly seeking deeper wisdom and truth; partaking more deeply of love and generosity of spirit; becoming riper and more mellow in graces of the heart. Eventually, if his journeys are successful, he becomes Master of his own Kingdom, and takes his seat in the East (*Center*) as Supreme Hierophant of his own Temple. For in the end he will have worked out the proper proportions, have equalized and perfected the four departments of his being. His consciousness, partaking equally of the four natures that he represents, will ascend into an apex of Unity of his entire nature, eliminating all diversity; and, with the Sun of Righteousness (Illumination) shining in his Soul, there will be within him "no variableness neither shadow of turning."

Strange as it may appear, through the continued process of development or Initiation, when man has rounded out his fourfold being, he has succeeded in accomplishing the seemingly impossible; he has "squared the circle," or made a perfect circle out of the perfect square. His fourfold nature is crowned in Unity. Of this four-in-one circle there must be a center, symbolized in Masonry by the dot in the circle. The circle actually represents the perfect man, the symmetrical being, become such through deliberate, conscious effort to live and manifest the exalted life. In time, the dot, the center around which the circle is formed, becomes personified, and, through Illumination, the Sun of the Soul rises to view, and man has attained the plane of the gods.

The Egyptians regarded the earth as a sphere. They knew that the radius of a sphere and of a circle must bear a certain

proportion to its circumference. They therefore constructed the quadrangular pyramid of such a height in proportion to its base that its perpendicular would be the radius of a sphere equal to the perimeter of the base." Such was the practical, symbolical application of ancient Geometry. And here again, we have an accurate representation of man in his perfect state. According to this analogy, man's four natures are symbolized by the cube. Through the process of harmonizing his four natures, the "corners" are gradually rounded and smoothed (become *absorbed*—transmuted) until man becomes spherical rather than cubical. As, through purification, the spherical surface supplants the cubical, his nature becomes transparent; and the dot at the center, in the form of a *fiery light*, comes to view. This indicates another phase of the "rounding out" of the square.

In these various particulars and proportions, the builders of the Great Pyramid, symbolized to countless generations which were to come, the perfect man, result of symmetrical development. And the Great Pyramid stands as an enduring monument to the superior wisdom and learning of the Egyptian Priests who so fully comprehended these sublime mysteries regarding the nature and destiny of man.

Throughout the universe, all of nature, in all things that exist, operates the Law of Hermes: "As above, so below." As there are spiritual laws (laws governing in spiritual states), so there must be Natural Laws (laws governing everything in nature) harmonizing or prototypic of the Spiritual Laws. In time to come, as men more and more proceed toward perfection, the laws that rule and regulate the visible manifestations of God will be made to correspond to the laws that govern the invisible Hierarchies and Elohimic spheres. In all practical inventions and labor-*avoiding* devices on the material plane, man makes use of the laws of the universe, the laws of nature, the laws of proportion and adaptation in the human organism. The Great Pyramid stands as a constant reminder, to those who understand, of the One Mighty Law of the universe, which, in its myriad ramifications and forms, operates on all planes, in-



cluding the invisible Hierarchic and Elohimic planes as well as the physical and material. It was because of this tremendous and all-significant fact that the ancients inscribed over their temple entrances: "Man, know thyself." These Masters were fully aware that if man thoroughly understood himself, his own nature, his possibilities and capabilities, as well as his weaknesses and passions, he would understand the universe and everything functioning in it. *For man is himself a perfect prototype of the universe, aye, even does he within himself contain an image of God.* Mark well: this truth is *not* applicable to poor, carnal, "fallen" human nature, but to man when *he has redeemed himself* from his low estate. In proportion to the resumption of his lost estate, is man that prototype of the universe. In his *possibilities*, he represents the universe, and may cooperate with the universal laws.

The Great Pyramid, as a symbol of perfection, has yet other meanings. In particular, it was to the Egyptian Initiates an emblem of eternal life. The Egyptians were in advance of all other peoples in their belief in an eternal life, or the immortalization of the Soul. Their philosophy and their science had in view one object above all others—the perfecting of man into an image of the Creator, God. The training of Neophytes under the Priesthood aimed at bringing the Divine Spark in man to such a degree of dynamic consciousness and activity that death need not be the end of man's existence on earth, but rather, that continued and conscious life should be the reward or the natural and inevitable result of his earthly pilgrimage. Even the Egyptian art of embalming was for the especial purpose of holding the Soul to the beloved Egypt that it might reincarnate in that land of sunshine and wisdom.

To the Egyptian, death, or the cessation of physical life, was merely a passing to another sphere of activity, where the Soul should be judged and receive sentence according to its deeds while in the body. There could be, they believed, no intercession or vicarious atonement. However, the unperfected Soul always was given another opportunity to return to earth

for the purpose of continuing its work of self-purification and for the payment of debts incurred in the previous life. *Justice*, exact and undeviating, was the Law; there could be no evasion; each Soul had to pay "the uttermost farthing" of its indebtedness before it could obtain full freedom.

This principle of reincarnation or re-embodiment was the basis of the Egyptian custom of embalming their dead. Embalment was not, however, as commonly thought, with the idea that that particular body should be reinhabited but rather that the body would serve as an unbreakable link connecting the Soul with its former earthly home which would ultimately summon it back to that home. The custom was based on the law or principle that everything man touches receives a part of his personality. What stronger attracting force to a Soul could there be on earth than the carefully preserved body which it had inhabited? Another misconception, prevalent even among scholars, is to the effect that the Egyptians believed that, unless the body was preserved through embalming, the Soul *could* not return to the earth plane.

The basic reason for the embalming of the body, as already partly explained, was, that to the Egyptian, Egypt was practically a paradise; therefore his deepest wish was that he might return to his "own country." The Egyptians well understood the law that, so long as the body of man remains preserved, the Soul is held (bound) to the place or near the place of its former existence. Every Egyptian of high birth, loving his country thus, desired to return to that country and to none other.

Within the Great Pyramid there were three chambers of importance: the King's Chamber, the Queen's Chamber, and the Ante-Chamber.

The Chamber of the King answered a double purpose. It was a sepulchre for the bodies of the Initiate-Kings; and it was used during ceremonial initiations.

The Ante-Chamber was the actual trial chamber of initiation. Here is found the sacred coffer, or coffin. Here the Neophyte passed through the tests and the ordeals required to



determine his fitness for entering upon training for Initiateship. At the end of a long probation, he was placed in the sacred coffin, remaining there for a number of days, without food, so that he might become free from impurities, whether of thought, desire, or substance. Not that it was possible to effect a complete purification during this probationary stage, but the experience served as an impressive symbol of the giving up of everything that is carnal and destructive in its nature, and which would prevent the ultimate object of attaining Illumination, or Soul Consciousness which was the ideal of true Initiation. After passing through the various tests of the probationary stage, the Neophyte was admitted to the path that actually leads to Initiation. This is symbolized by the beginning of the erection of the temple structure. The final overcoming is represented by the completion of the Temple, at which, the Great Pyramid, *man*, has his apex directly under the rays of the Sun—the *Fire-rays* of his own Illuminated Soul.

Why should the Great Pyramid have been used for a double purpose: burial and Initiation? Why not have had two buildings, one for each purpose?

It is to be borne in mind that only those Kings who had become Initiates could be buried in the Great Pyramid. The Priests, not the Kings, held the keys. It must also be remembered that the Egyptian Priesthood understood the laws governing the Hierarchic rulership in the universe. They believed in the one true God as ruler over all, yet they associated with him lesser, subordinate powers, just as we associate many lesser officials with the President of a Republic. These lesser powers the Priests called the Hierarchies, or Elohim, one of these being in charge of every department in heaven and on earth.

The Initiate-Priests made use of an elaborate system of Hierarchic Invocations, which brought them into direct touch with the Hierarchies. This was a continuation of the most ancient Magian religious practice. These Initiate-Priests used a system of Invocation for all worthy purposes, more specially for the healing of the sick and the afflicted among the people

to whom they ministered, the Priests being also the physicians of Egypt and all treatments taking place in the temples. Thus, in a sense, the Initiate-Priests were coworkers with the Hierarchies and served as channels or avenues through which the Hierarchic power could reach the needy. When an Initiate Priest attained proficiency in the art of Invocation, Hierarchic help was at his command; and, as the Soul is the agency of command, death of the body did not sever his connection with the Hierarchic sphere. The Soul, having attained an exalted degree of consciousness, retained its Hierarchic power and connection, and, for this reason, the Chamber of Kings was a sacred place, potent by reason of its celestial influences and association.

This chamber of burial was most potent as a *sanctum sanctorum* for the Neophyte under training. Here, if anywhere, he could gain entrance to the celestial spheres, and make effective the Hierarchic Invocation. Furthermore, the records indicate that when the Neophyte was placed in the sacred coffin in the Ante-Chamber, he shortly fell into a deep, trance-like sleep and while in this condition he invariably received instructions from the departed Initiate Souls and Hierarchic powers.

In the present day, the wise Neophyte who undertakes definite training in Soul development will have a private room which he will use as his *sanctum sanctorum*. There, by the use of Sacred Mantrams and other exercises, accompanied by beautiful symbolic rites, the Aspirant ultimately may gain access to the Hierarchies and their influences. In a degree, this corresponds to the ancient Priesthood Initiation. It is a slower, because less intensive, process, but the results are certain if the Neophyte is sincere and faithful, *sans* doubts and disloyalty.

It must not for a moment be believed that the Egyptian Priests *worshipped* the Hierarchies. Nothing can be farther from the truth. They gave worship only to the one God; they recognized many lesser powers. The devotion, the adoration, the aspiration, and the gratitude of these Priest-Initiates were directed to Him as the "One in whom we live and move and



have our being." But in case of special need and interests, such as, the healing of the sick, or a desire for guidance, direction, and wisdom in emergencies, they appealed to and invoked Hierarchic assistance, just as we request the help of a friend who is in a position to render help, or seek the services of a physician when we are ill, even though we also pray to God at the same time. Who, for instance, considers that asking for help of a friend when in need destroys worship of the one true God, elevates the friend into "a god," or makes a polytheist of the one who thus seeks aid? Let us then judge these ancients as we judge ourselves, for as we judge so shall we in turn be judged.

The Chamber of the Queen is situated below that of the King. This corresponds to the fact that the child is with its mother before it is with the father. In the Queen's Chamber no instructions were given relative to the training and development of Soul powers, because man alone was permitted to pass through the Initiation. In this chamber, however, Neophytes were instructed relative to the Divine Birth, and in the laws of beauty, love, and purity as a *Re-generative* power. Here all the creative laws were exemplified, as well as all that concerns man *before* he actually enters the Path of Initiation.

The Queen's Chamber, also known as the Chamber of Isis, had a part deep significance in the ancient Initiations. From Isis all things spring. Therefore, Isis, as the Goddess of Creation, Love, and Wisdom, holds her own high place in the East and is known as the Goddess of the night, while Osiris was known as the God of the Sun or day. Frequently Isis was called the "Queen of the East." She is the "*Woman clothed with the Sun*"—"Isis, the mother of men"—"Isis, the womb of the gods." In certain respects, she is equal with man, for man, though possessing the creative power, is impotent without the receptive vehicle—the power to receive and to bring forth. For this reason the religion of the Egyptians was superior to all others, in that it recognized one equal with the other, and frequently put Isis in place of Osiris, and, in turn, Osiris in place

of Isis.

The Lotus, sacred flower of Egypt, was the emblem of Isis, typical of all that is pure, and everything that is spiritual. The Lotus was to the Egyptians, what the Rose is to the Rosicrucians. Like the Rose, the Lotus is emblematic, not of that which creates, but of that which is created—the resultant of a potency or an effort. In its beginning, the Soul does not create. It must be awakened or unfolded, and brought to activity, strength, and final Illumination, just as the bud of the Rose or the Lotus is unfolded in the rays of the sun.

The legend of Osiris, Isis, and Horus is known to all students of mysticism. Osiris, listening to the tempter Typhon, is murdered. Isis departs in search for him. She finds him, but discovers that the most important part of him is missing. Nevertheless, she conceives, and brings forth a son, Horus, who succeeds to the throne of his father Osiris.

In this we read the story of the Soul—every Soul. The Soul in the heavens listens to the voice of desire (the tempter), leaves its state of bliss and takes on a body. The one important part, the godly state, is lost—submerged through the act of physical birth. Isis, however, which is the Soul hidden in the body, permits no rest, but constantly urges on and on, until, at last, man, or the mind of man, listens to the voice of Isis (the Soul), and thus Isis conceives (takes on life), and the Son is born (the Soul awakens); and when the Soul grows in strength, to manhood, to power, and to Illumination, it takes the place of the Father—it occupies the throne, or the seat of government (direction).

In the Great Pyramid, there is, besides the King's and the Queen's Chambers, and the Ante-Chamber, the Subterranean Chamber. This represents man as he usually is, living the carnal life according to the dictates (desires) of the selfish man.

Man, or the Soul of man, came from a pure state. He was Osiris. He "descended" and took on flesh, and thus inhabits the subterranean cave or passage. Here he may remain, possibly never freeing himself from his undesirable environments. How-



ever, gradually, if he but listens to the voice of Isis within, he will travel upwards until he reaches the Queen's Chamber. There he will be instructed in and must accept as the rule of his life, the Law of love, beauty, and righteousness (rightness). As he masters these lessons, he will be permitted to leave this chamber, working upward by degrees until he finally reaches the Ante-Chamber. Here he must remain until he has, in a measure, freed the flesh from much of its carnality, and has been given divine instructions and guidance, after which he will be permitted to enter the King's Chamber. There he receives his final Initiation, thus attaining Illumination of the Soul, Conscious Immortality, or Sonship with God. Only by this Path or Way can man reach the Exalted Third Degree.

From all this we can readily see that the Egyptians had a worthy purpose in building their Great Pyramid—their Hall of Initiation, the sublime temple which today stands so that all may see it, not a legend, but a reality, symbol of the Perfect Man.

It has been accused that the Great Pyramid was dedicated to the Sun God. Osiris was not the Sun God of the Egyptians, but the *symbol* of the One God. *Ra* was their Sun God. To the Egyptians, the sun was not something to be worshipped, but an emblem of the Soul of man, which, when perfect, would take its rise in the East, follow its natural course by way of the south, proceed to the West, and thence return to reappear again in the East, and thus eternally follow its course to greater perfection.

As the Great Pyramid was to Egypt, so was the Temple of Solomon to the Hebrew race. Though Solomon's Temple is but a legend now, its meaning, its message, is the same and its purpose identical.

The symbolization of the Temple of Solomon (which is accepted and honored by the Christian while, biased and unfairly, he regards with suspicion the temples of Egypt), is of the same nature. Solomon is neither more nor less than a word for the sun. "*Sol*" is the Latin, "*Om*" the Chaldean, and "*On*" the

Egyptian; each syllable having the same meaning—the sun.

Whether Solomon's Temple or "Cheops," these edifices are symbols of the greater Sun, the Soul of Man, which, provided the Temple is perfected, will rise in the East, take its course by way of the South, thence to the West, to rise again and yet in the East, eternally. What a lesson for every Master Mason and every sincere Neophyte on the Path leading to Initiation!

It is of marked significance that the apex of the Great Pyramid was never finished. This is to be accounted for by the fact that, though the Egyptian-Priests had reached Initiation, there was one inheritance to which they had not attained, namely, the Immortalization of the entire being, true Godhood.\*

The Pyramid, as it stands, is a symbol of what man has been able to accomplish, what he had been able, up to that time, to do with himself. The Egyptian-Priests knew that the ultimate of man would be entire or complete Immortality. This he had not yet accomplished though he had been looking forward to it. So the Pyramid, of design, was left unfinished as to its ultimate point (apex meaning ultimate completeness at the center) until such time as man should be able to finish within himself that Great Work of which the Pyramid has stood throughout the centuries as a symbol. Nor is the time yet ripe for this Grand Completion for man has by no means reached the ultimate, and, due to his ignorance, is far from having attained the goal of physical Immortality and the "heaven on earth" foreshadowed in the Revelation. The reason for this incompleteness is that his philosophy is still imperfect. The philosophy to which man still subscribes teaches that death is necessary in order to reach the essentials of knoweldge. Man does not take into consideration that the number of times death is met, whether once or a hundred times, is to be determined by the progress he has made, and that it is possible, if he is willing to make the necessary and *conscious* effort, for him to attain far,

---

\*See the book: **Way to Godhood.** Philosophical Publishing Co., Quakertown, Pa.



with and in his Soul, in one lifetime, as much as might be accomplished without due effort in a hundred incarnations.

The Egyptians did not understand that, having met death once, a second time would not be necessary, but that in the second life the ultimate might be reached if he could succeed in banishing the race belief in the necessity of death. It is this *race consciousness* which all of us have inherited, and from which all men must free themselves in order to attain the goal.

The incomplete state in which the Pyramid was left should not be a disappointment to the student of symbology any more than the use of a substitute Word should be to the Master Mason. Let it be rather a cause of more persistent effort to realize in his own experience the ultimate "apex of unity" and to find "the ultimate center" *within* himself. In days to come, the march of progress, will usher in "the fullness of time" which will make it possible for the coming race to crown the Great Pyramid of Egypt with the apex of completeness. It is the duty of us who know to do our best toward hastening the day when humankind will have *earned* (by right of effort, not through attempting to lean upon mere man or mediator) the right to add its contribution to the World's greatest Symbol in Stone.

To the true Master Mason, the one who has studied his symbolic philosophy well, the Pyramid is an exposition in stone of his Initiation in Masonry; to him also Masonry is a guide, step by step, of the mystery of the Pyramid. Most significant of all, he will remember that "the Word" long has been lost, that he is now using a "substitute," and that his initiation, though sublime, is as incomplete as is the Great Pyramid so long as he himself, within himself, does not succeed in finding the true, or original Word.

When man has perfected his philosophy, and has succeeded in living the life that leads to the Immortalization of his entire being, then will the Great Pyramid be crowned by him, and when Masonry finds its Lost Word, then Masonry also will be

completed.

Let this be a prophecy to the Craft: when and not before Masonry has found its "Lost Word," when it has sought and found the *spirit* of its symbolism and philosophy, will the Great Pyramid be completed; when this has been accomplished man shall have attained to complete Immortalization, and the Millennium of the Revelation will have dawned.

May we look to the Masonic Craft for help in the Great Work? Or will it continue to be purely materialistic? Let this be the mission of Masonry: to perfect the Work for which its outer symbolism stands.

Shall it be so?



## Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

### FOURTH NIGHT

Last night we left Anna and Arthur just as they were to get their nighties on and all ready for bed, after which they were to go down to the big room to hear what Grandfather would have to tell them. This they did, and came romping into the room, and with a big jump, landed right in Grandfather's lap.

"Here! Here!" said Grandfather, laughing, "you must not do that! Remember your Grandfather is a very old man!"

Arthur at once felt sorry and said he did so hope that he had not hurt Grandfather, but Anna was more curious, and instead of saying she was sorry, looked right at Grandfather and asked if he would tell them just how old he really was.

Did he tell them? Indeed he did not! He seemed to think deeply for a moment and then he said, "Anna, tell me just why you asked Grandfather how old he is?"

"Well," said Anna, "you do not look like Jakie, who used to take the ashes from our cellar, and *he* was an old man. And there was Uncle John, and he was very *very* old; why he was so old he could scarcely walk, and he was all bent up and crooked, and *you* do not look at all like *him*. So I just wondered how old you are, and why everybody says you are so very old when you do not look as old as Jakie or Uncle John."

"Well," said Grandfather, "I am not going to tell you my real age, but I will tell you that I am older than either Jakie or your Uncle John. I may not *seem* as old, but I really *am*. Now this may seem strange to you children, but you will learn

that you cannot tell how old a person is by the age he *looks* to be."

"What then," said Arthur, "is it that makes a person old? Why, I would just like to grow up and be a big man and never *never* get to be old like Uncle John was! I would like to always be like you, and never get old!"

All this time, he had been playing "Foxy Grandpa" and had been leading them on to ask him about his age so that he might bring it around just right to tell them some of the ways by which *they* could live to be very old, and yet *look* young. So, when Arthur said he would like to live to be very old, Grandfather saw his chance to teach them some very important things, and here is how he began.

"Now children," he said, "do you remember anything we talked about last night?"

Arthur said "I do! You told us something new to say in our prayers."

"Yes," said Grandfather, "but before that; something that was very important."

"Oh! I know," said Anna; "it was that if little children would be very good, they would grow to be very wise."

"Right," said Grandfather. "And now I am going to tell you something else. If you are very *wise*, you can live to be very *very* old."

"Well," said Anna, "is that all we have to do, just be *good* and *wise* and then we will live a long long time?"

"Yes," Grandfather said, "that is right so far as it goes, but there is really more to it than just that. It all depends upon what you mean by being *good*. Do you understand what I mean when I tell you that God is just like a *Big Father*, and you, and Grandfather, and *everybody* in the whole world, are



his children? Now just as father and mother told you of some things you *should* do and others that you should *not*, and as Grandfather has told you of some things that were *wrong*, and of others that were *right*, so God has made certain rules which He has told *all* his children they should obey. Now, my dears, when we are wise, we know these rules which really are *Laws* that God has made. The more of them we know, the more wise we become, and the more wise we become, the more of them we know, and the more of them we know, the more easy it will be to live to be old."

"Oh! I see," said Arthur. "If we learn all about God's rules, we can live to be old."

"Well, you have the right idea," said Grandfather, "but it is not enough to *just know* about these rules, we must OBEY them. And remember, I said they are God's LAWS.

Grandfather then told them that to be *good* meant much more than they had before realized. They had thought that if they were always truthful, did not become angry, and obeyed their parents or Grandfather's instructions, they would be considered good. Now they understood that they must also learn God's Laws, and obey them too, if they would become both good and wise, and live to be as old as their Grandfather. As a close to their bedtime story, he told them he would teach them just *one* of God's Laws, and here is what he taught them.

"First," he said, "tell me something that is everywhere; we take it in with every breath we breathe, and without it we could live but a very few minutes."

"Air!" chorused the children.

"Right!" said Grandfather. "Now God has given us this wonderful air to breathe and give us life. We all need a certain amount of it to make us healthy and strong, but *very few*

people take sufficient of it to meet their real needs. Only a very few breathe enough of this wonderful air, and in this way are disobeying one of God's Laws, and CANNOT LIVE TO BE OLD. So you see, if you want to be GOOD in the way Grandfather means, and the way God wants you to be good, you must take big deep breaths of this pure fresh air, and fill your lungs *full* of it—like this!" Then Grandfather slowly took in a big deep breath, and his lungs began to swell out and *out*, and OUT, until Anna and Arthur thought he would just burst. But he didn't! Finally he could not take in any more, so he held it there for a few seconds and then slowly let it out again while they watched him with wide open eyes.

"Well! well!" said Grandfather, "here it is past your bed time. Run along now, and after you are in bed and all covered up and ready to go to sleep, take some big breaths as I did, and when you are breathing *out*, very slowly, just think this to yourself: I SEND OUT LOVE TO EVERYBODY! That will be your goodnight Message to Everyone. Good night!"



## ROSICRUCIANISM



Albert G. Mackey, the great Masonic writer and authority of *The History of Freemasonry* in seven volumes, has been made to say many things relative to Rosicrucianism, but in scarcely a single instance have those who referred to him quoted his writings *verbatim* on this important subject. In order that students and research workers may investigate and prove whether or not he did write as claimed, we quote the following article from *The Rosicrucian*, February 1873, the Official Journal of the Rosicrucian Society of England. All footnotes are by the Editor who is responsible for them.

“There appeared at Cassel, in the year 1614, a work bearing the title ‘*Allgemeine und General Reformation der ganzen weiten Welt. Beneben der Fama Fraternitatis des Loblichen Ordens des Rosenkreuzes an alle Gelehrte und Haupter Europa geschriben.*’ A second edition appeared in 1615, and several subsequent ones; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title ‘Fama and Confession of Rosie-Cross.’

“This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andrea, who is reported, on the authority of the preacher M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the *Fama Fraternitatis*; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

"In this work Andrea gives an account of the life and adventures of Christian Rosenkreutz\*, a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians.

"According to Andrea's tale, Rosenkreutz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of sixteen he started with one of the monks on a pilgrimage to the Holy Sepulchre. On their arrival at the Island of Cyprus, the monk was taken sick and died, but Rosenkreutz proceeded on his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his master of Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to

---

\*The greatest authorities have been long in agreement that the life of Paracelsus might readily be accepted as an almost exact prototype of that of the mystical Christian Rosenkreutz, and, what is still more important, all that appears in the *Fama* might easily have been written by Paracelsus as it is in entire agreement with his writings. The only thing that did not appear in the writings of Paracelsus is the name Christian Rosenkreutz. Research workers who have no personal interest, more and more agree that Andrea took Paracelsus, his life and works as his hero, and that Paracelsians in fact became the Rosicrucians after the establishment of the Fraternity, thus making of Paracelsus the first Grand Master of the Fraternity.—For authority see *The Fraternity of the Rosicrucians*, 1928 edition.



writing, and forming a magic vocabulary\* for the benefit of future students. They were also taught the science of medicine,\*\* and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice—the House of the Holy Spirit\*—being now finished, Father Christian, as he was called, resolved to enlarge his society, by the initiation of four new members.

“The eight brethren being now thoroughly instructed in the mysteries, they had agreed to separate—two to remain with Father Christian and the others to travel; but to return at the end of each year,\*\* and mutually to communicate the results of their experience.\*\*\* The two who had remained at home were then relieved by two of the others and they again separated for another year.

“The society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no

\*Paracelsus had actually invented such a vocabulary and it is distinctly stated in the **Fama** that the **vocabulary of Paracelsus** was found in the vault with the body of Rosenkreutz. If Paracelsus were not actually the mystical Rosenkreutz, would other than the vocabulary invented by Rosenkreutz have been found with the body?

\*\*Another indication that Paracelsus and the mystical Rosenkreutz were one and the same. Paracelsus had studied medicine, practiced and taught medicine and had founded a system of his own, diametrically opposed to the recognized system and one which he was anxious to have known to all people.

\*\*\***Ye are the temples of the living God.**” In other words, of the **Living Fire**, i. e., the **Holy Spirit**, which is the **Holy Ghost**—Ghost being the **Soul Fire**, the **Grail**, for which each sincere Neophyte must search.

\*\*The Convocation of the Authentic Order has always been held yearly, generally in the month of June—the **Fete of the Roses**. Within later years, a second Convocation has been ordained—that of All Souls night when services are held in memory of the departed Dead, and Sacred Mass pronounced.

\*\*\*This law still governs those who form the three Secret Councils of the Initiate Priests, as these labor continually both for the good of mankind and of the membership of the Fraternity.

occupation except that of physic, which they were to practice without pecuniary reward; that they would not distinguish themselves from the rest of the world by any peculiar custom;\*\*\*\* that each one should annually present himself at the House of the Holy Spirit or send an excuse for his absence;\*\*\*\*\* that each one should, during his life, appoint somebody to succeed him at his death;\*\*\*\*\* that the letters R. C. were to be their title and watchword; and that the brotherhood should be kept a secret for one hundred years.

“At the age of one hundred years Father Rosenkreutz died, and was buried by the two brethren who had remained with him, but the place of his burial remained a secret to all the rest, the two carrying the mystery with them to the grave. The Society, however, notwithstanding the death of the founder,\* continued to exist, but unknown to the world, always consisting of eight members. There was a tradition among them that at

---

\*\*\*\*Students should note this part of the code of the Rosicrucian law and especially bear it in mind when they meet with self-confessed members of Orders claimed to be Rosicrucian, who display emblems of membership, and also when they find the illustrations of men in magazines and newspapers in various peculiar garbs who boldly proclaim themselves to be Masters, Adepts, Initiates, Hierophants or Imperators of the Rosicrucians. We simply point out the ancient law and the abuse of that law, not to abuse or accuse anyone. “By their fruits [acts] ye shall know them.”

\*\*\*\*\*It has always been considered by the Secret Councils an almost unforgiveable offense for a Neophyte not to acknowledge the favor of an invitation to attend a Convocation and in many instances such failure to respect what is even a refined social usage, made the candidate ineligible for future invitations.

\*\*\*\*\*It is both the privilege and the duty of the presiding Grand Master of the Order to appoint his successor. However, in case of failure, the Council of Three Initiate Priests does so immediately on the death of the Grand Master. In such instances, the selection may be from the Council of Seven, the Council of Three or from the membership at large. The selection is entirely at the discretion of the Council of Three.

\*Irrespective of whether Paracelsus was the actual founder of the Fraternity or whether Christian Rosenkreutz was the Initiate name of Andrea, the death of the individual did not bring about the end of the Fraternity.



the end of one hundred and twenty years the grave of Father Rosenkreutz was to be discovered and the brotherhood no longer remain a secret. About that time the brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial tablet on which was inscribed the names of those who had been members of the fraternity. The plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters—“*Post cxx Annos Patebo*” (after one hundred and twenty years I will appear). Returning the next morning to renew their researches, they opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide and its height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreutz. Other later inscriptions about the apartment, such as *Jesus mihi omnia; Legis jugum; Libertas Evangelii*; (Jesus is my all; the yoke of the law; the liberty of the Gospel) indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus,\* and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreutz in a perfect state of preservation.

“Such is the sketch of the history of the Rosicrucians given

---

\*Let the sincere truth seeking student carefully note that in the language of the writer of the *Fama*, it was not the vocabulary of Christian Rosenkreutz that was found in the vault, but that of Paracelsus.

by Andrea,\*\* in his *Fama Fraternitatis*. It is evidently a romance, and scholars now generally assent to the theory advanced by Nicolai,\*\*\* that Andrea, who at the time of the appearance of his book was a young man, full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and to accomplish this design, imagined the union into *one body* of all those who, like himself, were the admirers of true virtues;\*\*\*\* in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

“But the fiction was readily accepted as a truth by most people, and the invisible Society of Rosenkreutz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andrea’s book\* was great; letters poured in on all sides from those who desired to become members of the order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired, but some were bold, became imposters, and proclaimed that they had been admitted into the society,

---

\*\*Mackey, accepted as an authority, distinctly tells us here that this history of the Rosicrucians is by Andrea and **not** by Bacon or any other writer.

\*\*\*Nicolai, it will be remembered, is the author from which Mackey so voluminously quotes as to who (Andrea or Bacon) wrote the *Fama*, and was therefore the actual founder of the Rosicrucian Fraternity, **as such**.

\*\*\*\*We have always maintained, consistently and insistently, that the Rosicrucian Fraternity was really a fusion and reinstitution of the Alchemists, the Hermetists, the Paracelsians and the remnant of the members of the Ancient Mysteries under whatever name known.

\*Here again the unqualified statement is made that the *Fama*, was Andrea’s, and not Bacon’s book. It is to be remembered that this exposition was read before the *Fraters* of the Rosicrucian Society of England in 1873, and was unchallenged by the members present.



and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offence by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreutz was their founder, and that they had affiliated societies in many of the German cities. But it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andrea.

“But although the Brotherhood of Rosenkreutz, as described by Andrea\*\* in his *Fama Fraternitatis*, his *Chemical Nuptials*, and his other works, never had a real tangible existence as an organized society\* the opinions advanced by Andrea took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found during the seventeenth century in Germany, in France and in England. Among these were such men as Michael Maier, Richard Fludd [the name should be Robert instead of Richard], and Elias Ashmole. Nicolai even thinks that he has found some evidence that the *Fama Fraternitatis* suggested to Lord Bacon the notion for his *Instauratio Magna*. But, as Vaughan says (*Hours With The Mystics, II, 104*), the name Rosicrucian became by degrees a generic term, embracing every species of doubt, pretension, arcanum, elixirs,

---

\*\*The statement repeated. There is no qualification made whatever, no possibility suggested that some one other than Andrea might have written the *Fama* and in this connection we must bear in mind that the literature of the world was open to Mackey.

\*This statement is not correct. What our author should have said, is: That up to the time of the publication of Andrea's book, the Rosicrucian Order or Fraternity, had no existence, as such. It did have an existence as the Hermetics and Paracelsians, and after the *Fama* these Occult Orders became associated as one body—the Rosicrucians.—See *The Arcane Schools*, John Yarker.

the philosopher's stone, theurgic ritual, symbol or initiation.\*\*

"Higgins, Sloane, Vaughan, and several other writers, have asserted that Freemasonry sprang from Rosicrucianism. But this is a great error.\*\*\* Between the two there is no similarity of origin, or design, or of organization.\*\*\*\* The symbols of Rosicrucianism are derived from a hermetic philosophy;\*\*\*\*\* that of Freemasonry from an operative art. The latter had its cradle with the Stonemasons of Strasburg and the Masters of Como, long before the former had its birth in the

---

\*\*This is as true today as when Vaughan wrote his book. However, it is not difficult to separate the real from the charlatanic due to the fact that the Rosicrucian Law is very plain and clearly indicates that he who claims to be a Rosicrucian is a fraud. Dr. W. Wynn Westcott, M. W., Supreme Magus *Societas Rosicruciana in Anglia*, in his *Introduction to A Catalogue Raisonne, of the Works on the Occult Science*, by F. Leigh Gardner, specifically states (p. 13):

"The mist of many past centuries hang over the early history and proceedings of the Rosicrucians, as they do over the history of the Templars and over the origin of Speculative Freemasonry. In the case of the Rosicrucians the obscurity is much the deeper because the peculiar constitution of the Fraternity required the utmost secrecy from all its members, who were admitted in privacy, pledged to the concealment of their status and forbidden to teach or manifest in any way as Rosicrucians, although they were, as is alleged, always concerned in deeds of charity and benevolence, in working for the benefit not only of individuals, but for the progress of mankind, as well as seeking everywhere for increase of knowledge for their Society and its members. Only very few Fraters have ever been permitted to reveal their position [those who held the position as Grand Masters], even in printed books."

\*\*\*The evidence for and against this theory is about as conclusive one way as the other and on each side we find some of the world's greatest authorities on these subjects. However, we are not here concerned with this phase of the matter.

\*\*\*\*In a sense this is true. One body is exoteric, the other almost entirely esoteric. However, both have in view the Brotherhood of Man.

\*\*\*\*\*This is correct. The Work of the Rosicrucians is truly hermetic, that is, the transmutation of the gross, carnal, passionate man into the refined, immortalized Soul, or Son of God.



inventive brain of John Valentine Andrea.\*

"It is true that about the middle of the eighteenth century, a period fertile in the invention of high degrees, a Masonic Rite was established which assumed the name of Rose Croix Masonry,\*\* and adopted the symbols of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons.\*\*\*

"The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compass, the square (not the working tool, but the geometrical figure), the triangle, the level, and the plummet. These, however, are interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the 21st emblem of Michael Maier's *Atlanta Fugiens* gives the following collection of the most im-

---

\*Throughout this article Mackey gives entire and unquestionable credit to Andrea for the writing of the *Fama*. It is with this we are most concerned, in order to offset conclusively the utterly false and spurious claims that Bacon was the author.

\*\*Unfortunately this matter is confusing to many minds and it is certainly a fact, that in France at least, and even to a great extent in Germany, a Rose Croix Mason is known as a Rosicrucian. In late literature this is exceptionally misleading. It would be just as correct and logical to claim that all Rosicrucians now are Masons.

\*\*\*This is certainly true. A Rose Croix Mason is one who has had conferred on him the 18th Degree of Masonry and is merely a member of that fraternal body, while a Rosicrucian is one who has passed through the Secret Schools, has travelled the Path of interior development, and has attained his membership through conscious self-effort to transmute the gross within himself into the immortalizing spirit.

portant symbols:—A philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment.\* Over all is this epigraph: "*Fac ex mare et femina circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum.*" That is: "Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher's Stone." But it must be remembered that Hitchcock and some other recent writers have very satisfactorily proved that the labors of the real hermetic philosophers (outside of the charlatans)\*\* were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the Soul.\*\*\*

"As to the etymology of the word *Rosicrucian*, several derivations have been given. Peter Gassendi (*Exam. Phil. Fludd, sec. 15*) first, and then Mosheim (*hist. Eccles, IV. I*), deduce it from the two words *ros*, dew, and *crux*, a cross, and thus define

---

\*All students who have studied the Hermetic books will at once see that these are Hermetic figures—that it is an Hermetic symbolism, rather than Rosicrucian. Maier was more of an Alchemist than a Rosicrucian, and, in fact, it is a question as to whether he really belonged to the Fraternity. He may be classed as a Rosicrucian because his writings were accepted by the Rosicrucians.

\*\*This is entirely proved by the writings of Gen. A. E. Hitchcock, as well as by many other real Rosicrucian writers. Despite the opinions of Mackey and other historians and investigators, we constantly find in public print the report of public exhibitions of making gold by men who also claim to be Rosicrucian leaders, but who are in reality far greater charlatans than any that ever lived and operated in the fifteenth, sixteenth and seventeenth century when pseudo-Rosicrucians and charlatans had an earthly paradise.—See *The Alchemists*, Gen. A. E. Hitchcock.

\*\*\*Correct. This is the real, the Great Work of the Fraternity of *Rosae Crucis* as it has come down the centuries and as established in America by Dr. P. B. Randolph and still carried out by his successors.



it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LUX, because the figure of a cross exhibits the three letters of that word. But the word *lux* referred to the seed or menstrum of the Red Dragon, which was that crude and material light, which, being properly concocted and digested, produce gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of *dew*, seeks for *light*; that is, for the substance of the philosopher's stone. But notwithstanding the high authority of this etymology, I think it untenable, and altogether at variance with the history of the origin of the order, as will be presently seen.

“Another and more reasonable derivation is from *rose* and *cross*. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the order, and gave it its name;\* for in his writings he constantly calls it the ‘*Fraternitatis Rosae Crucis*,’ or the ‘Fraternity of the Rosy Cross.’ If the idea of *dew* had been in the mind of Andrea in giving a name to the society, he would have called it the ‘Fraternity of the Dewy Cross’ not that of the ‘Rosy Cross.’ ‘*Fraternitas Roscidae Crucis*,’ not ‘*Rosae Crucis*.’ This ought to settle the question. The man who invents a thing has the best right to give it a name.\*\*

“The origin and interpretation of the symbol has been

---

\*Mackey here again, without any qualification whatever, states that Andrea, and not Bacon or anyone else, was the founder of the order and gave it its name.

\*\*Mackey was a Mason of exalted position, an investigator second to none and thoroughly familiar with both Masonic and Rosicrucian Law. It is the Law that the man who either invents or first establishes an Order, or a work of this nature, has the fraternal and legal right to it. There was no Rosicrucian Order, Society or Fraternity in America when Dr. P. B. Randolph established the Organization which he headed, therefore he had the Fraternal, Spiritual and Legal right to do so. His branch once established, no other organization of the same, or similar (according even to Pennsylvania legislative enactment) name, has any right to establish itself. This is also the Hierarchic law.

variously given. Some have supposed that it was derived from the Christian symbolism of the rose and cross. This is the interpretation that has been assumed by the Rose Cross Order [Rose Croix] of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle in nature, a symbolism borrowed from the pagan mythologists, and not likely to have been appropriated by Andrea. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrew's cross\* between four roses, and that he alluded to Luther's well-known lines:

‘Des Christen Herz auf Rosen geht,  
Wenn's mitten unter'n Kreutze stecht?’

*i. e.*, ‘The heart of the Christian goes upon roses when it stands close beneath the cross.’ But whatever may have been the effect of Luther's line in begetting an idea, the suggestion of Andrea's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a Passion cross, very different from four roses surrounding a St. Andrew's cross.

“Another derivation may be suggested, namely: That the rose, being a symbol of secrecy and the cross of *light*, the rose and cross were intended to symbolize the secret of the *true light* or the *true knowledge*,\*\* which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious

---

\*See *The Rosicrucians of America*, by the publishers of this magazine.

\*\*An excellent definition of the spiritual significance of the symbol of the Rosicrucians. Naturally, it must be understood that this was the symbolism of the original Order. As the Fraternity was established in other countries, each order developed its own *coat of arms*, to differentiate it from the orders in other countries, just as monarchies invented *coats of arms* for their individual governments. As all governments, men, in fact, all things that exist, have *signatures*, so must all orders, as no two individuals even are ever alike though they may believe alike.



reform Andrea wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion."

So much for what Albert G. Mackey had to say relative to the Rosicrucian Fraternity, its foundation and its founder. At the meeting of the Rosicrucian Society of England, held April 12, 1888, and published in the same official magazine, one of the members, Edward Macbean, in the course of a lecture, stated:

"Let us now glance at the *Fama Fraternitatis*, which, if read as it stands, with discernment, must appear a very unreliable document. Our learned experts, however, assert that it possesses a solid substratum of truth; they hold that it is a more or less accurate history of events that took place about 1380; but there is a divergence of opinion as to how it came to the front in 1615. Possibly some initiate, or a discovered scrap of old mystical literature, may have furnished the skeleton, afterward clothed by ignorant hands. Stripped of its enfoldings, we may reasonably concede that it treats of a certain person who was a master of esoteric knowledge, and that during the succeeding two-and-a-half centuries many traditions became associated with the story of his life. It requires no stretch of imagination to believe that an illuminated brother *did* exist\* about that time, for we read of many notable philosophers who devoted their energies in this direction; for instance, Raymond Lully, 1234-1314; Paracelsus, 1493-1541; Johann Reichlin, 1455-1522; Cornelius Agrippa, 1486-1535; Van Helmont, 1577-1644; and Robert Fludd, 1594-1637. Even if the name Christian Rosenkreutz were fictitious, it does not affect the argument; this designation 'C. R.' may have been given on very insufficient grounds, but it plainly conveys high mystical teachings both to the Christian and

---

\*The life and works of Paracelsus are more prototypic of Christian Rosenkreutz than any of the others and the opinion is tacitly held by many occult students that he and his teachings were the basis on which the Order was founded—that he and his labors furnished the inspiration to Andrea.

Eastern student.

“We turn next to the ‘Confessio,’ which is a very washy production, and *standing alone* would be sufficient to put our case out of Court. It has the appearance of being an attempt on the part of some ill-informed men to graft their own peculiar Lutheran tenets on a mystic stock, probably in the hope and expectation that in this way their views might meet more general attention and acceptance, in an age when every one was running after wonder-working and miracles, than if put forth in their bold natural form. We know that, at this period, charlatanism was rampant, and in all directions pseudo-professors were just transferring to their pockets the wealth of their dupes, in exchange for worthless recipes that, when put to the test, would neither transmute metals nor perform any useful or beneficent purpose whatever. We must speak in very different terms of the *Chemical Marriage*. However opinions may vary as to its value, we are forced to admit that the teachings and sentiments contained therein are very beautiful and instructive. The alchemical student can there find ample scope for reflection. In those days, at any rate, Rosicrucianism and Alchemy went hand in hand. By this latter word we do not necessarily imply that the making of *gold* is meant, for this was rather esteemed a chemical labour on a lower plane than the spiritual advancement and regeneration (or the true *philosopher’s stone*) that the Highest Initiates aimed at, and mainly concerned themselves with working out.\*

“We have all, seemingly, implanted in us, whether near the surface or deep down in our nature, a leaning to the marvelous; and this, carried out to a reasonable issue, brings us in touch with mystic researches. From the earliest ages we find traces of the Magi, who were the custodians of esoteric and hermetic knowledge, and students of occult lore. In various

---

\*This author here proves that he, at least, had a clear conception of the **Great Work**, the same work which is now practically the entire object of the Rosicrucian Fraternity.



countries and at different times these *illuminati* have been addressed by many titles, but it matters not whether you term them Masters, Wise Men, or Rosicrucians. The 'hidden wisdom' has filtered down to us from the night of time, and, though many know it not, is still with us. The teachings of these great philosophers, when placed on record, have always been couched in mystic symbols or veiled in language that is beyond the comprehension of the *unenlightened*, and it is apparent that this precaution was of paramount necessity, for it would have caused untold mischiefs if such great powers as were undoubtedly possessed by certain of the adepts had been committed to the hands of untrained men. This custom has been invariable, as you can readily discover for yourself by referring to the Hermetic writings, the Kabbala, etc.

"The High Initiate of the Eastern Mysteries practically never shows off his potency. . . . Such a proceeding would at once plainly imply an exercise of the 'Black Art.'\* Briefly stated, the Wise Man '*seeks to know all and remain himself unknown.*'\*\*

" . . . I have already shown—1st, That plain teachings

---

\*What then is to be said of those men, who, like one who appeared in Pittsburgh in 1916, and claiming to possess the authority of the Rosicrucians to establish the Order, proceeded, before dupes and newspapers, to make gold by alchemical methods, and has since, according to his own literature and newspaper articles, professed to be able to make the transmutation, and has supposedly, performed the process? Our author, a member of the English Order, plainly states to what class such professors belong.

\*\*Dr. W. Wynn Wescott, M. W. Supreme Magus Societas Rosicruciana in Anglia, in his Introduction to a Catalogue Raisonné of the Work of Occult Science by F. Leigh Gardner, p. XXI states:

"The name Rosicrucian has suffered greatly from the pretensions of men, who falsely claiming membership, have made exaggerated, false and unreasonable statements regarding the powers and possessions of the Fratres of the Rose and Cross. No true Rosicrucian Adept has asserted his power to make Gold at will, or to possess such an Elixir of Life as could enable men to avoid death altogether, or indefinitely, as charlatans have asserted."

could not have emanated from our Masters; 2nd, That their usual custom was to keep themselves concealed from the views of the '*oi polloi*;' and my 3rd reason is that (so far as we are aware) the Wise Men *never* were *Sectarian*.\*

" . . . The whole consensus of our accumulated experience of these mystics goes to prove that they held only the esoteric religion common to all the initiated. While in name disciples of the Prophet, it is an assured fact that the Sufis are really Zoroastrians; and that though to suit the exigencies of their surroundings the Magi might outwardly seem to be Orthodox Buddhists, Christians, or Moslems, it is quite clear to those who can read between the lines that, as in the case of the Isiac cult, they were sufficiently instructed to look behind the shadow that attracted and received the veneration of the non-illuminated worshippers. The ancient sacred mysteries invariably inculcated the dogma of the *Divine Unity*, besides enforcing a consideration of the laws which govern the material and spiritual world. In short, like our own Fraternity, their *subject was man—their object his Advancement*."\*\*

---

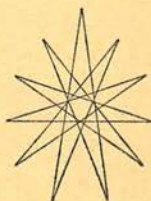
\*What, then, becomes of the claim that one Kelpius, a radical German Sectarian, established the Rosicrucian Order in America in the seventeenth century? Apropos of this subject, the remarks of Count MacGregor Mathers are of interest: "I quite coincide in our Frater's (MacBean) opinion regarding Eastern Occult knowledge; distinctly the Oriental Occultists understood the value of Will. The term 'Illuminati' is sometimes applied to an Order founded by Adam Weishaupt, professor of Canon Law in the University of Ingoldstadt, in A. D. 1776. Its object was partly political, while its tenets were distinctly atheistical. The 'Illuminati of Avignon,' were instituted in 1760 A. D., by Perneti, a Benedictine Monk, and Gabrianca, a Polish Noble. Their tenets were Swedenborgian, I believe. I cannot conceive that, as the 'Confession' would aver, the Rosicrucians were ever a Sectarian body. Like all true Adepts, they were above sect, their's would be the one great primeval Religion of God and Nature."

\*\*This is the **real** and basic work of the Rosicrucian Fraternity, and the American Order as established by Randolph works true to these Ancient Landmarks. Men and women of every religion are Neophytes and working toward the end of becoming Rosicrucians.



# THE PYRAMID

BY



Slowly the sun slips down behind the great pyramid of Gizeh. Its sharp point penetrates the golden ball. It halves it, quarters then swiftly as a flying wedge flings the ever smaller crescents into the heavens until finally it blots completely the fire of day. In the east along the Nile, dark date palms silhouette their jagged outlines against a lotus blue sky. Verdant green fields stretching to the river's edge turn purple, blue, grey and whisper with the rising night. Far off to the south, over the golden sands, a long train of camels emerges from the monotone of desert, dark moving outlines with sweet jingle of camel bells. The caravan of life rides into existence from non-existence and fades again into non-existence as the night and sand dunes envelope all motion in calm quiescence. Twilight lasts but a brief breath. Night swoops down, an eagle for its prey. Stars burst into being, switched on by some celestial hand. One bright star climbs painfully the high block steps composing the pyramid. As the earth swings around it reaches the top and there it rests for a momentary span of a life on that flat top made the symbol of the Egyptian word for PEACE. The light of peace crowns the pyramid, the path of light in the night.

A sheen of silver in the east,—a lake? The full moon is rising, filling the heavens and the earth with mystic silvery shimmering light. The golden sands almost red gold in the sun are changed to soft glittering silver, the palms transformed from black of night to grey green of half lights. The pyramids no longer dark sinister heavy black masses shadow forth spectral, silver, blue ethereal, spirit floating in seas of silver sands.

All is desert and deserted. Man wisely shuns the desert

darkness. It is not good that desert darkness, the pyramids are haunted by night. Strange spirits there abide that turn man's reason to madness if they find him around. Only the wanderer remains, alone, with the pyramids in the luminous night. From the Sphinx to the pyramid plateau the heavy sands cling to the feet toiling painfully up the steep incline. No sound but singing wind, rhythmic breathing of the desert. Higher and higher the wanderer rises from the half animal, half human figure below. The great pyramid grows larger and larger. It covers the entire sky. There is nothing but pyramid. Its luminosity vanishes. It is black, sinister. Squared to the four corners of the earth it blocks all advance. It is inevitable as death.

High up resting on peace the wanderer sees the star and the soft rays stir a gentle sweetness in his heart. Around the broad pavement laid when Egypt was young, he follows from the south, thru the west to the north side. In the white light of the rising full moon his eyes follow up the courses to jagged blocks that on the seventeenth course mark the entrance that he knows full well lies hidden yet visible to all who have eyes to see and the heart to enter. Four heavy blocks of sand stone, 2 inverted V's, one on top of the other form the upper portion of the entrance that now has no door to block or stay him who has courage to climb the stones and penetrate the darkness of the pyramid whose name in Egyptian is LIGHT.

Little cares he that the size of this pyramid is just 75 feet less in height than the Washington Monument, that it covers 13 square acres of ground, that each block weighs a ton, that at one time it was all smooth surface covered with hieroglyphics, that its builder was Khufu of the fourth dynasty who lived about 5000 years ago or the speculations that it was a tomb or an astronomical observatory. Mind may be satisfied with externalities, he seeks the secret of the pyramid, its heart, its meaning. Using both hands and feet he struggles up, up reaching finally the broad course of stones in front of the opening.



He pauses to breathe the pure air. Below lies the earth, a dream phantasy in green, grey and silver; above a star studded sky paling in the moonlight. He is suspended between heaven and earth, facing the velvet blackness of complete darkness—a darkness that seems to emerge from the open doorway and fold itself around him, an enveloping smothering cloak of invisibility.

Alone, space below and space above, facing stygian darkness, and the threshold over which all must pass. Raising his two hands until his elbows are level with his shoulders, palms outward he faces the pure north that stretches to the horizon before him murmuring the prayer of purification from the ancient ritual "Coming forth as Light," more often called the "Book of the Dead," he prays: "Hymns of praise to Thee O God who makest the moment to advance Thou dweller among the mysteries of every kind, Thou guardian of the word which I speak. Let my faults be washed away and let them fall upon both hands of the God of Right and Truth. Do away utterly with the transgression which is in me with my wickedness and sinfulness, O God of Right and Truth. Be Thou at peace with me. Do away utterly with the obstacles that are between me and Thee. Be Thou at peace with me." His eyes follow up the pyramid slope to the heaven above and focus on brilliant red Antares the heart of the Scorpion that spreads over the sky above and around the great pyramid. "O Thou divine substance," he continues to pray, "from whom all forms of life come into being. Thou sendest forth the word and the earth is flooded with silence. O Thou the only One who didst live before the heavens, the earth and the mountains came into existence. O God, O only One maker of all that is. Thou that has fashioned the tongue of the company of gods, hierarchies and immortals, make Thou my soul divine. Shine Thou with Thy rays of light upon my body, make me a shining soul. Shine Thou with Thy rays of Light upon me."

As the wanderer prays the liturgy used for thousands of years by searchers of the greater mysteries, he feels within the

poise, tranquility and certainty of the sweetness of the star rays. With that certainty comes another certainty not quite so pleasant, a certainty that he is not alone. His head jerks around to the entrance, his eyes look squarely into others less than a foot away in the darkness, eyes that silently watch, eyes of inquiry, waiting eyes. Is this the dread guardian of the threshold? With that sudden jerking of his head all his faculties are alive. He looks deep into the eyes, he is conscious they belong to a white robed figure whose gentle face is framed by a halo of soft whiteness. He stares in wonderment, then laughs to himself. The halo is the turban and the figure is the Egyptian caretaker, this he realizes as a gentle voice musical and sweet as murmuring water greets him: "Peace of Allah be with you. Do you wish to enter the pyramid?"

As the guide takes the hand of the wanderer walking slowly down an incline, the wanderer murmurs again a prayer of ancient Egypt: "O Thou who art eternity and everlastingness, the lord of the hidden places, the guide of the underworld, grant Thou unto me a path whereon I may pass in peace for I am just and true." The incline is smooth, the passageway narrow. It is steeper than he realizes. When well within the pyramid he glances backward the dim moonlight of the outer world seems like midday, so dark is it within. The guide pauses to light a candle. The silence is almost audible. In the oppressive darkness, the faint rays of the tallow candle throw so little light but the dark hand of the guide is warm and reassuring and the musical voice says "Climb." It is different than in the old days. Before climbing upwards the aspirant formerly went below to the subterrean chamber that looks like a room of frozen flames. The unhewn rocks rise in jagged sharpness in places almost to the roof. It is a bewildering place. The wanderer has passed the ordeal of fire and begins to mount almost as soon as he has entered the pyramid. Again it is different. Formerly the seeker clambered as best he could up the incline smooth and slippery. Now a wooden staircase with a hand



railing makes easy the ascent. The corridor is 130 feet long and ends in a landing place known to ancient Egyptians as the "Gateway of the Festival." The corridor itself was called the "Hall of Truth" and was presided over by "the lords of the horizon and the orbits of the planets." After ascending the Hall of Truth and passing thru the low Gateway of the Festival the wanderer finds himself on a small platform from which he sees corridors running in various directions. To his right, that is to the west he sees the broken ramp or opening that leads in the darkness down to the well of life. To his left, the east, is another ascending passage; behind him to the north is the passage he has just ascended and directly in front to the south is a straight level corridor that is blocked by overhanging masonry so that the passage way is only about  $3\frac{1}{2}$  feet high. This point in the pyramid was known in the ancient ritual as "The crossing of the pure roads of life." The air is very pure, quite warm, considerably warmer than the air outside. All is darkness except the pool of light made by the single tallow candle the guide holds in his hand.

The little candle sputters, the light vanishes. Darkness indescribable, unimaginable, it even has an odor. It becomes heavy, oppressive, stifling, smothering. It seems to grow warmer. Cold perspiration starts from the nervous body of the wanderer. In that blackness of eternal night how may he trace his steps down that incline, how will he avoid the broken ramp that leads to the subterranean chamber, a sheer drop and sure death? How may he turn back on the path that he has trod? Perhaps the guide has lead him here to murder him for plunder. What is that noise, that stealthy motion of the guide's hand within the ample folds of his garment? The wanderer senses, hears the faint rustle of clothing moving, for the silence is almost complete. He is drawing a knife, ah, he will kill him! With a scratch on the pyramid wall, the guide lights the match he had extracted from his sleeve, lights the candle and looks at the wanderer, a sweet ingenious smile with the hidden expression

"How could you suspect me of treachery. Fear is born in your heart by your own suspicions only."

"Bow low the head and follow" murmurs the guide. Suiting his actions to his words he bends so low that his shoulders are level with his hips and enters the level passage to the south. He holds the candle behind him so the wanderer may see where to place his feet. As he walks the wanderer realizes he has taken the attitude of complete submission. His back is level with the roof of the corridor and his arms hang limply down almost to his feet, his head falls forward and his eyes are on the ground. In silence they continue until "A step" and with a short step they stand within the Queen's Chamber. It is a room 18 feet by 17 feet and 15 feet high. The room is empty. The floor and walls are beautifully constructed masonry so smooth that a sheet of paper can not be inserted in the joints. After the narrow passageway the room seems very large. This is the room of Isis. In this room the aspirant of old learned to identify himself with all humanity. In the symbol of the Sphinx he found himself an immortal so now in the Chamber of Isis he found his life identical with all nature and here he learned to control Nature or the forces of this earth.

The wanderer's eyes search the walls, south, west and north are all smooth but the eastern wall holds a mystery. By the feeble light of the tallow candle the wanderer sees a high niche, towering almost to the ceiling and reaching almost to the floor. The walls of the niche are like the undersides of two staircases that meet at the top and spread apart at the bottom. The back of the niche is rounded. The niche is quite deep. The staircases have five steps, four on each side meeting in the fifth at the top. Numerically it may be considered as a unit of five, the symbol of illumined man; or the four steps to the north and the four steps to the south may be counted separately and the top may be counted as one or two as they are joined. When nine becomes ten the cycle of human evolution is fulfilled. Man immortal has gained complete mastery over the earth plane and



is ready to ascend to higher realms.

Not a word is spoken. The guide takes the wanderer kindly by the hand leads him to the door, motions him to bend his head and they go forth solemnly, awed by the silence, back to the parting of the ways. Gazing upward the wanderer sees the roof rising to a height of 20 feet above him, the passageway is about 5 feet wide where he stands but the wooden staircase put there to assist him on the upward journey is about  $2\frac{1}{2}$  feet wide with a hand rail. The ascending corridor is lost in obscurity for the candle's beams barely light 20 feet. The entire corridor is built on a slope. On the sides are 28 ramps, large stones that might have been used as seats. They are level, or they made convenient hand-holds for those crawling up the polished stone flooring. The ramps are about 2 feet square. Running from north to south, that is from the lower end to the upper, the roof of the gallery has 36 overlappings and the wanderer recalls as he looks at the beautiful polished stone that the Egyptian secular year was divided into 36 decades of 10 days each, that a lunar year was used for ordinary purposes of life. Up and up the guide and the wanderer climb for 157 feet, only to find at the top of the corridor a heavy stone 3 feet high blocking further ascent. This stone is directly above the Queen's Chamber and was called the Judgment Seat by the ancient Egyptians. It is 61 inches from wall to wall. To ascend the Judgment Seat, three steel ladder holds have been inserted. Guide and wanderer climb up them and pause to look back on the magnificent grand Gallery of polished stone. The highly polished walls reflect the faint candle rays, a million stars answering back to the wavering flame. Complete darkness behind, complete darkness ahead with a heavy portcullis blocking the way.

In the time of Khufu, the wanderer reflects, there were two entrances to the pyramid, the northern and the southern. The northern was discovered by accident and the southern is still unknown. He thinks of the position of the Queen's Chamber,

140 feet beneath him, somewhat southwest of the center of the pyramid. He looks at the hugh stone blocking his advance, he remembers the niche with its under sides of staircases visible and he wonders if it hides the other entrance of which this large dias is the blocking stone, an entrance that would have been used by the masters of the pyramid "Light." He sees on the wall by the dias seven overlapping, perhaps the orbits of the seven planets, or perhaps the master mark of the masters of the seven. In the darkness his eyes travel upwards to complete obscurity for the roof seems to tower into nothingness and blackness.

"Bend low thy head" whispers the guide. Again in abject lowliness, guide and wanderer glide thru the low passageway,  $3\frac{1}{2}$  feet high that terminates abruptly in the heart of the pyramid, the King's Chamber.

What a magnificent room it is. Thirty-four feet long, 17 feet wide and  $19\frac{1}{2}$  feet high. The air is pure, sweet and comfortable warm. The air passages are in the side walls, about 5 feet above the floor and 6 inches high and about a foot wide. The stone is polished granite. The masonry is so nicely laid that a hair can not be inserted in the joints. To the touch the joints of the hugh blocks are as smooth as glass. The granite has a brown-rose tint. Not in the centre but towards the southwest side of the room, that is oriented to the four cardinal points and which has been entered from the north, is the empty sarcophagus. The sarcophagus is grey black basalt, 7 feet long and  $3\frac{1}{2}$  feet high, made in the shape of a mummy case or coffin. This is not a room of the dead, it is a room of the living, the ever living who know no death.

The wanderer climbs into the sarcophagus eager to stand again in "House of Life" as the ancient Egyptians named this final covering of the mortal man. As he does, the guide lights from the candle a magnesium wire that he has carried in his sleeve. A brilliant silvery white light flares up so dazzling to the eyes, that it hides completely the guide and the wanderer



seems alone with the gleaming light. The walls reflect it back and forth until they are a living fire, rosy red enfolding in its heart a glistening white light concentrating at its centre into a luminous pale blue. It is not a transparent light except at its centre. It is a silver milkiness, life coagulating into light. It is more intense, the walls vanish, it fills all space. Space vanishes, time is not, form is not. The light is not without, nor yet within. The wanderer is not. He is the light, the light is he. There is no separateness, union there is not. One Is. Brilliant, more brilliant overpowering, in intensity it explodes—dense, tangible darkness, darkness that is solid, yet a darkness that is without form and void. Slowly, slowly his senses become normal. Before him stands a white robed figure, crowned in white holding aloft a little flickering candle, his guide ready ever to serve him and lead him onward.

The guide and wanderer walk slowly around the room, gazing awefully at the walls so lately blazing fire. Without warning the guide suddenly shouts to the awful silence "Hear." From the depths of the darkness comes back the echo "Hear, Hear, Hear," vibrating and reverberating, growing fainter and fainter, a rumbling roar and now the sound of the distant ocean breaking over heavy rocks.

"Now you shout," whispers the guide.

"No, I shall laugh," laughs back the illumined.

"No, Laugh," comes back the echo, "Laugh, Laugh."

"You are the first," cries the guide.

"You are the first," shout back the walls.

"To dare to laugh" he continues.

"To dare, to dare, to dare to laugh, to laugh, to laugh," laughs back the very stones of the pyramid, peal after peal of laughter, gay, joyous, happy, multiplying like the swell of the organ in full peal played not by hands but by the breath of life in laughter.

"Are you not afraid?" mutters the white robed figure, his candle trembling with nervous anxiety.

"Not afraid, not afraid" laughs back the echo.

"To laugh in the presence of the Gods?"

"In the presence of the Gods, the Gods, the Gods, in the presence of the Gods," from the very foundation stones to the sign of peace, the crown of the pyramid, answer back "The Gods, the Gods."

"Not in my life time, and I am an old man, has one entered here who is unafraid," gasps the guide, his eyes bulging wide in fearful astonishment.

"I am unafraid," laughs back the illumined.

"Unafraid" laughs back the echo.

"I laugh in the presence of the Gods."

"Laugh, laugh in the presence of the Gods, Gods, laugh, Gods, laugh Gods, Gods laugh, laugh, laugh, laugh, Gods in the presence of the Gods, Gods, Gods, Gods, Gods," echoes coming back meet each other resound, swell, grow faint, increase like the rise and fall of waves, "Gods, Gods, Gods, Gods," shout the voices, "Laugh, laugh, laugh," retort the laughing stones.

The illumined lifts his voice and laughs with all the freedom of perfect enjoyment, a merry, musical, hearty, sparkling laugh. From the stone floor it leaps up to him, from the roof it flings itself down upon him, the empty sarcophagus rings a clear deep tone of a laughing bell. From stone to stone it reverberates, down the long corridors to the Queen's Chamber, down again other inclines to the Subterrean Chamber, Deep heavy laughter returns. Up and up it goes to the heights above the King's Chamber. It penetrates the innermost recesses of the secret places. It sings, it shouts, it exults. It races back and forth, multiplying and remultiplying as it goes.

"I laugh,"

"I," "I" shout back the walls interweaving echoing laughs.

"Because I am happy."

"Happy, happy, happy," sing the stones, "I, I, I, I, I am, I am, I."

"I am the heart of the pyramid."



"The heart of the pyramid," the laughter laughs back to itself.

"The Gods of Egypt are here," again the illumined laughs.

"The Gods of Egypt are here," the laughter that had rolled down the passageways, rushes back, a wave of joyous harmonies, some high pitched, some low undulating weaving, musical tones, a mighty symphony of "Light" and the Gods of Egypt laugh.

"I am afraid," the guide's voice sticks in his throat, his candle wobbles in his trembling hand, like a light in moving water.

"Never have the stones laughed before, the Gods are here." In terror he crouches low. The illumined seizes the candle, raises it high above his head and shouts:

"The Gods are here" and he laughs with the happiness of one who has found his own.

"The Gods are here, the Gods are here," where laughter echoed before, now answers back, "The Gods are here."

"Gods and hierarchs of Egypt," continues the illumined, "I am here as you are here. At your bidding I have crossed the waters and crossed the sands. As of yore I stand in your presence, unafraid, for I am of you and you are of me. Our greeting is the laugh of comrades. I am ready. Reveal me your will."

"Reveal, reveal, reveal," thunder the mighty voices.

"Nay, I am not fit to be in the presence of the Gods," whimpers the guide seizing the candle. He darts to the low doorway.

"Go with me if you wish to get out alive."

"Go, alive, go, alive, go, a life, go, life."

The illumined pauses, listens to the changing and interchanging echo. A sudden radiance expands from him, he bows his head "Go, Life" he murmurs.

"I go, I shall reveal Life but I shall return again to the heart of the pyramid."

Nervously the guide pulls him thru the low passageway.

They stand again on the Judgement Seat, the dias where are the seven overlapping recorded on the side walls. The illumined raises his eyes to the open darkness where lie the hidden heights above the King's Chamber.

"I return to ascend the heights" he sings to himself.

Down the many steps of the Grand Gallery, down, down again, up the incline and once again they stand at the open door of the pyramid, breathing in the fresh clean air of the desert. Without, within—silence. Far off against the velvet blue black sky rises a golden flame of some bedouin camp. "Go, Life, Behold the fire of Life."

(TO BE CONTINUED IN NEXT ISSUE)



## THE WORK IN KANSAS CITY

By Ethel Primm Darnold

The Church of Illumination and the Temple of Memphis, Fraternity of Osiris, Kansas City, Mo., working under the charter of the Royal Fraternity Association of America, combined to make the invitational visit of the Grand Master, Dr. R. Swinburne Clymer, a memorable event in the work of these bodies. Dr. Clymer had accepted this invitation as early as last June. As more than 90 per cent of the membership had never met their Grand Master, and as many phases of the work of the various bodies here had progressed to the point needing the personal attention of the Leader, his stay with us from Friday, Nov. 30 to Monday night, Dec. 3, was crowded with busy sessions.

The members of the Church and Temple in Kansas City had guaranteed Dr. Clymer to raise a specified sum to cover the expense of his trip. It is gratifying to state that the entire amount was in Dr. Clymer's hands before he boarded his train for the West, and assuring to us here that the whole amount was subscribed and paid by the time he came here.

Dr. Clymer's time was fully taken up from early morning until late at night with private interviews of a clinical character; and what with sessions with the various bodies, we venture to say that he spent the busiest four days of his very life. We hope that he enjoyed half as much as we did this memorable meeting.

The Church of Illumination of Kansas City, Mo., had planned for a good church attendance for Dec. 2 at which time Dr. Clymer was to address the membership and their friends. We had anticipated a crowded church. What was our surprise

when not only the church room was packed but that the hall and corridors were jammed with those who came to meet and hear our great leader and whose books they had read with so much pleasure and profit.

Dr. Clymer is not a public speaker, and has never taken the platform, but has devoted his time to writing books, teaching and healing. This was the first audience he had ever addressed. However, there was no need for him to have asked his audience to bear with him, because he delivered himself like a veteran public speaker. His address was brief but illuminating, instructive, direct, and filled with wisdom. Our only regret was that he did not speak longer.

Dr. Clymer's books breathe humility, tolerance, charity, benevolence, kindness, practical living and love. As he stood before his audience on this Sunday morning, he appeared to his friends the embodiment of his teachings. He was convincing and sincere, and imparted the impression among his listeners that he lived all that he taught. Later on, in his private interviews which he granted to those who came to him with their problems, he further convinced his friends of his sincerity. He gave them ample proof of his understanding and sympathetic heart, his vast knowledge, his knowledge of their problems and solutions. Dr. Clymer shines best when helping men and women to solve their problems.

A very interesting part of the meeting was a delegation of 18 from St. Joseph, Mo., who came Sunday morning for the Church services. This delegation of faithful workers is the result of the very good work of our co-worker, Mr. Vernon Barr. To him is credit due for his labor in developing a center at St. Joseph, Mo.

In the evening of Dec. 2, Dr. Clymer witnessed the exemplification of the Osirian degree on a large class put on by the Temple of Memphis, Fraternity of Osiris. After the ritualistic part of the program, he delivered an address. This was followed by questions by some of those present. The answers to these



questions by Dr. Clymer were highly interesting and much appreciated by the large gathering. The degree team went through their work of exemplifying the degrees as it never did before, and what with the addition of music, the work was performed smoothly and intelligently.

Kansas City, the Heart of America, under the leadership of Rev. A. W. Witt and Mrs. Witt, have been putting the teachings of Dr. Clymer into practical demonstration. For 15 years, these leaders have endeavored with success to show the people the way to health, truth, light and understanding. They have interpreted in a practical manner the teachings of Dr. Clymer as expounded in his 60 books. They have proven to many that these teachings cover every phase of human endeavor, every need and problem that we are confronted with, that they are livable, practical and easy of comprehension. They have always pictured the Grand Master to us as one who lives his own teachings and who demonstrates what he preaches. They have always held before us the greatness of Dr. Clymer and instilled in us a faith and reverence for him.

We are quite sure that Dr. Clymer carried away with him a feeling that the Kansas City group have been well trained. The people here were happy in meeting their leader, very much satisfied with his help and advice, and grateful and thankful for the aid received. In fact, in several instances where no arrangements for private interviews were made, the people were even grateful for the privilege of shaking Dr. Clymer's hand.

From the time Dr. Clymer came and until he left for home, his time was fully occupied with private interviews of a clinical nature. In all he went over about 140 cases that Rev. A. W. Witt and Mrs. Witt had been handling here. These cases covered a range of problems dealing with health, marital matters, eugenical problems, child welfare, business problems and miscellaneous matters. It would seem almost incredible that so much ground could be covered in so brief a time. But, owing to capable leadership every detail of the program was gone over

before Dr. Clymer's arrival, and all allotted interviews were prepared and drilled so that there was no hitch nor loss of time. They knew what they wanted and the questions they desired to put to Dr. Clymer.

Dr. Clymer's visit to us has been a great boon in that perplexing questions were answered, doubts and fears dispelled, faith in our principles increased, loyalty to leadership and the Church and Fraternity intensified, Temple and Church consciousness engendered and work and efforts solidified and coordinated.

The Kansas City group is now planning for the Grand Master's visit a year hence, hoping by then to double our membership at least and to present a favorable condition of work done, healing demonstrated, many problems ironed out and much good instruction accomplished. It is hoped then to have the Grand Master stay with us a week at least.

Let the good work started here grow. Let us unite in strengthening the Church of Illumination and the Fraternity of Osiris here, and by its strength, growth and good works, to spread this work all over the country. Let us continue to put into practical demonstration the illustrious teachings of our wonderful leader, Dr. Clymer, because only thereby can we come into that knowledge that makes us faithful, convincing, fit examples of what can be done through constructive living. Let us demonstrate that amidst this jazz age of rank materialism it is possible to be in this world but not of it, and to live up to an ideal without sacrificing any principles and yielding to temptations. Kansas City is given the great opportunity of showing the way to the rest of our beloved country. May we not fail in being a lighted city on a hilltop.

We owe Dr. Clymer a debt of gratitude for leaving his work and coming to us at this time. The workers and members here extend their heartfelt thanks to him.



# Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

## FIFTH NIGHT

Well, here we are at story number five. We are to read again about Anna and Arthur as they come into the big room to hear what Grandfather will have to tell them, but as these stories are written for ALL little boys and girls *everywhere*, I cannot help wondering if *you* remember what Grandfather told Anna and Arthur to do before going to sleep, and if YOU did it too? They were to take big deep breaths, and when they breathed OUT, at the same time were to think, "I send out love to everyone."

That was the way *they* went to sleep, and it was the first thing they thought of when they awoke the next morning.

Arthur was the first to awake, and calling to Anna, asked if she had done as Grandfather told them to do. She said "Yes! And oh, but I did sleep good!"

They did not wait to ask Grandfather whether or not they could get up, but hopped right out of bed and out on the lawn where with bare feet they took their "dew bath." After a good run and a game of tag, they came up on the porch just as Grandfather came from the big barn where he had been feeding the cows and horses. He sat down beside them on the steps and after talking a few minutes and telling him how soundly they had slept, and how they had gone to sleep sending out love to everybody, Grandfather told them to get ready for breakfast, and then he would take them with him to see some of the sights of the farm.

After breakfast they started out together, and the first place they visited was the kennels. A kennel is a place where dogs are kept. Often they are called "dog houses," but when very fine dogs costing much money are housed in them, then they are generally called kennels. So, out to the kennels they went, and such wonderful dogs Anna and Arthur had never seen. They were Collies, with big and beautiful collars of snow white hair, and when you looked into their eyes it seemed that they should really TALK—they looked as though they knew so much.

Grandfather explained to Anna and Arthur that he took special care of his Collies, and that by watching them closely and training them just as they should be trained, they were getting so they knew more and more all the time. He said that by giving them just the right foods, plenty of exercise, and by keeping the kennels nice and clean, they grew to be strong and healthy, and that by *talking very often to them it seemed that they grew really to understand much that he said to them*. Now what do you think of that!

How all the dogs seemed to love Grandfather! He had brought a large bucket of food, and each dog was given what he considered to be just the proper amount. Each dog had its own pan from which it was supposed to eat, but when Grandfather was not looking they would run quickly from one pan to another, just as if the food in the other pans was so much better than their own. But when Grandfather would turn quickly upon them, they would run back to where they belonged, showing plainly that they knew they had been doing what they should not have done.

Separated from all the others, in a beautiful kennel with many windows through which the morning sun streamed, they found what interested them most of all. It was a mamma dog with seven of the sweetest, cutest, cunningest little puppies that any one could possibly imagine. To the mamma dog Grandfather gave a special kind of food which he had prepared for her, because he said, she not only deserved it for bringing him



such nice little babies, but she really needed it that she might be able to feed them as well as herself.

Anna and Arthur thought they had seen all the dogs, when they happened to notice that there yet remained some food in the bucket. Anna asked Grandfather what he intended doing with it, and he replied, "Just you wait and see! This is for HECTOR." And then they came to the finest kennel of all. It stood alone in the extreme corner of the big yard, and had a long runway enclosed by a wire fence, and in the runway was the finest dog they had ever seen, and he must have been really wonderful, for Grandfather said he was the best dog he had ever owned, a real prize winner.

Grandfather opened the gate and Hector came bounding out. First, he said, Hector must have his breakfast. This he ate very quickly, then they all sat down on the grass with Hector beside them. And now comes the strange part. Grandfather talked to Hector just as though he were a real person and understood all he said. And it really did seem as though the dog understood. Grandfather told him that Anna and Arthur had come to Beverly to stay (Beverly was the name of Grandfather's farm) and that while they were there, Hector was to be their guardian. He said, "Now Hector, you are to watch over them and guard them carefully. Go wherever they go, and never let any harm come to them. You are to be gentle with them and *never* jump up on them with those big paws of yours. Do you understand me, Hector?" And as Hector looked from one to the other of them with those big eyes of his, it seemed as though he answered "All right Master! I will do just as you say for I know I shall love Anna and Arthur."

At last they got up to go toward the house, and up got Hector too, and walked behind them as much as to say, "Well, here is where my responsibility begins." And do you know, only once did he forget himself. Just once while playing with Anna and Arthur he jumped right up on Arthur's back with his big paws, and down went Arthur flat on his face. Arthur cried,

really scared more than he was hurt, and Grandfather picked him up and told him that even *little* men did not cry if they were the kind that were to grow up to be *big* men and live to be very old. Arthur straightened up, and dried his eyes, and wiped his nose, and brushed the dust from his clothes, and soon looked like a real little man again.

After the excitement was about over, Anna asked Grandfather if he was going to whip Hector. For the moment they had forgotten Hector and when they found him he was under the steps of the porch, and he looked oh, *so* dejected and sorry.

Grandfather then explained to the children that while it might be all right to whip some dogs, a real COLLIE should never be punished in that way. Then he called Hector and talked to him, explaining how rough and careless he had been, just as though he was talking to a little child. It must be that Hector understood, for never again during all the long time Anna and Arthur were with Grandfather, did he forget that lesson. He was always kind and gentle with the children. After Grandfather had finished talking to Hector, the children patted his head and talked nicely to him. He wagged his tail and seemed happy that his bad behaviour was so soon forgotten, and so they were all happy again.

Grandfather talked to them some more about the dogs, then said, "Now I must go out and work with the flowers. You children may go with me if you wish, and here is what you may do. Pick just *one* of each kind of flower that you can find in the entire garden." They thought that would be fine fun. So the day passed all too quickly and when at supper Anna asked if Grandfather intended telling them their story before they went to bed he said, "Yes, we will have our little talk tonight as usual, but I shall not tell you what it will be about until the time comes."

So you who are reading this story must also wait to hear what Grandfather told Anna and Arthur as their bed-time story on their sixth night at Beverly.



## ROSICRUCIANISM



Legendary lore has it that the Rosicrucian system dates back into the centuries and that the philosophy taught by these sages is both sublime and practical. But, as a matter of fact, *what did they teach? What were their claims on the minds of serious, practical, thinking men who, in their more serious moments, are both idealistic and mystic, i. e., religious?*

Our motive, in editing this magazine, is to attempt to answer questions like the above which have been asked of us time and again during our service of the past 25 years in this particular field, and to draw from all sources, friendly and inimical, in order to give facts to the sincere seekers.

Kenneth R. H. Mackenzie (author of *The Royal Masonic Cyclopaedia*, from which the present article is selected) was an English Mason of high rank, and his Masonic writings have been accepted without question and as based on fact and history. His knowledge on the authentic Fraternity of the Rosy Cross was gained as a member of a strictly esoteric, or Arcane, Society, which is credited to have been founded in the year 1498, and to which Paracelsus and other Alchemists and Hermetists belonged *before* the establishment of the Rosicrucian Order, *as such*. That esoteric body became the *Secret Council of Initiate Priests* of the Rosicrucian Fraternity and the depository of the Oral secret teachings and inner history of the Fraternity. The *Secret Council*, of an International nature, continues to function at the present day and is the court of last resort in all secret and arcane matters within the Grand Fraternity.

During the past century according to Mackenzie,\* and other Rosicrucians such men as Lord Bulwer Lytton, Hargrave Jennings, Eliphas Levi, Cagliostro, St. Germain, Mesmer, and others of the Initiates, then better known as Mystics and *Illumines* (not the Weishaupt Illuminati), belonged to this esoteric Order, and it was after Mackenzie's visit to Eliphas Levi in Paris and a meeting of the *Secret Council* that, due to a desire on the part of Mackenzie and others, for a more or less exoteric association where both esoteric and exoteric science might be investigated and discussed, that the organization known as the Rosicrucian Society of England, actually a Masonic Body, was instituted for that purpose, by Mackenzie and his associates. It is well to remember in this connection that no claim was made during the life-time of Mackenzie and his co-workers, that this English organization was a branch of the original or esoteric Society of Rosicrucians. It is Mackenzie, as a member of the arcane and esoteric Fraternity that we quote, *not* in his capacity as founder and member of the Masonic Rosicrucian body of England. As already indicated, the present article is from Mackenzie's own *Royal Masonic Cyclopaedia*.

### ROSICRUCIANISM

"In times long gone by, there existed—up to the age of the martyrdom of science—men of various races, religions, and climes, who, consolidated by a humane feeling for the preservation of those means by which human life is maintained, and next those by which human prosperity in the true sense of knowledge is assured, formed a bond understood never to be broken, unless any brother of this strange fraternity should be really worthy of expulsion, disgrace, and death.<sup>1</sup> This mys-

---

\**The Royal Masonic Cyclopaedia*. Kenneth R. H. Mackenzie.

<sup>1</sup> Occasionally, throughout the history of the Fraternity, it has been known that members who had attained even a high degree of development had become renegades of the Order and



terious body was bound by solemn obligations of mutual succor, of impenetrable secrecy, and of humility, while the recipient of its secrets was enjoined to labour for the preservation of human life by the exercise of the healing art.<sup>2</sup> At various periods of history, this body has emerged into a sort of temporary light; but its true name has never transpired, and is only known to the innermost adepts and rulers of the society.<sup>3</sup> By other names, having a sort of general relation, members of this body have

---

false to their most sacred vows. How can these things be, one may ask? To answer this question, one may ask another: How was it possible for Lucifer, the right hand co-worker of God, to become a renegade and fall from high heaven? It is always possible for one, however great, to become tempted and this is indicated by the Master-Jesus when he said: "Take heed when ye stand lest ye fall." Vanity, self-opinion, self-glory, resentment, are powerful agents to bring destruction. Within the past year three inner students, who were well on the Path, have become renegades of the worst type, have had to be expelled from the Fraternity and have refused to comply with the terms of their most sacred obligations. Needless to state that it would be more pleasant could we ignore this aspect of the Occult work. We are, however, divinely commanded to search for and teach truth. The Master-Teacher did not hesitate to point out errors and evil, and to state the penalty of disobedience. The student must ever bear in mind that whatever is potent for good, is likewise capable of evil application, and the teacher who fails to warn of the possibility of harm, is unfaithful to his trust. This magazine was founded solely to teach the truth, to point out error, and to expose fraud and traitors, and it proposes to live up to its birth-concept. Therefore, while having pity and compassion for the weak, and being ever ready to extend the helping hand, it must and will relentlessly confront and confound those who betray their trust or their sacred obligations—this, however, **only when proof is certain.**

<sup>2</sup> These are the principles upon which the Fraternity of the present day is established and these labors continue to be the interest of the Brotherhood.

<sup>3</sup> As true today as when written. Even the *Fraternitatis Rosae Crucis*, sublime as it is, is but the outer expression of a still greater association of men. "What is in a name?" Much and little. One name may hold the attention of the multitude while a great work is being performed by an association of men under an entirely different and little known appellation, although in a sense, they may be one and the same thing. Such is the history of the Grand Fraternity.

occasionally announced themselves, and among these perhaps that of Rosicrucian is best known. Men of the most opposite worldly creeds, of divers habits, and even of apparently remote ideas, have ever joined together,<sup>4</sup> consciously or unconsciously, to glorify the good, and despise, although with pity, the evil that might be reconciled to the good. But in the centuries of unrest which accompanied the evolution of any kind of civilization, either ancient or modern, how was this laudable principle to be maintained? This was done by a body of the learned, existing in all ages under peculiar restrictions, and at one time known under the name of the Rosicrucian Fraternity.<sup>5</sup> Although this body existed, its corporate character was by no means marked.<sup>6</sup> Unlike the institutions with which antiquity and the middle ages abounded, and of which the Masonic and other bodies are the modern equivalents, the Fraternity of the Rosy Cross seldom had gatherings together.<sup>7</sup> The brethren

---

<sup>4</sup> The *Fraternitatis Rosae Crucis* of the present day is true to this ancient landmark; neither creed, political party or color is recognized. All men, of all creeds and parties may be enrolled in its school provided they accept the philosophy and the guidance of the Order.

<sup>5</sup> The Fraternity has never ceased to exist though its status has somewhat changed and, for several reasons, it is no longer the *ne plus ultra* of the *Secret Schools*, but is the *Door* or, preliminary training school in which Neophytes are tested as to their fitness to advance into the higher Occult realm of science and development.

<sup>6</sup> The *Fraternitatis Rosae Crucis* was never established that it might become a fraternal-social association of an exoteric nature with the idea of conferring ritualistic degrees to give membership. No man, however great, could, in the past, or can, in the present, be made a Rosicrucian, or accepted as one, through the medium of Ritualism. Only by becoming, through study, training and inner development, is it possible to become an Initiate, which one must become before being considered a Rosicrucian. Although a body of men, it has no elective officers and is governed solely by the Supreme Grand Master and his *Secret Councils*.

<sup>7</sup> The gatherings of the Fraternity are not in the form of Ritual Working Lodges but of Convocations. Degrees are possible



were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books after the introduction of printing. They courted solitude and obscurity, and sought, in the contemplation of the divine qualities of the Creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators, of important physical secrets, which by slow degrees they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the pleasures or discouraged the pursuits of their active contemporaries; but, as we ever find an innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or character. Mildness and beneficence marked such courteous intercourse as their studious habits permitted them to have with their fellowmen; and, in times of danger, in centuries of great physical suffering, they emerged from their retreats, with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. They were regarded as sanctified personages of whom men spoke with bated breath, and with a species of awe such as individuals regarded as being in communion with intelligencies of an ultramontane nature could alone inspire. The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of "the divinity that doth hedge a king." Nor did these pursuits uniformly withdraw them from the more active

---

only after attainment. This was the method of procedure of the early Frankfort on the Main (Germany) Lodge.

duties of their respective times. Some of them, such as the Abbot John of Trittenheim, ruled over communities of monks, and preserved, by copying, the ancient historical and poetical works of Hellas and Italy; others applied themselves to the arts of legislation, and were councillors at various courts; others, again, like Cornelius Agrippa van Nettesheim,<sup>8</sup> sought their fortunes as town orators and jurists, while some followed the arts like Albertus Magnus, and a large proportion devoted themselves, as in the case of John Baptista Porta, Theophrastus Aureolus Bombastus Paracelsus, and John Faust,<sup>9</sup> to the study and practice of medicine.<sup>10</sup> Thus the mystical Fraternities did not neglect the practical and useful, while they pursued the more recondite studies of mental and theosophic lore. It may, however, be truly said, that these philosophers were divided into two great schools—the one occult, silent, and jealous of intru-

---

<sup>8,9</sup> All of these belonged to the School of the Initiates known by various appellations. They were pre-Rosicrucian Adepts and of the "mysterious body" unknown to the public as mentioned in the beginning of this article. Though as a matter of fact, in 1498, for instance, the Paracelsians, Hermetists and Alchemists were known by a definite title, the public paid little attention to it because the members themselves pretended nothing for it and thus it escaped with practically no notice. These were the personnel of the great Secret Council of Initiates of the age. Silent, potential, practical and fearless. They did their duty as they saw it. Praised by many, ridiculed and persecuted by those who feared them, dubbed quacks and pretenders, they, nevertheless, live in history, ironically as it may seem, as frauds and quacks, yet, at the same time, as the men who made discoveries second to none even of today and important to our modern age. They are the Immortals, whatever the mass may think of them.

<sup>10</sup> In that age they practiced according to their discoveries regardless of the results to themselves. "Serve Humanity" was their motto. Today, due to the manifold dictas of "thou shalt not," many of those who would be the world's most successful physicians cannot follow their natural inclinations because of the organized non-recognition and their own unwillingness to subscribe to doctrines and tenets which they know to be basically false. However, a cloud is arising in the East which is shortly to become a whirlwind to sweep aside all organized tyranny of every form and men will again be recognized at their actual worth.



sion;<sup>11</sup> and the other militant and even blatant in their pretensions. All sections of men bear this two-fold character; and while we may very properly regret the waste of energy which consumed itself in the fruitless search after the philosopher's stone,<sup>12</sup> and the art of producing gold and precious stones, we ought not to lose sight of the undoubted fact that these enthusiasts, in a marked degree, contributed to an increase in our knowledge of psychology and mental science in other ways. Even of the alchemists there were two orders—those who laboured at the physical forge and crucible, and those who, by a theosophic<sup>13</sup> process sought to elevate the mind into a knowledge of its constitution; thus perfecting a much higher series of investigations, and arriving at a mystical gold beyond all price. In a certain sense, these philosophers contributed very greatly to the common stock of human wisdom. They insensibly prepared the way for larger and grander views of the divine purpose in humanity—to them we owe the first promulgation of more exact ideas on the mutual inter-relations of duty and right; and our modern political economists are far more indebted to their speculations than they are willing to confess. It is easy at the present day to see that which is held up before every one in the broad light of a tolerant century, but it was not so in the days of the Rosicrucian and other fraternities. There was a dread, among the great masses of society in bygone days, of the unseen—a dread not yet overcome in its entirety. Hence students of nature and mind were forced into an obscurity not altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science. The Kabbalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and

---

<sup>11</sup> The practical school which pretends little, but labors continually for the welfare of the race.

<sup>12</sup> A material agent potent as a transmutor of physical objects.

<sup>13</sup> Divinely received, i. e., a Divine Science or a Divine Wisdom.

the patient labours of Tritenheim produced the modern system of diplomatic cypher writing. Even the apparently aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer carried from camp to camp conveyed, to the initiated, secret messages and intelligence dangerous to be communicated in other ways. The sphere of human intelligence was thus enlarged, and the freedom of mankind from the control of a pitiless priesthood, or perhaps rather a system of tyranny under which that priesthood equally suffered, was ensured. It is a fact not even disputed by Roman Catholic writers of the most Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldliness of each successive Pontiff. Hence we may see why the origin of Rosicrucianism was veiled by symbols—and even its founder, Andrea,<sup>14</sup> was not the only philosophical romancer—Plato, Apuleius, Heriodorus, Lucian, and others had preceded him in this path; nor may we omit the *Gargantua and Pantagruel* of Rabelais—probably the profoundest Masonic problem yet to be unriddled. It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organized pseudo-Rosicrucian and Masonic Societies in return . . . and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible

---

<sup>14</sup> One of our efforts has been directed in attempting to prove, in as far as possible, that practically all accepted authorities admitted that Andrea was the founder of the *Fraternitatis Rosae Crucis*, as such. Mackenzie, like other investigators, gives him the credit. Furthermore, under *Christian Rosenkreuz*, he states: "The supposed creator of the Rosicrucian philosophy, but in reality a fictitious character invented by John Valentine Andrea."—*The Royal Masonic Cyclopaedia*, P. 612.



Order,<sup>15</sup> and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest, or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect and left to fight the battles of life as best they may, not even being admitted to the knowledge of such miserable *aporrheta* as the Romish faith considers itself entitled to withhold. The modern Society of Rosicrucians,<sup>16</sup> however, is constituted upon a widely different basis to that of the parent society. While the adepts of former times were contented with the knowledge of their mutual obligations, and observed them as a matter of course and custom, the eighteenth-century Rosicrucians forced the world to think for a time that they were not only the precursors of Masonry, but *in essentia* that body itself.<sup>17</sup> This has led to numerous misconceptions.

---

<sup>15</sup> Since about the year 1909 the same methods have been pursued, especially in America, though it would be unfair to say that the clandestine bodies so organized are actually of either Catholic or Jesuit origin. On the contrary, they have been organized chiefly by men who have never even been enrolled in the authentic Fraternity and who have not had the slightest Rosicrucian instruction or training. Some have openly boasted that members of the true Order have turned over their private books to them. The teachings of these organizations are in no sense Rosicrucian except as they have copied from private literature which has illegally come into their possession. In many instances their teachings are diametrically opposed to the spirit of Rosicrucianism.

<sup>16</sup> This has reference to the Rosicrucian Society of England as is readily understood when we bear in mind that this is the only Rosicrucian organization which makes use of the term "society." It is, basically, Masonic in its nature as only Masons of good standing may be enrolled as members. Of late years, the "ancient landmark" of the Society has been ignored.

<sup>17</sup> Needless to say, though necessary in order to explain our position, the authentic Fraternity of the Rosicrucians never made such a claim, and has always and in no uncertain terms,

With Freemasonry, the occult fraternity had only this much to do, *i. e.*, that some of the Rosicrucians were also Freemasons; and this idea was strengthened by the fact that a portion of the *curriculum* of a Rosicrucian consisted in theosophy<sup>18</sup>—these bodies had, however, no other substantial connective ties. In fact, Freemasons have never actually laid claim to the possession of alchemical secrets. Starting from a definite legend—that of the building of Solomon's temple<sup>19</sup>—they have merely moralized on life, death, and the resurrection, correspondentially with the increase, decrease, and the palingenesia of nature; and rightly so. For as the science of mathematics contains within itself the protoplasmic forms of things, and the science of morals comprehends the application of these forms to intellectual purification, so the Rosicrucian doctrines specifically pointed out the use and interrelations between the qualities of the substances in nature, although their enlarged ideas admitted of a moral survey. The Freemasons, while they have deserved the esteem of mankind for charity and works of love, have never accomplished, and by their inherent sphere of operation never can accomplish, what these isolated students effected. Modern times have eagerly accepted in the full light of science the precious inheritance of knowledge bequeathed by the Rosicrucians, and that body has

---

proclaimed its independent position. All those associations which claim to have the Rose Croix degree are essentially Masonic in their nature and in no sense Rosicrucian in their concept or foundation. Many of them are genuine while other associations, of a non-Masonic nature which profess to confer the degree, are wholly clandestine.

<sup>18</sup> Theosophy, *i. e.*, *Theo-Sophia*. A phrase meaning Divine Wisdom. As a matter of fact, all *Wisdom* is divine, but in the sense the term is used, it has reference to the method of the study and reception of *Wisdom*—from a divine source and in other than the regular reception of learning.

<sup>19</sup> While the Masonic body is concerned with the building of the Temple of Solomon, the august Fraternity has constantly in view the construction of the Temple of the Holy Ghost, *i. e.*, the preparation of an Altar for the reception of the Heavenly Fire.



disappeared from the visible knowledge of mankind,<sup>20</sup> and reentered that invisible fraternity of which mention was made in the opening of this article. Pre-supposing in the minds of occult students some knowledge of these principles, it will readily be seen that a system existed amongst what may be emphatically, although only symbolically, termed "our ancient brethren." It is not desirable in a work of this kind to make disclosures of an indiscreet nature. The Brethren of the Rosy Cross will never, and should not, at peril and under alarm, give up their secrets.<sup>21</sup> Their silent influence terminated the Crusades with an honorable peace; at their behest the Old Man of the Mountain stopped his assassinations; and in all cases we find Rosicrucians exercise a silent and salient influence. The "dewy" question cannot be discussed in public. This ancient body has nothing to do with any kind of Masonic rite.<sup>22</sup> It has apparently disappeared from the field of human activity, but its labours are being carried on with alacrity, and with a sure delight in an

---

<sup>20</sup> At the time this was written, the grand Fraternity was working more or less silently in as far as the profane public was concerned. Although to its members they continued to be known as Rosicrucians and its Temples were continued under that name, before the public they were known under different appellations. In France, under Levi, as the Cabalists and Magaians; in England as Humanitarians and other names; in America, more especially as the Grand Temple of Eulis, though the Charters of the Temples were all under Rosicrucian authority as shown in the book *The Rosicrucians in America*. It was only when sciolistic-mystics, thinking that the Fraternity had ceased its work, began activity, that the true brethren threw off the mask and again came before the public in their real guise.

<sup>21</sup> Due to the Ancient Law and for the protection of both students and the profane, the Fraternity, while publishing its authority, reserves its mysteries for those who have proven their worthiness, and to these the arcane secrets are conveyed only by word of mouth.

<sup>22</sup> A definite statement that the Rosicrucians have nothing whatever to do with Masonry or in Masonry and that while many of the Masonic Rites have a degree known as the Rose Croix, it in no sense creates those passing through it Rosicrucians.

ultimate success . . . <sup>23</sup>

"The Rosicrucian Society of England, which has been reformed upon the basis of the original body, meets in various parts of England, and possesses a Metropolitan College, together with several Provincial Colleges—the rite is also known in Scotland and Canada. To belong to it, the degree of Master Mason must be attained; but no oath of obligation is administered, it being contrary to the genius of a *philosophical*<sup>24</sup> society, having for its object the discussion of occult science, to exact vows of fidelity already ensured by the solemn acts of the three degrees of Craft Masonry.

In conjunction with this subject, it will undoubtedly be of interest to all students to be informed of all the various recognized Fraternal Orders which confer a Rose Croix degree, and to state, in the precise words of Mackenzie, that "there is no connection between the Rose Croix and the Alchymistical Rosicrucians." By "Alchymistical" is meant the authentic or true Fraternity of the Rosicrucians—the *Fraternitatis Rosae Crucis*.

Magnetic Rose Croix—38th degree Rite of Mizraim.

Prince of the Rose Croix—18th degree Ancient and Accepted Rite.

Prince of the Rose Croix—7th degree French or Modern Rite.

Prince of the Rose Croix—18th degree of the E. E. W.

Prince of the Rose Croix—3rd degree Royal Order of Scotland.

Prince of the Rose Croix—12th degree Elect of Truth.

Prince of the Rose Croix—11th degree Ancient and Philosophic.

---

<sup>23</sup> While as previously stated, many of the active Rosicrucian branches had assumed other names for the moment and with a definite purpose in view, they had in no sense ceased functioning and were preparing for a greater work and one of practical value to the races of men.

<sup>24</sup> Italics are ours. The English Masonic Order was not in any sense a secret society, but an association for the study, rather than practice, of all branches of the occult science.



- Prince of the Rose Croix—7th degree of the Philalethes.
- Prince of the Rose Croix—8th degree of the Mother Scottish Lodge at Marseilles.
- Prince of the Rose Croix—18th degree of Rite of Heredom, or of Perfection.
- Prince of the Rose Croix—90th degree Rite of Mizraim.
- Prince of the Rose Croix—6th degree Encampment of Baldwin at Bristol.
- Prince of the Rose Croix—Priories of the Knight Templar—ancient.
- Rose Croix Rectified—True and Ancient Rose Croix Masons, established at Marlburg by Schroeder in 1766.
- Rose Croix of Gold—supposedly established in 1777 as an Alchemical and Hermetic society.
- Rose Croix of the Dames—6th degree of the Capitular series of the French Adoptive Rite, and 9th in their system. A strictly Roman Catholic Order.
- Rose Croix of the Grand Rosary—4th degree of the Rose Croix Chapter in the Primitive Rite.

The Rectified Rite of St. Martin, authentic work established at Lyons, has ten degrees. In late years a so-called Martinist Rose Cross was conferred on aspirants in America. It is not legitimate and had no part in the Rite of St. Martin.

The degree is known by various names, such as Sovereign Prince of Rose Croix, Princes of Rose Croix of Heredom, and Knight of the Eagle and Pelican. In 1747, Prince Charles Edward Stuart established the Chapter of Arras in France with the title of *Chapitre Primordial de Rose Croix*. Prior to this there was not known to exist a Rose Croix degree and it was termed the "first" in a country where practically every Masonic Rose Croix degree was fabricated. As the Pretender in the charter describes himself as "King of England, France, Scotland,

and Ireland, and, by virtue of this, Grand Master of the Chapter of H., known under the title of the Eagle and Pelican, and since our sorrows and misfortunes, under that of Rose Croix," it is but fair to infer that the name of Rose Croix originated about 1747.

In America, the Rose Croix degree is known as the 18th degree of the Scottish Rite system and is legitimate.

In the year 1902 and prior thereto by several years, Margaret Peeke worked a "Martinist Rose Croix" degree but it never became established and soon died out.

A few years later, the Theosophical Society attempted to establish Temples of the Rosy Cross. The title conflicted with the long established work of Freeman B. Dowd and the officials of the Society agreed to discontinue their efforts in that direction.



## LAW, ORDER AND GOVERNMENT



It is impossible for the mortal mind to conceive of any human association, whether in the form of a Society, Order or State, without certain rules and regulations being formulated for its government and behavior.

Self-government can apply only to the individual, and that individual is best governed who has learned to understand fully the laws of Nature as applicable both to himself and his fellow men. If all men thoroughly comprehended such laws, then each one could proceed his own way, since each one would be well nigh perfect in his behavior towards others and without the slightest desire to interfere in any shape or form with his fellow men. In fact, such a man could not be compelled to do so in any manner whatsoever, knowing that just as he interfered with the rights of others, so would he likewise be held accountable for their acts. Unfortunately, very few men comprehend either Natural or Divine Law. The animal tendency is for one man not only to take advantage of another but likewise to exploit for selfish purposes, and in order that this may be avoided, it has been found necessary early in the history of man to formulate rules and laws for the guidance of all, and as numbers increase, these prohibits, taboos and enforcements become more and more numerous, and, of course, confusing, and, at times, unjust.

Many of the laws which have been enacted for the government of the actions of man are both necessary and beneficial to the mass. Nevertheless, a greater number were conceived by individuals to benefit individuals, and not the mass nor the race, and this is commonly known as class legislation and never had the sanction of *all* the free people thereby governed, and may

be classed as law by legislation, but not as *the* Law, or part of *the* Law.

Nations must pass through these experiences. If wisdom and sanity guide, then naturally all laws which are not to the benefit of the individual *in toto*, and the mass as a whole, all taboos and prohibits which do not have the sanction of all the people, must be eliminated, and that nation which is governed by the fewest and sanest laws will be the happiest and strongest, while the nation (or nations) which cannot throw off the shackles of prohibits, taboos and class legislation, sells itself into a slavery which ultimately destroys it.

Of all known associations, the Masonic organization is probably the one best governed. Its laws have been formulated gradually and so worded or arranged as to be fair to the least as well as the greatest within its ranks, and—mark well—these laws, rules and regulations have been endorsed by the entire membership—by all those governing and to be governed, and therefore are *the* Law. For, mark you, when an association, organization or state is governed by Laws which were enacted by its entire personnel, without in any way interfering with the individuals voting, then, being the display of a united mind, the enactment or formulation is an expression of the Divine Law, or a concept of the Divine Law, and as such is *the* Law. Masonic Law, slowly and gradually was so written and accepted, and stands preeminently among all law creating institutions, does not in any way interfere with individual choice or rights, unless the individual becomes inimical to his fellow members, and this method of creating law is therefore worthy of emulation.

The Fraternity of the Rosy Cross is believed by many to have grown, or been developed, step by step, side by side, with the Masonic Order, yet in no way connected with it in any sense of the word. While the Masonic Fraternity has formulated and exacted the various regulations as there was need, and has incorporated them in its Masonic Jurisprudence, the Rosicrucian



Fraternity was established on a basis of six preliminary rules, and throughout the century, when need was, has depended upon established Masonic Law in case of necessity, and, when there existed no usage or precedence applicable, the Grand Master had authority to act.

Masonic Law is obviously just and is strict in its interpretation. That it is just is shown by the fact that seldom, if ever, has there arisen a demand for a change in these laws, and, as already pointed out, the entire membership was in agreement when such laws were enacted, and, due to this fact—that all those to be governed were ready to say “aye,” and did so say—gave it the sanction of the Divine Law and it became part of the Divine Law. Moreover, it is to be further understood that, speaking in the Occult Language, when a Neophyte or Candidate, subscribes to the rules and regulations, without in any way dissenting at the time he takes the obligation upon himself, then he, through his obligation, made upon his honor and his Soul, the only Immortal realities, binds himself to these rules and regulations as to the Divine Law which is irrevocable.

The human creature who commits a wrong to Nature, *i. e.*, attempts to evade a Natural Law, will be punished by that Law which he proposes to side-step and there is no possible means or method of evasion. If a man belongs, or is obligated to an association, such, for instance, as the Masonic or the Rosicrucian, and commits a crime against the members of that association, *he has likewise committed a crime against himself*, and therefore against the Divine Law, for he has, by his Sacred Obligation, *made himself a part of that Association, and the Law, for he has made it such through his own endorsement or subscription, demands that he be made to pay the penalty. Why? For two reasons. Just as Nature punishes a man when he attempts to set aside one of her fair behests, not because there is malice in the heart of Nature, if one be permitted to speak paradoxically, but in order to teach man to avoid like future*

*mistakes*, so it is necessary that when a man attempts to evade his own decrees and wrong his fellow members, he be made to pay the penalty which he himself, through his obligation, has evoked, not because his fellow members seek revenge, *but to teach him that the Law is*, and cannot be evaded with safety or success.

This brings us to the concept of the need of any Law: *The protection of the individual himself*—and to bring him face to face with himself before it is too late—rather than the Society, Order or State of which he is a member. All true Occult Fraternities have this alone in view, both in their inculcations and their retardations, *i. e.*, their restrictions or penalties for wrongs committed against the mass, recognizing it as a fact that when a man does wrong to his fellows, he actually and primarily commits it against *himself*, and if the Society to which he belongs and against which he does ill, fails to fulfil its duty, *or its own obligations*, in applying its Laws, *then it becomes equally guilty with the culprit and must itself pay the penalty.*

“The severest penalty with which a brother can be visited, involving, as it does, virtual Masonic death or extinction, is expulsion. It disqualifies the culprit from every Masonic Rite, and only continues binding upon him with reference to his duties and obligations, which having been voluntarily contracted, remain ineffaceable. He can ask no aid from his brethren, nor require from them the performance of any duty or private ceremony. Any brother aware of his expulsion would be acting criminally to confer with him on any Masonic subject.”\*

This is the Masonic Law and there is no difference in the penalty between it and that which governs in the Rosicrucian Fraternity. And let it once again be emphasized that each one who enters these Orders takes upon himself the obligation that this Law be carried out or fulfilled and *thereby makes himself a*

---

\*The Royal Masonic Encyclopaedia.—Kenneth R. H. Mackenzie.



*part of the Law*, and is bound to see it enforced whether it applies to himself or to another.

Man may do many evils. The variations possible in the doing of wrong are almost incomputable. A man may lie, he may steal, he may even take life, but the lowest level to which he can fall is to actually prove false to his most solemn obligations, vows taken upon his heart and Soul, on that within himself, which is the symbol of his God, and thus become a renegade among his fellow men. And next to him in degradation is the man or men who will associate with him before he has made restitution in as far as humanly possible, because these, by such association, countenance and approve his reprehensible conduct. This is actually what happens when a man assumes a sacred oath, as has been required and is still required in all authentic Orders, and when such a creature continues acceptable in the society of men.

The question may be asked, why these obligations continue to be demanded in a day when the greater part of the written, and even much of the unwritten knowledge known to the Fraternities can be found in open market? It is not, *per se*, in order to receive such instructions that the Neophyte is bound, but rather as a fellow of that special society in which he enrolls and becomes a part and because of that which may be revealed to him if he proves faithful. The instructions he receives may not, primarily, be arcane, but if he obediently practices according to these instructions he will *grow* into an awakening so that the arcane will be revealed to him. Moreover, his obligation binds him to consider all things given to him as secret and sacred, and to consider likewise that he will remain in close touch with his master or teacher. This offers protection through careful guidance. If he proves a traitor and permits such teachings to fall into unprotected hands, even though they are not in themselves arcane, and these profane follow the instructions, there is grave danger that they may develop in a wrong direction

which would end in the death of body and Soul of such. It is for this reason that the binding obligation is exacted of the Aspirant.

Much of that which forms the instruction given the Neophyte in even the most Secret Schools, might be found here and there in the writings of the Masters and teachers. It is not here where the danger principally lies but rather in the *direction* given to such teachings if followed by those so experimenting without having their experiences interpreted for them and their activities carefully and sanely directed. All instructions which might prove disastrous if the Neophyte be not carefully guided are given only under obligation in order to protect both the Aspirant and the profane, and even then the Acolyte is solemnly warned to report regularly so that there may be no possibility of his entering into dangerous paths.

It is due to these facts, that the truly arcane societies are so strict in their demands. Moreover, and most important, while primarily the Neophyte takes his oath to the Order and its Masters, in actual concept (and it is important carefully to remember this), *his obligation is to the Spiritual Hierarchies of the said Order and upon his own Soul*. The trust betrayed, *i. e.*, the oath ignored, it might well be said that he has "sold his Soul to the devil," that is, he has become a Black Magician, Faust like, well illustrating an ancient and popular expression.

This being true, why should the teachers and Masters, Brothers and Fellows, give themselves concern if a student or Neophyte proves false? For various reasons: First of all, as already indicated, if a student be so little a man as to betray anything privately taught him or permits himself to become so low as to place in other hands private books intrusted to him, under any consideration, he may inadvertently open the way for that person to bring destruction upon himself, and then *he* is guilty of the crime. If the Society or Order fails to take notice of his falsity, they would become equally guilty with him, for,



let it be remembered, that the man, or the set of men, who establish laws universally approved among themselves, by that very act are called upon to see to it that these laws are obeyed by all bound by them, or, in case of failure, that the punishment fitting the crime be meted out to the one who fails. This *dictum* naturally applies only to those who have obligated themselves to uphold a certain law or order, and not to those without the pale of that limited or universal association.

Secondarily, if those guilty of a crime, and of setting aside their most sacred obligation, were permitted to feel themselves free of the penalty which *they themselves have bespoken*, it would give them the idea and incentive to continue committing wrong and thus do greater harm to a continually increasing number. Punishment should never be with the idea of revenge or retaliation, but with the idea of awakening the erring one to his evil ways and to deter him from greater evils. Punishment should be remedial. Nature so regards it when she demands recompense for all attempts to set aside her Laws and man must come to a realization that punishment is to be a remedy and nothing else.

In all the Occult Fraternities a man becomes a pariah if he evades his obligation or if he in any way permits secret or private instructions to fall into other than rightful hands, and all Neophytes and Brothers would rather associate with lepers than with such. Masonry has found its remedy by expelling the traitor and the Masonically unfit and to prohibit fraternal recognition or association with such.

Is this *dictum* severe and unjust? Not at all, for the reason that the man entering the Fraternity voluntarily assumes the obligation and binds his very Soul to it. There is no compulsion here: he freely makes the obligation, *the Law*, which is to govern him in his actions. Moreover, the honest man whose heart is right and whose Soul is seeking the light, would rather be destroyed than prove unfaithful in the slightest degree. To such an one the obligation works no hardship, nor does he even con-

sider the penalty. *Others are not wanted in these Fraternities.*

But should a Neophyte have been unjustly treated by his Master, were this possible, does this not offer an excuse? Under no circumstances. In the first place, if it were possible for an accredited teacher to be unjust to his students, then he would evoke upon himself the penalty of his unworthiness and here again the unswayable Law would operate for the reason that the Master is bound to the same Hierarchies, and by the same solemn vows, as the Neophyte. Finally, an obligation is taken by the individual, not as to what another may or may not do, *but what he or she, the individual promises to do under all circumstances, and the shortcomings of others can have no bearing on the case.* All obligations are between one's Soul and the Over-Soul, and to the Hierarchies of the Order one enters, and in no sense to one's fellow men, though in substance they appear to be. Consequently, nothing that another may possibly do can release us from our sacred vows. If we are not pleased, or feel we have been unjustly treated, then we are free agents, and, as a last resort, may, in an honorable manner, leave the society of such and seek for better companionship, and honorably take our discharge by returning all private matter as agreed upon in our obligations.

Of late years, due to the multiplicity of Societies dealing with the Mystic and Occult, a "favorite indoor sport" of many of the students has been to deride members of the Masonic Order because of their shortcomings in social and business affairs, and to assume a "holier than thou" attitude because they themselves happen to be enrolled in the study of the Occult and Mystic, and because they may not be guilty of drinking intoxicating liquors, using profane language or associating with questionable characters—all reasons very good in themselves. Nevertheless, a careful survey covering a period of fifteen years, has revealed two things:

First, that among the entire legitimate Masonic membership



not one member in a thousand has permitted any secret matter he possessed to fall into profane hands during his life time and has made ample provisions to prevent this from happening in case of accident or unexpected death.

Second, incredible as it may seem, and destructive to their Souls as it assuredly is, practically sixty-five per cent of those who enrolled in Occult Orders have, in that period, proven false to their Sacred Vows and during this period, either have openly sold books or lessons which come under their obligation, or have permitted them to fall into other and profane hands, or failed to make adequate provisions for their return into proper hands in case of accident or death. This being so, and the proofs at hand, where does honor belong? To the Brothers of the Masonic Order or to those who enrolled as Neophytes of the Mystic and Occult Orders but who proved wholly unworthy of the trust placed in them, and who showed respect for nothing whatever, not even their own Souls, and became renegades without regrets?

It may logically be questioned here whether these Fraternities were not themselves more at fault for accepting unworthy material than those who were accepted without trial, and whether the Masonic Order is better protected because of the careful investigation usually made before accepting a candidate for Initiation.

Admittedly the point is well taken. However, the Rosicrucian Fraternity, for instance, and it is in behalf of this Order I now speak, is not permitted by its tenets to refuse admission to any one who knocks. In the very principles of the Order it is written that its governing personnel shall be as nearly Godlike as it is possible for man to be. God does not question anyone when that one professes to seek a better life. He, the Father of all, gives each one an opportunity to prove himself. In like manner, the Hierarch of the Order has been called "Father," and is compelled, both by the Law of the Order and his own desire, to give each applicant a chance, to open the Door to

those who knock, even though he *actually* knows, as he frequently does, that the one applying will prove worse than a traitor and possibly nearly break his heart in return for kind favors received.

The Authentic Fraternities have always stood for truth and fact, and have been fearless in facing them. They are willing to place credit where it belongs, and in thus openly proclaiming their position they merely let it be known that though they seek none except true men and women, they are nevertheless cognizant of the fact that more than fifty per cent of those who enter the Path do so with an ulterior purpose and show themselves willing to "sell their Souls to the Devil" for selfish ends, ready to repudiate all obligations and alliances if it is to their profit, while utterly refusing to consider Law and Order, and the ultimate end of such action. Nevertheless, despite this deflection, the Work proceeds now, as it has during the past centuries, and the gods continue to grind, and to "grind exceedingly fine."

We must repeat, an obligation is not primarily to the Fraternity, but to the Spiritual Hierarchy of the Order which that Hierarchy overshadows and guards, to God and upon the Soul, and no one can evade the reaction of the Law if he proves unworthy of the trust.

All who assume the obligation are held inviolably bound to it until it is fully fulfilled. Those finding themselves out of harmony may honorably resign by complying with the letter of the obligation.

No sincere and faithful student may in any way associate with one who has become a renegade without sharing in the punishment of the guilty one, for to countenance a wrong or an evil is to become partner with the guilty one.

To protect the profane, it is necessary to request all Neophytes to execute a short instrument which so operates that in case of sudden accident or death, all private material must be returned to the Fraternity in which the person is enrolled. That



in case the student becomes dissatisfied or resigns, or in any way disassociates from the Work, all private material must be returned. Furthermore, that should any student attempt to sell such material, he shall become amenable to the Law of the state in which he resides. This instrument must be made untransferable and irrevocable. Honest Souls, having nothing to lose and all to gain, will gladly do this; others are not wanted under any consideration.

Those who apply to the Masonic Order for membership, for instance, are, almost without exception, willing to follow the established system and plan of the work and abide by the rules. In the Occult and Mystic Fraternities, it sometimes appears that those enrolling seem to think they are a law unto themselves and that they may dictate as to the methods to be pursued; when refused, they become discontents and obstructionists. All Aspirants should understand before enrolling: That all power is vested in the Grand Master and that he delegates power to his workers and teachers, and that all Neophytes must abide by them and willingly follow instructions. Success is impossible unless the Neophyte's heart is willing, he possess the necessary patience, be loyal to both the Work and his guide, and willing to render implicit obedience during the training.

Dictation from Neophytes is wholly unacceptable. Rosicrucians maintain that their Institution is one of the oldest and most divinely appointed on earth today and it is therefore of the very nature of things that those appointed to oversee its government, though neither claiming divinity nor infallibility, should be capable and proficient to know what should, or should not be done.\*

---

\*Think of a student entering one of our best Medical Colleges and attempting to indicate to the faculty in charge as to what he should, or should not be asked to study. To attempt it, would be to be expelled. If he has confidence to enroll, he is supposed to be thoroughly imbued with the idea that those in charge are competent to lead him aright throughout the course, and

The Fraternity of the Rosy Cross accepts Neophytes only under the condition that they have absolute faith in its system of philosophy and training, and with the understanding that all other ideas be laid aside, at least for the period of novitiateship. The Aspirant must be willing to follow all instructions and lay aside personal opinions, judgment and prejudice as regards affairs Occult. Only as the seeker does this can he expect to succeed. If the student finds that he cannot be in agreement with the instructor or the inculcations, he should do as would a student in a Medical or Law College when no longer able to harmonize with the school or faculty—be a *man* and resign and act in good faith.

It is also understood that the Aspirant, on enrolling, is not connected with any other similar work. The Fraternity is the most law-abiding institution of which mortal mind can conceive, and it has profound respect for the Master's teachings: "Ye cannot serve two masters." Even the most material minded have a comprehension of this law and express it in less poetic terms in their saying, "you cannot carry water on both shoulders." Is this demand of the Fraternity just? Think for a moment. What would the officials of an institution, such for instance, as Johns Hopkins or the University of Pennsylvania, do, if they were informed that a student were at the same time enrolled in another institution whose teachings might be diametrically the opposite? The Fraternity demands only that its Aspirants act within reason and the Law.

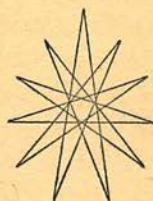
---

whether or not he may possess a smattering of knowledge on one or more of the subjects taught from previous study, it does not permit him to forego that study during the course of his training. Moreover, he is understood to believe implicitly in the system; if he doubts it, it is a foregone conclusion that he would fail in the practice of that system after graduation.



# THE PYRAMID

BY



## THE PYRAMID OF LIFE.

He who was the wanderer sat on the desert sands watching the southing moon and the passing of the stars and pondered: To man, the stars that form this galaxy and the extra universal galaxies are as remote, of as little personal interest, as the trillions of light years that separate them from him. Be he an astrologer, he may cast a horoscope of the adjacent planets that he imagines have some "influence" on his fate. To the ordinary mortal mind there is no connection between the star existences and man's. Of the true nature and influence of the stars, what knows man, what cares he?

Students of the mysteries of all ages have sought by various methods of training to penetrate the veil of death and of life. Who has riddled the meaning of the Sphinx, knows that he is an immortal being. Perhaps he may also have heard of dark hints of the hierarchs and the hierarchical forces to which an initiate may attain thru growth, with whom he may contract an alliance and work for the service of the White Lodge. As he progresses in wisdom he becomes conscious of his own guardian angel, of the various earth guardians of the planetary spirits and finally he contacts the sun. Here is the "ring pass not." "Ra, Atum, Aten, Amen" of the Egyptians, were the names to the presiding deity of the sun. Osiris is the name of the illumined one who has contacted his own soul and knows he is

an immortal being. The Christian religion teaches that the Father is the creator of all and further specifies that "He created the heavens and the earth." But what created the Father? Or is He beyond creation?

In old Memphis the city of the pyramids, in the earliest dynasties of Egypt was the temple of Ptah, the creator God. Ptah is the creator of creators, or the lesser gods and the Hierarchies, like the Father, He creates the heavens and the earth, and all that is therein. He is the Supreme Hierarch of the creative Hierarchies. Hierarchies are those beings banded together to accomplish a definite purpose in the fulfilment of the will of God. Man may contact the lesser groups or lodges as he proves himself worthy. Those that he will contact are immortals who themselves have passed the fire of purification of humanity. As he progresses he passes to more and more sublime states and spheres, expanding in consciousness and responsibility, until he attains sonship or sunship; he has become the Son, his being is the same, identical with Sun. He knows His purpose and works with Him for the accomplishment. Is this the supreme?

Beyond the sun or the consciousness that is called the sun, is the zodiacal ring, comprising twelve constellations known as the signs of the zodiac. According to the horoscopists these constellations exert a powerful influence upon the sun and its attendant planets and eventually upon man and his many human affairs. One of these constellations is extra zodiacal, that is, it lies only a few degrees within the zodiacal band. It is therefore extra-zodiacal and is part of a greater scheme of existence. The zodiacal constellations are themselves dependent upon other forces more potent than the influence of the sun on man, in which and from which he has his being. Beyond the limits of this watch-crystal-shaped galaxy that makes up our universe, are other island universes. Like the Japanese trick boxes, there is always another inside, an inner heart as it were. From Creator of creators to creator of creator one may pass in purity of spirit-



ual growth but what is the primal essence of God? One sees the manifestations; may he know the manifestor and the "how" of creation?

The largest stars of our universe, even those beyond our spiritual vision, the worm and the cell all manifest one thing—life. Life of itself is ever the same. It is. The source of Life is not external to any of its manifestations. It is inherent, the very thing itself—"*das Ding an sich*," as Kant expressed it. The attributes of life are motion, heat and light.

Light is manifest only as it interacts with a heavier form of life called matter. Without matter there would be no light. Pure fire visible to human eyes as the aurora borealis is a highly developed form having colours, laws of manifestation, shape, intensity, brilliancy, action and reaction. Like all light it exerts a measurably patent pressure and influence upon our telephone, telegraph and radio wires. It exhibits a cycle of birth, growth and death comparable to the human body. The most distant star and universe follows the same law of periodicity, birth, growth and disintegration. Motion, heat and light are the laws of creation.

In the galaxies of the atomic world scientists have found that a molecule is composed of many atoms, that these in turn are composed of one positive proton and at least two negative ions, and, further, that the nucleus of the atom itself is composed of three varieties of rays, known as the *alpha*, *beta* and *gamma* rays, each of which is in continual motion of varying voltage, giving forth heat and light, sufficient to photograph itself. These rays vary in length. The central *gamma* ray is that of hydrogen in every atom. The law of the atom is to propagate itself by becoming something else, the fundamental principle of transubstantiation. So long as the two negative and one positive charge remain within their little sphere, they comprise the original atom. The moment another ion penetrates the veil, the atom is a different being. Accretion or loss of ions is due to the

force of the electrical discharge of the *gamma* rays, the central nucleus. Such discharge is stimulated by outside or interaction of another atom and with such discharge arises greater light, heat and motion. The law of the atom is the law of the universe and the superuniverses. Radiation or fire is the law of being. It is both liberating and constructive. The more intense the radiation, the greater the life even tho it burn thru a momentary manifestation as fever burns the body cells and bursts its bonds, liberating the life into a different sphere of existence.

Fire is also the cohesive force. If adjusted to its environment, a balance is maintained, a form appears. If the balance be disturbed, the form either solidifies or evaporates. The fire in the atom, the stone, the human or the universe is not isolated in each form. Were that the law, each form would be a self-sufficient, independent, unimpingeable unit, a universe unknowing and unknown. The fire that is life is the same in all, it comes from a common source from which it is never separate nor disparate. Neither is this fire ever quiescent. Non-active, non-creative life is verbal nonsense. Neither God nor man can, for an instant of even nonexistant time, cease to function. That which is called death is but a change of activity and form. Unillumined man is unconscious of his creation or continuation. Such unconsciousness is powerless to affect the reality of life.

The pyramid called "Light" is a concrete symbol of life. The top of all obelisks of Egypt and of the Washington Monument, is a pyramid. This pyramid top in the Egyptian language is called "ben." Not without significance is the correlation of the Egyptian ben-ben or bennu bird, called by the Greeks, phoenix, the hieroglyph or word for soul, illumined one. Pyramid, soul and cosmic fire is not a pretty fancy of symbologists but a fundamental law of the cosmic process, and shadows forth the creator and the methods of creation.

Man, woman and child are the triangle of human existence. The sun, the apparent source of life of the planets, sends forth



its rays to earth, that in turn gives birth, nourishes and fosters man. Man's mind and soul recognize but dimly the sun as his creator. Yet this is the first triangle of physical life. Along each limb of the triangle radiates the force of the central point composing the angle. This point is itself a combination of the positive and negative forces combined into a third or new creation. The positive becomes negative and the negative positive, according to their relation to the superior force. These forces are not blind. They are intelligent and intelligible. Man, by the marriage of his mind and soul, may become conscious of his true relation to the sun and may attain conscious at-one-ment with it. He will then have risen to the Father of earth creation. He will learn the laws that govern creation in the physical manifestation sphere and will become a co-creator with the Father. He will be able to say as Jesus said, "I and the Father are one."

The manifest sphere cognizable to our normal eyes is but the lowest of creative manifestations. The hierarchs, so vaguely hinted at by initiate teachers have identified themselves and are part of a different scheme of manifestation. They too are visible but rarely recognized.

The various planets, with the earth as a base and the sun as the apex, form a series of triangular forces all bearing directly upon the earth of the planet if it be made the base and the earth one of the angles. As man is living on earth, his interest is naturally the relation of the earth and the sun to the forces beyond the sun, the "ring pass not." When the Wanderer raised his eyes above the pyramid of Light he saw there the heart of the extra zodiacal constellation, Antares of Scorpio, that wonderful red sun 300 times larger than our own. In that act he united the earth, the sun and Antares in a potent great pyramid of life. He could have made contact with all the zodiacal constellations but he would then have remained within the second "ring pass not," the circumference of solar egg as it were. Antares, being extra zodiacal, draws and contacts forces of a different nature

than that within the egg.

Penetrating further the mystery of the heavens with the sun in the position that the earth held before, that is the lower base of the triangle, the next pyramid is Antares, Sirius and the sun. Sirius and Antares are never visible at the same time. When Antares is high in the heavens at night, Sirius is obscured by the light of day. As each triangle or pyramid is formed, the vision becomes greater, more and more of the heavens are drawn within the boundary lines and therefore within the force-influence of the component stars.

With Sirius as the lower base, a still broader pyramid is formed: Antares, Capella and Sirius. In this pyramid will be found the greater part of the stars of the northern heavens. Then, passing the pole star, the pyramid enlarges: Vega, Mira Cephei and Antares. Further and grander may the pyramid of life be enlarged until it reaches the Magellanic Clouds and the universes beyond universes, yet Antares of Scorpio ever will be the pivotal point until it itself becomes a tiny point and is absorbed in extra universes far beyond the ken of the present star field.

What is the nature of the stars? Due to his closeness to the earth on which he lives, man does not know the true colour of the sun or earth. He is beginning, thru physics and astronomy, to learn something of their true nature and the creational laws that govern their manifestations, laws that hold true thruout the universe. Man observing the stars finds three colours predominate, red, blue and golden white. The stars are patently self-illuminating. To what is this self-illumination due? From physics he learns that light is due to motion, the change of certain constituent particles from one place to another. Electrons moving about cause light. The physical nature of a star is identical with that of an atom and with man. It has three basic rays, *alpha*, *beta* and *gamma*. In vital rhythmic electric waves these rays expand and contract. Man willingly or unwillingly, consciously or unconsciously radiates to everything that comes



within his sphere. He follows the same law that governs the master star, Antares. It is estimated that 98% of the force of Antares is radiated. It ever renews itself as its radiations go only to the circumference of its sphere of influence. Within the nucleus of Antares is a two-per-cent irradiatable—what shall it be called? Science has no name for it.

The first extra solar pyramid or triangle is the sun, Sirius and Antares. Antares by observation is a deep red. Its radiated rays penetrate the star Sirius, a brilliant electric blue star, and the third angle, or the son of the conjunction, is the yellow star called "sun." So with each of the triangles, from which radiates the positive red of the pivotal angle of life, Antares, to a blue negative centre of equal potency, and birth is given to a yellow star of the sun type. The colour of the child is milky white if it partakes of the nature of the blue mother, or golden if it resembles more the paternal side of the family. This white or gold is not the true color of the child, it is but the glare.

Thruout the visible universe, Antares is creating, expanding and contracting, radiating and withdrawing. It is the source of life, the fire floor up which and from which all is built. It is the source of the sun, of man, of the cell, of the nuclei of the atoms.

The necessity of pyramid or triangulation is not immediately manifest. Why does not Antares create man immediately, without the passage thru Sirius, Sun, planets and earth? Antares, the active, the ever creating, would consume itself, and like too heavy a load of electricity make a short circuit, explode the form and return to itself, were it not stepped down thru transformers. Its inherent nature never changes. It is always one and the same but of itself it limits itself. Antares is filtered thru the zodiacal constellations to the sun, from the sun to the planets, to the earth, to man, to the atom and to the positive proton, the nucleus of the atom.

In the mysteries, this filtration is taught under the guise

of the descent of the soul, of the clothing of itself with garments of increasing degrees of density, until it drinks of the cup of Lethe and forgets its source in the dense body of man. The fire of life as it manifests on this earth in man is an unbridled force. It is not unconscious, within the meaning of inactive. It acts and reacts, ever following the same laws of its being, creating, destroying, creating destroying. As the fire burns out, expands thru the shell of the mortal body of the unillumined man in ever increasing quantum, the form gradually decays and the life which was he returns to the sphere to which it is equilibrated, whence to be indrawn to some other form or mortal body.

Equilibrium is the complete balance of two opposite forces. It is a point or a straight line composed of points. Each point in the line has equal value, force, equal action and reaction. All action and reaction within the shell of the microcosmic cell or the macrocosmic universe, while of violent internal intensity is quiescent in relation to another cell, until thru some fortuitous or conscious projection, some portion of itself thrusts itself or is drawn by external stimulus beyond the limits of its circumference. The former form disappears in the new larger unit. The life force of an atom is at present beyond the comprehension of man tho it has been measured. The nucleus of an helium atom radiated a force that travels 10,000 miles a second. In one inch there are 200 million atoms, in a square inch of any space 400 million million atoms are gathered, while in a cubic inch of space or substance are 8 trillion million. Let man compute the cubic inches in his body and the radiating force of each nucleus and he may be staggered by the power within his control.

As the blocks of the pyramid make up the whole so the cells of the body make the outward form of man. In the pyramid are hidden rooms to which descent and ascent are difficult and only to be undertaken with the aid of a guide who holds the candle of light to make plain the pathway until man has penetrated them and needs no other guide than his own experienced



self; so in the human body are secret rooms and hidden places to be discovered by him who has the courage to enter, following this guide—someone who himself has passed the same way, who knows the secrets, the pitfalls and the pass words to the higher regions.

The antarian force in man, his creative powers, may be refined. Under the guidance of a master they may rise from the subterranean chamber to the hall of Isis and up ever upward to Osiris, the resurrected man. From mortal he may become immortal. The method of sublimation is simple, as all great things are simple. One centre of an angle draws into itself thru the force of its superior will, the other two angles and thus becomes a point. The point or cell radiates its most powerful rays in two directions both of which find lodgment in points at the end of their radiation. All three are joined by mutual interaction, a new triangle is thus formed and continues until all is in perfect equilibrium, all equally impregnated with each other, then begins again the reaching out for the new.

Under the guidance of a true Rosicrucian, man may learn to make his first triangle, the marriage of this physical creative forces with his mind and his soul. With further refinement and still under guidance, he may contact the sun, and he finds that the sun is itself an intelligent, conscious, purposive being, a master hierarch of the hierarchy of intelligent creative beings known to the world as planets, and the planets are hierarchs in charge of those composing them, just as man's mind is the hierarch of the cells of his mortal body. Thru gradual refinement of vibration, he who has contacted the sun, *via* the planets, learns something of the creative purposive plans of the sun god for the development of his cells, his antarian life, that seem to man so disparate, the planets.

In the first extra solar triangle is the great star Sirius, the glorious blue star that follows the giant Orion across the heavens. What its relation is to the sun as its child with Antares

as the father, what its relation to Vega, may be known only by the initiates of Sirius. Beyond are the other sublime triangles Mira Cephei, Fomalhaut, universes beyond universes, sublime beyond sublime, all rational creative beings, all cells in the process of sublimation to finer and finer essence, ever with Antares as the pivotal point.

Is Antares God? It is the life of our visible universe, it is the central irradiatable nucleus from which life flows. It is God and it is not God, just as man is God and is not God. He is potentially God, he may sublime himself into a comparative Godhead but ever there is a beyond. Thru triangulation man radiates force, contacts one sublime hierarchy after another. Thru pyramidal expansion, he assumes new manifestations, new responsibilities, posits new forces, creates new forms, intelligently with foreseen results. He may contact the highest hierarchies known and may become one with them. Man limits himself.

The scheme and purpose of the visible creation is known only to the initiates of the Hierarchy of Antares. Even the hierarchs of the sun are not capable of this vibration. The ordinary immortal will do well if he learns the purpose of the sun and fulfills his reason for existence in aiding the sun to fulfill its mission.

Life flows thru all creation from Antares to the protonic nucleus. Life is. The irradiatable nucleus of Antares, the unchangeable, the everliving is Life—it is God.

God is Life but only God knows what Life Is.



# Three Hundred and Sixty-Five Nights and One Night

Bed Time Stories for Children by Rev. J. C. Cake

## SIXTH NIGHT

Getting up so early in the morning made Anna and Arthur ready and willing for bed soon after supper each evening, so it was after only a very short time of play the next night before they came to Grandfather and asked if they could have their story.

"My! My!" he said to them, "these story times do come around in a hurry, don't they? Well, yes I guess I shall be ready by the time you are." They knew that meant they should go get their nighties on and then come down to the "big room."

This they did, but before they had a chance to get up on his lap, Grandfather told them to get the flowers they had gathered that morning. You remember they were to pick one of each kind of flower from Grandfather's garden. As they went out to the kitchen to get them, Anna said to Arthur, "Do you suppose he is going to tell us a story about flowers?"

"I do not know" said Arthur, "but I am sure he can do it if he wants to, for he seems to know all about everything."

Well, they each held their flowers in their hands and climbed up on Grandfather's lap, and it surely was a pretty picture to see those two dear children, each with a bunch of the most beautiful flowers, sitting there in their nighties on their Grandfather's knee. Can't you just SEE them there now, looking

and watching and waiting to know what was coming next?

First, they were told to count how many flowers each of them had. They found that Anna had seven, and Arthur had the same number. Then they compared them and found that they each had the same kinds. There was a red one, a yellow one, and a blue one; a big white one with a pink center, a red one with a white center, a beautiful golden yellow one with pink tipped petals, and a red one deep hued at its outer edge and shading to the color of the rising sun at its heart. Looking at them all together it seemed that every color of the rainbow was right there in those seven beautiful flowers.

"Now Anna," said Grandfather, "you say that you have seven kinds of flowers?"

"Yes," said Anna, "seven."

"And Arthur, you say that you too have seven?"

"Yes, Grandfather, just seven" said Arthur.

"Well, (and I know *you* will think it strange, just as did Anna and Arthur) *I* say you have only ONE kind of flower," said Grandfather.

Arthur flared up right away, and, all excitement, began pointing out the differences in the beautiful blooms he held in his hand. "Hold on now! hold on!" said Grandfather. "*I* say that you have only ONE kind of flower, because they are all DAHLIAS. You have seven kinds of dahlia, different varieties it is true, but only ONE kind of flower. What you did was to get into my dahlia bed, the very choicest in all this County, and you plucked one each of seven varieties!"

"Well," said Anna, "you told us to pick them and you did not say there were any we should not take."

"Oh that is all right," said Grandfather, "but I want to see how many lessons I can teach you, and at the same time give you a nice bedtime story. Now children, here is the idea. I told



you to pick all the different kinds of flowers you could find, and you picked just ONE kind. Look here! These are dahlias, all of them, and do you now see that they are all alike except in color and shading, but are of the same general form and pattern? Now I will explain and illustrate what I mean in another way. Suppose I were to tell you to go out on the farm and bring me seven different kinds of animals. Would you go and bring me the seven little puppies from the kennels?"

"No," said Arthur, "we would bring a pig, a horse, a cow, just ONE puppy, a sheep, a goat, and a cat. And that would be seven."

"Now I see you have the idea all right," said Grandfather. "You know that those puppies are each one different from the others yet they are all PUPPIES just the same. These flowers are all DAHLIAS, though no two of them are alike. Now that is one lesson you have learned, and here is another," continued Grandfather. "Did you really LOOK to find all the different kinds?"

"Yes," the children answered in unison.

"You THOUGHT you looked," said Grandfather, "but I can tell you that you missed FOUR of the very prettiest dahlias in the whole garden."

They did not think this was possible, but Grandfather told them he KNEW, and that settled it, and the lesson he wanted them to learn, he told them, was that when they started out to do anything, they should always do it RIGHT and be very, very sure they missed nothing. And then he told them that if he had put a lot of pennies out in the garden and had told them to find and keep them, they would have looked, and *looked*, and LOOKED to make SURE they found every one of them. They saw the point, and said they would be more careful next time, and that the next morning they were going out again and find those other four kinds of dahlias.

"Now there is just one other thing about these dahlias of which I must tell you, then off to bed you go. When Grandfather first started to grow them, they were very small, they were not nearly so pretty, and there were not so many kinds. You remember that we learned about some of God's Laws for little children and grown up men too? Well, we will learn many more such laws which you children will want to obey, but God's Laws are for the flowers also, and for animals, and oh! EVERYTHING. It was because Grandfather studied and learned and OBEYED God's Laws which govern the flowers, that he could teach them how to become beautiful and big and strong, and even to *change their colors*, and that is why we now have eleven kinds where there were only five in the beginning.

"Some of these days you are going to have a bed of Dahlias, or whatever kind of flower you like best, and then YOU will learn these Laws too and can watch them and help them to grow more beautiful, and larger and stronger. Now, put your flowers to bed in their vases, and make sure they have plenty of water. I am coming up tonight to see if you remember your prayers just right."

They were soon ready, and before getting into bed, knelt down, and after the—"Now I lay me," went right on with "help me dear God, to be very very good, so that I may be very very wise, and hear the voice within me; and may Fairies fair, guard my sleep, and dreams, sweet dreams, bring me."

And this ends our story for tonight! Each little boy, and each little girl, and all the big ones too who read it, may think of themselves as Anna and Arthur, and KNOW that they are going to have a sweet and good night.