

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



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Foreword

In this the second volume of *The Initiates and The People*, we have endeavored to place before those interested in true Rosicrucianism not only the activities of the Fraternity from time to time, but having deeply searched into the history of the Order and the writings of those who belonged to it in past days, have uncovered for the pleasure and benefit of readers and students, such gems as we believe will be of value to all. In harmony with our policy, these selections are reproduced *verbatim*, so that there can be no possibility of accusations that we are using these writings for the benefit of our own or any special school. Our one desire has been and shall continue to be, to place before true seekers the authentic literature of the Brotherhood. Such comments on the text as seemed to be necessary are given in the footnotes.

The Editors of this magazine would not be faithful to their duty, nor loyal to the Fraternity, if they did not keep its readers fully informed not only as to what is taking place in the authentic *Secret Schools*, but also as to the activities of clandestine bodies.

Time, in its issue of March 31, 1930, pages 60 and 61, under the heading of *California Cults*, referring to the "Rosicrucian Brotherhood," states among other things that this body is "directed by H. Spencer Lewis, Imperator for North America,

one time Jewish* salesman," and that "Imperator Lewis recently threatened suit against Mrs. Heindel of Oceanside because she employed the term Rosicrucian in connection with her Fellowship."

This is another instance of "pot calling kettle black." Mr. Lewis has not the slightest intention of suing Mrs. Heindel for the reason that he, better than anyone else, knows that he has even less authority to use the name "Rosicrucian" than has Mrs. Heindel. Whatever may be said of the Heindel group, they were in existence many years before Mr. Lewis established his New Thought and Psychology classes under the name of "Rosicrucian," and the former has at least "priority of existence" in their favor. And the "Rosicrucian Fellowship," though wholly without legitimate authority, possibly contains more of the Rosicrucian teachings, being based on German Mysticism and Theosophy.

Mr. Lewis has a habit of "warning" those whose rights he has infringed but no one takes him seriously. We hold no brief for Mrs. Heindel and herewith frankly state that her Society infringes upon an institution established in America in 1858, but we have instructed our attorneys in California immediately

*There appears to be widespread feeling growing against the Jewish people. The pity of it is that this is general rather than specific. This feeling had its beginning in America when it was widely published that the leaders of the Russian revolution were mostly of the Jewish race and that the fearful atrocities were directed by them against native Russians. In America there seems to be a feeling that the Jews are trying to gain control of our great institutions. An example cited frequently is that of a certain official of the American Medical Association who appears to have formed the habit of condemning all men and all theories, even including members of his own Association who do not exactly agree with him.^a The feeling in the Associa-

to enter the fray should Mr. Lewis attempt to carry his threats into execution.

The Introduction to this volume of *The Initiates and The People*, is by Floyd M. Spann, Counselor at Law of New York. Judge Spann is a graduate of the Law Department of the Illinois Wesleyan University, Bloomington, Illinois. He graduated as honor-man at the head of the class of 1905. He was admitted to the Bars of the States of Illinois, Texas and New York. He was Judge of the Twenty-seventh Judicial District of Texas, the highest trial Court in the State, voluntarily retiring from that position in 1921 to practice law in New York. He was then one of the youngest Judges in the State and made a statewide record for himself.

Judge Spann is a member of Knob Creek Lodge No. 401, Ancient Free and Accepted Masons; Temple Chapter No. 199, Royal Arch Masons, and Temple Commandery No. 41 of the Knights Templar, Jurisdiction of the Grand Bodies of the State of Texas.

Judge Spann has given much time to deep research into

tion itself seems to be growing bitter and an under-cover propaganda against all Jews seems to be rapidly forming in America.

Few of us knew that Mr. Lewis is a Jew because we absolutely ignore nationalities and believe that only the Soul of man is to be considered. The public thinks otherwise, especially since it is being whispered that many of these leaders, despite all claims to the contrary, are bolshevic agents seeking to submerge American institutions.

Many of the students in the **Secret Schools** are of Hebrew extraction. They are honest, sincere and lovable, and our heart is torn that these should be classed and condemned for deeds committed by some of their race.

^aNOTE: These ideas are expressed by newspapers of California of a recent date in dealing with the Cancer controversy.

the status of the Rosicrucian Fraternity founded by Dr. P. B. Randolph, as well as into that of the various clandestine bodies styling themselves Rosicrucian.

We herewith pass this work into the hands of our readers and are willing to abide by their judgment in regard to it.

R. SWINBURNE CLYMER.

Erratum: In foot-note 35, page 43, it is stated that Paracelsus was born about the year 1593. This should read 1493.

Introductory

The noble work begun in Volume I of *The Initiates and The People*, is effectively continued in this the second volume. The author's purpose throughout the work is to guide the earnest seeker to find the genuine Fraternity of Rosicrucians as differentiated from numerous existent clandestine bodies which fraudently assume or deceptively imitate the revered name of the august Fraternity.

May the Editor of this magazine, inspired by noble purpose and an unquenchable love for his fellow men, continue this good work until the last of the imposters is rendered helpless further to impose upon or mislead well-meaning but credulous seekers who nevertheless are prompted by that eternal urge within them which demands more light and desires life fuller and more abundant.

Fortunately for humanity, every evil, falsehood and deception, carries within itself its own destructive agency and remedy; each wrong action is followed by a reaction in kind; every seed brings forth fruit after its kind; deceivers who sow the wind, reap the whirlwind. On the other hand, truth likewise proclaims and is the progenitor of its own reality. This is evidenced by the steady growth and great activity of the genuine Rosicrucian Fraternity, founded in America by Dr. Paschal Beverly Randolph, as witness the reports of its activities so convincingly

recorded in this volume.

Those interested in authentic Rosicrucian philosophy and history will find a rich mine of information in the article herein on "The Rosicrucian Brotherhood," by Alexander Wilder, M.D., enriched and amplified by Dr. Clymer's explanatory notes in which many significant facts heretofore known only to the inner councils of the Fraternity, are divulged.

Attention is also directed to the reproduction here of an article on the Rosicrucians written by *one who did not know*. This article, conveying as it does, false propaganda and misleading statements, in order that it be useful to the student, is to be examined in the light of the copious and instructive foot-notes appended by *one who knows*.

Not for several centuries has there been such a widespread revival of sincere interest in the Ancient Mysteries. Certainly not since the world became shrouded in the mists and clouds of theology, dogma and creed, and plunged into the mire of materialism, has there been so great a demand for light and authentic information concerning the Mysteries, from legions of honest seekers, as there is now and has been increasingly since the beginning of the twentieth century.

By reason of this situation there have arisen in the land many false prophets declaring themselves to be "masters," who are in fact "masters and past masters" only of the deceiver's beguiling charms and the swindler's subtle arts. Not a few of these range themselves under the Holy Cross as their symbol, whereas the only cross they really understand is the "double cross" and the only knowledge they possess is that of double crossing all whom they contact. Hundreds of cults, self-styled

"arcane" schools, "occult" brotherhoods and "mystic" organizations, fraternal and otherwise, have sprung into existence, their leaders claiming to have mystic powers and occult knowledge which they offer to teach and impart, but *not* having such powers and *not* possessing such knowledge, they flagrantly employ the most questionable and unethical methods by which they attract and beguile thousands of ignorant and credulous seekers. Their motives being solely mercenary and their methods decidedly dangerous, these blind leaders of the blind have left and are leaving many victims along their crooked trails.

In order to protect these earnest seekers after truth, it has become necessary for the ancient and genuine *Secret Schools** somewhat to modify their age-long fixed policy and come forward, making themselves known, to restate their doctrines, to make public their purposes and methods, and to advise and warn the people against the dangers of false prophets, usurpers, pretenders and imitators of their revered names, character and holy reputations. To this end the articles on the "Priesthood of Æth," "Hierarchy of Sirius," "A Composite Letter and the Answer," among others, have been published herein.

With such material available to the student, together with the references made to the vast authentic literature on the same subjects, those who really desire to know the *truth* need no longer be ignorant concerning the august Fraternity and the authentic *Secret Schools*. And such as have developed a fair degree of perception and discernment need no longer be deceived in a choice between the true and the false.

*Title registered in the State of Pennsylvania for its future protection.

During the past thousand years, and markedly since the sixteenth century, mankind has achieved a tremendous work in the conquest of the material globe and the development of experimental science. To accomplish this, the pendulum of thought swung to the farthest extreme, and there has been a temporary and partial eclipse of man's transcendental spiritual faculties, while his powers of interest and perception have been concentrated on the outer world. His inner faculties, however, have never been extinct or entirely inactive. While dormant in the mass of men, they have remained active in the elect, who through all ages of time have kept the torch of Wisdom burning brightly on the altar of Truth.

Humanity, emerging from the dark night of theological dogma, creed, bigotry and fanaticism into the dawn of material science, has failed to find in either one the answer to its eternal inward urge and again seeks the priceless light of truth that is and always has been found in the Ancient Mysteries as taught in the *Secret Schools*.

Treasures that have long been hidden away from the sight of those who were able neither to appreciate or realize their value, are revealed in this volume. Fountains of knowledge that have for centuries been sealed, are again flowing for those who truly thirst, and for those who can and will see, a flood of light is thrown on things hitherto looked upon as miraculous, mysterious and occult.

As we study the Ancient Mysteries and develop, even to a small degree, our spiritual perceptions, a new universe of indescribable beauty and limitless possibilities is revealed. The better we understand the language of the Masters, ancient and

modern, the deeper grows our respect for their understanding and wisdom. As we are able to grasp their teachings of the truth absolute, the more greatly enlarged is our conception of God and man—we realize that man, the image and likeness of his Maker, is something more than a combination of muscle, bone and blood, and woman, his eternal and essential complement, something other than “a rag, a bone, and a hank of hair.”

Modern materialistic science would make man a super-animal; the Adepts show him how to become “as gods.” Modern science has discovered the means whereby he can lift his own weight; the ancient science invests him with power and understanding to control his destiny. Modern science can hold out to man the hope of increased years to but a limited span at the best; ancient science teaches him the secret of the prolongation of life in a healthy body for so long as he has work to do in the body in this world and further reveals the true nature of the man essential, whose present earthly existence or life time is but one of the countless incidents of his eternal career. Materialistic science, with all of its learning, as yet devoid of *wisdom*, cannot point man beyond the grave, whereas the Masters of Wisdom have taught from time immemorial, the sublime truth of *Light, Love and Life** abundant and everlasting.

One of the most hopeful “signs of the times” is that the foremost thinkers, the most earnest seekers of the materialistic school, having failed to find their ultimate answer in phenomena, are now searching for the heart of things and showing a ten-

**Light, Life, Love*, used by Dr. P. B. Randolph on the original Charter of the Fraternity in 1861. Since 1917 used without authority on charters by clandestine organizations. The original Charter is in our possession.

dency to concede the spiritual perceptions of the Ancient Science. These seekers have discovered and are now conceding what has been heretofore consistently denied by their school, that there is an invisible universe within the visible one; that within the world of effects there is a world of invisible causes not capturable by the senses nor discoverable by the material instruments of science. They know that there is force in matter but they do not yet know that the two are one and are dependent for their existence on another which is the mysterious cause of their existence. Nor do they understand—though there is a tendency now toward such understanding—that there is a world of Soul “within” the world of matter and that the two are one and caused by a world of absolute spirit which can be seen and known only by such as are in the possession of the powers necessary for such spiritual perception, whose inner and higher senses have been awakened to life. This power of spiritual perception is potentially contained in every man, though developed in few, and it is to be hoped that this indicated tendency will lead all these splendid men of modern materialistic science to transmute their learning into the higher Wisdom found only in the doctrines and teachings of the *Children of Light*.

Another hopeful sign of the times, pregnant with significant meaning, is that an advancing and more enlightened humanity, no longer content to accept things as they seem, to take things for granted, no longer willing to be led by blind faith, nor to be bound by mere authority, however high and mighty it may appear to be, are breaking away from the creeds and dogmas that too long have fettered and enslaved man, retarding his progress and development. Everywhere, thinking people are

demanding to know the truth that makes men free. Urged on by that spark of celestial fire which has so long lain dormant within them, they are seeking the kingdom of reality and searching to find light, wisdom and truth in their own right. In so doing they are turning back to the point of beginning, there to enter the Path and, guided by the eternally true doctrines of the Masters of the Ancient and priceless Wisdom, find their way to the *Mountain of Light*.

Some of the ancient teachings were mystic and given from the viewpoint of morals, ethics, religion; others were occult and purely scientific in character. Both aspects of the truth are intimately connected and inseparable. Beauty cannot be separated from Truth and Love cannot be divorced from Wisdom. Together these aspects form the two great chapters that complete the book of Being and Becoming, the understanding of which confers upon the searcher *Knowledge* illuminated with *Wisdom*.

Among those who taught the moral and religious aspects of the Secret Doctrine none were greater than Buddha, Plato and Jesus of Nazareth; of those who taught its occult and scientific aspect none were more profound than Hermes Trismegistus, Pythagoras and Paracelsus; and of those who have taught both its mystic and occult aspects blended into perfect harmony, none have excelled Dr. P. B. Randolph. Paracelsus was the precursor of the august Fraternity of Rosicrucians; Randolph introduced and founded the Fraternity in America. Following the selfsame path and suffering a common fate, each of these loved his fellowmen but, either misjudging their animal propensities or, recognizing them but impelled to service by

their love, despite the risk, these men cast the pearls of their priceless Wisdom before "swine." As a consequence they were scoffed at by the ignorant, their reputations were attacked by the wolves of envy and hate, their lofty characters were assailed by the narrow-minded and bigoted, they were treacherously betrayed and brought to death by their enemies. But their genius still lives and will ever live. And as the eyes and heart of the world become better opened to an understanding of the eternal and fundamental truths that they taught, they appear like twin stars of first magnitude on the mental horizon. Their increasing lights are destined still further to illuminate the realms of the occult and sacred science, to penetrate deeply into the hearts and souls of coming generations and to warm the soil out of which the celestial science of the New Age will grow.

THE ROSICRUCIANS



It is the object of the Editor of this magazine to place before its readers and all sincere students, all the information procurable, from whatever source, dealing with the Rosicrucians. Unless otherwise stated, all articles will be given *verbatim*; comments and explanations, refutations or endorsements of statements made will be found in the numbered footnotes.

The article of the present issue "The Rosicrucian Brotherhood," appeared in *The Metaphysical Magazine*, June, 1896, and indicates the unbiased mind of the author, Alexander Wilder, M.D., F.A.S.

Dr. Wilder was known as the greatest living Platonist. He was as familiar with the dead as with the living languages and read Greek, Latin and Hebrew as easily as he read his English. He was recognized as fearless in his views, but absolutely fair even to the opinions of his enemies. He was indefatigable in his research work, edited many of the scientific books of the day for the authors, as for instance, *Isis Unveiled* for Blavatsky, and never was known to change a single idea in such books even though he might heartily disagree.

Dr. Wilder investigated all Mystic Hermetic teachings in so far as one man is capable of doing this. His hobby was the Platonic philosophy. He belonged to the reformed or Natural School of medicine and in his fight against serum therapy he frequently risked his life and liberty, as in the case in Brooklyn, New York, when he was threatened with lynching because he fought against vaccination.

Dr. Wilder was the author of the *History of Medicine*, a standard book today. He edited *Iamblichus*, and wrote innumerable articles for magazines. He was an honorary member of the Liverpool (England) Anthropological Society, Professor of Physiology and Psychological Science and Secretary of the National Eclectic Medical Association of the United States, member of the New York Medico-Legal Society, member of other philosophic, reformatory and scientific societies, and, for many years a member of the *Secret Council* of the *Fraternitatis Rosae Crucis*, and at a time when this was the only organization of its kind functioning in America, and his article on the Rosicrucians, written in 1896, must be considered in that light.

I became acquainted with Dr. Wilder through two associations: first, through my training in and adherence to the Natural School of Medicine, more generally known toward the end of the last century and beginning of the present, as the Physio-Medical System of Medicine; second, because of my novitiate-ship in and then official connection with the Great Fraternity. I first met Dr. Wilder personally in New York City, and our acquaintance ripened into a friendship which continued until his passing to the Great Beyond. My affection for this great scholar was second only to my love for Dr. James R. Phelps of Boston, my teacher and guide in the Great Work.

While the Platonic philosophy was a deep-seated hobby with Dr. Wilder, his love for the Rose Cross and its philosophy may be said to have been a passion, and he investigated every statement in reference to the Fraternity, exhaustively and consistently. He was thoroughly familiar with the claims of the Baconists, namely, that Bacon wrote the works accredited to Shakespeare, and, in agreement with most sincere investigators, quickly discounted even the possibility of this being so. However, he gave due credit to Bacon for his erudition in literature and for his scholarship along certain avenues of attainment, recognizing at the same time his weaknesses as a man and a friend, as well as of his affectional and emotional nature. Dr.

Wilder was likewise conversant with the claims of a few writers, namely, that Bacon was the founder of the Rosy Cross, gave these claims the consideration they deserved, and quickly discounted them, knowing full well that a man weak in his affectional nature could not be even a great Rosicrucian, much less the founder of such an Order.

We herewith reproduce Dr. Wilder's article *verbatim*, including his footnotes and quotations; as already stated, our editorial comments will be found in the NUMBERED footnotes.

THE ROSICRUCIAN BROTHERHOOD

By Alexander Wilder, M. D.

Jung-Stilling* gives an account of a visit which he received from a young man of distinction, who accosted him as one of the Superiors in a secret Fraternity.¹ This he disavowed² in em-

*Johann Heinrich Jung, better known by his assumed name of Stilling, was a native of Florenburg, in the duchy of Nassau, Germany, and a man of very remarkable character. His autobiography is worthy to be regarded as a classic in that kind of literature. He was of a sensitive temperament, with an unquenchable desire for learning and a superior faculty of intuition. Goethe, who was his fellow-student at Heidelberg, speaks of him in warm praise. He was the subject of spiritual experiences, many of which he has recorded—some of them the result of extraneous impression, as he afterwards perceived, but others of a profounder and more genuine character. He often was conscious of events occurring at great distances.** Though he was only a peasant by birth and grew up in the humbler conditions of life, he became a scholar and passed through a career of wonderful experiences. He was for several years a professor in the universities of Heidelberg and Marburg, and, after that, Counsellor of Justice to the Grand Duke of Baden. His death took place April 2, 1817, in his seventy-seventh year. He wrote many works in German, three of which have been translated into English.

**Clairvoyantly.

¹ This question is fully dealt with in a book now on press. Due to the fact that the Fraternity's honored name and much of our literature, as well as almost every move we have made within the last fifteen years, have been plagiarized by clandestine organizations, we feel it best not to give even the name of a book until its publication is an accomplished fact.

² This is in accordance with the established procedure of all

phatic terms, at which the visitor demanded:

"How is it, then, that you know of the great and venerable Association in the East, which you have so circumstantially described in your work, the *Nostalgia*, even pointing out minutely their places of rendezvous in Egypt, on Mount Sinai, in the Monastery of Kanobin, and under the Temple at Jerusalem?"

About the same time our author received a letter from a prince asking the same question: whence it was that he knew anything of the Association in the East; acknowledging that the fact was as he had described it. Stilling gives an explanation in his autobiography, showing that he wrote the book while under a peculiar influence³ similar to that of John Bunyan when engaged upon his famous allegory, *The Pilgrim's Progress*.^{*} In another of his works, however, Stilling has been more explicit.⁴ We find there the mention of "a book written by

the old Rosicrucians. In many instances, they would speak plainly and at length on the Order and its philosophy, but would emphatically deny all connection with it. This method was continued as late as the time of Levi and the last illustrious Hierarch of the world Order whose initiate name is known to the entire Occult world, but who, in private life was a successful counsellor-at-law and author of a set of books setting forth the folly of many of the teachings of the Alchemists and Rosicrucians.

³ Here we have a denial and an admission, as well as an explanation. Let him who knows read and understand. It may be said with truth that those who have become Initiates are under a peculiar influence, nevertheless, an Initiate is never negative nor permits himself to be influenced by disembodied spirits. Here is an Occult Arcanum. Roughly, this may be termed the philosophy of Hierarchic Inspiration.

^{**}"His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistered past his Soul and animated him so much that he could scarcely write with the rapidity which the flow of ideas required. The whole work took quite another form and the composition quite another tendency to that which he had proposed at the commencement."—Stilling's "Years of Tuition."

⁴ Sincere students always are admonished not to base their opinions on a single or isolated statement made by those who are suspected of being Initiates. It is only when the works of such writers are considered as a whole, that one may come to a safe conclusion. Thus, Stilling denies his connection with the Fraternity in one instance, but then deals with the Fraternity

Christian Rosenkreutz," in which was an account of the visit of that personage to the Holy Land, his discovery of the secret society of wise and learned men from whom he received the knowledge of the Hermetic philosophy, and the founding by him, after his return to Europe, of the Order of the Golden Cross.

The existence of the Rosicrucian Brotherhood, its aims and mode of operation, have been subjects of much question and curious speculation. The first information respecting it appears to have been given in the earlier years of the seventeenth century.⁵ This was a period when a calamitous condition existed everywhere among the people of Europe, and thoughtful minds were widely awake to the necessity of amelioration. Vivid expectations had begun to be entertained of some great change, religious and social, which should be more complete and radical than any that had ever before occurred. It was anticipated by far-seeing minds and prognosticated by those of more visionary tendencies. Even Paracelsus had predicted an approaching revolution, declaring the comet which appeared in the year 1572 to be its sign and harbinger.

in another book, showing that he was conversant with the Order but that his vow prohibited him from acknowledging his connections.

⁵ Dr. Wilder here tentatively acknowledged that in so far as his investigations are concerned, the *Fraternitatis Rosae Crucis* was unknown, as such, previous to the seventeenth century. He thus agrees with practically all accepted authorities. See the book, *The Fraternity of the Rosicrucians*, on this interesting subject.

Continued Next Issue

The Church of Illumination



Irrespective of the religious faith in which they may believe or the dogmas to which they may refuse to subscribe, it is admitted that the majority of men and women seek congenial association, and that they must have a material plane of worship and the companionship of like natures. The Order and Temple of the *Illuminati* recognizes this side of human nature and therefore created the Church of Illumination as the great outer body of the esoteric *Illuminati* wherein men and women may worship in form, receive the Sacred Sacraments, give and be given in marriage, receive encouragement and healing, and finally, be given the last sacred rites on their departure from the earth life. Surely all these labors have the sanction of all that is best in man, and, although a few, while healthy and successful, and feeling in need neither of help nor encouragement, may sneer at form, though connected with the divine, even these, when health, fortune and friends forsake them, are neither stronger nor better than the weakest, and seek consolation in the bosom of some church.

The Church of Illumination is an organization of kindred Souls who are interested in the exposition of truth, and seek a pure and illuminated religion but who lack the desire to delve deeply into any religious or philosophical training.

The setting aside of the old and the acceptance of the new interpretation forms a transition period that is attended by unsettledness of mind and perplexity of thought. It is a period of stress and strain. Today, as never before, the world of religious ideas is in such a transitional stage, caused by the forward march of all the activities of life. To satisfy the specific need

of the present period of transition, the Church of Illumination offers a new interpretation of the Laws of Being—that of the *Manistic* Age which is the natural outgrowth of the cyclic stages through which the world has already passed. The law of cyclic change indicates that the time is now at hand for a re-statement of the principles underlying true religion, which is of the Soul, and for a new presentation of fundamental laws. The universal unrest and the hunger of the present transitional stage of thought demands this.

The religion accepted by the people of the past centuries—of the *Christic* cycle—largely has been characterized by “faith” or a belief in creeds and dogmas rather than by *doing* and *living*, and, as a consequence, *becoming*. In respect to the teachings of the Master-Teacher of the first century of the immediately past age, the race conception of truth has been passing through a period much like that of childhood and early youth. Religious teachings in the past have largely been occupied in an effort to convince mankind of the Messiahship of Jesus and to establish the claims of his Christhood. Today mere intellectual belief no longer satisfies the thinking and groping mind. “Faith without works is dead” has become something more than a trite saying; it is the law of growth that faith must demonstrate its powers; must work out its underlying principles; must execute as it believes and must therefore be creative. The incoming age is to be characterized by the power of applied faith, a faith that *executes* ideals in harmony with its understanding and that causes men to live as they profess to believe.

To meet the need of this New or *Manistic* Age, in its demand for an interpretation of the Law as applicable to the spiritual kingdom, is one of the aims of the Church of Illumination. That it is possible for man to understand and necessary for him to do so, that he may intelligently obey the Law and live a life in harmony with it, is the postulate of the *Manistic* dispensation.

It is a fundamental doctrine of the Church of Illumination

that the Immortality of the Soul is attainable and that man's entrance into the kingdom of heaven may begin *here and now*. Immortality of the Soul, however, is not thought of as a blessing that is thrust upon all alike, regardless of their desire or fitness. The positive constructiveness, such as kindness, compassion and love, functioning in the lives of some men, is indicative of their right to the attainment of Consciousness of Soul or Individualization. In each human creature there is a spark or germ of the Divine Nature. This Divine Spark is the *potentiality* of Immortality which may be awakened and developed to a *conscious* state and become the Individualized Soul, and *all men must* ultimately reach this stage, or failing in this, must return, again and again, to the earth plane until they have learned their lesson.

The Divine Light latent in each individual, excepting the idiot and the degenerate, may become a well-formed center of pure, white light, that which is spoken of as the "true Light which lighteth every man as he cometh [R. V.] into the world." It may attain to the status of a dynamic nucleus of holy fire—the Fire of the Soul, and thereby the *source* of wisdom. This possibility gives the key to the significance of the name adopted, the Church of *Illumination*—a congregation of *Illuminated* beings. The term signifies that each individual is capable of becoming a center of illumination within himself and thus at-one with the Source of the Light. Man is the temple; the Soul becomes the Illuminating *Light*, a Beacon of Fire that will guide and direct him. Man is the architect of the Temple of Solomon, which is a spiritual structure. The purified love nature, coming into existence through compassion and a forgiving spirit in man's heart and the understanding of the needs of his own Soul, becomes, when rightly applied, the fuel for the altar-fire of his temple, and the flame then unconsciously radiates its light and wisdom and its warmth of love and service toward "all men."

The Church of Illumination does not largely concern itself with the existence of a heaven that awaits the faithful in the

hereafter nor with a hell that reserves its torments for the wicked, cruel, loveless and merciless in the after life. Neither does it picture God as a personal judge possessed of hate and a desire for revenge. The Church of Illumination concerns itself with the need of man in the ever present *now*; taking care that man is taught the Law which will benefit him *now*; and in the after *now*.

The Will, that is to say, the Divine Law which is God, is supreme in the universe and operates directly or indirectly through the Hierarchies of angelic and Ætherial forces and agencies with which man may come into personal touch. The Divine Will or Law manifests its supremacy through the operation of natural laws rather than by direct and personal control or interference. This manner of manifestation of the Law, rather than through specific control, has its necessary corollary in the individual responsibility of man. *Every act of man produces a result.* The result is for good or ill. The choice is with him. He may be well. He may be ill. He may be happy or in poverty. As he builds today, so will he be tomorrow. Man is held responsible to become an intelligent channel for the functioning of the Law *and it is this Law which the Church of Illumination is to teach all men and through which alone men may become and attain and free themselves from undesirable inherited and accumulated traits and environments.*

The most important of the principles emphasized by the Church of Illumination may be briefly stated as follows:

Although the Will, or the Law of God, is supreme in the Universe, its activity is manifested by the operation of impersonal and impartial but Absolute Law and by a system of Hierarchical ministry rather than by a personal control.

The Divine Law of justice manifests itself in the absolute operation of the principle of cause and effect. Thus, reward and punishment do not depend on an angry or a revengeful God but are the natural consequences resulting from the reaction of the forces set in motion by individuals, singly and collectively.

All things having been created by God and all human powers endowed by him, they must be, in themselves, good, desirable and constructive, tending forward and upward but, through ignorance and perverted disposition, man may misuse and misdirect his inherent powers and thus bring about suffering, sorrow and destruction both upon himself and his fellow men.

Having been made in the image of God and potentially an epitome of the Universe, it is intended that man, through the process of regeneration, should cultivate his inherent qualities to the degree of Illuminating his Soul and thus become an Individualized Immortal being, in truth, a Son of God.

Having been honored with the privilege of the right of choice, it is possible for man, through persistent and continued wrong thinking, carnal desires and degrading acts, so to diffuse and disintegrate his powers of Soul that Individualization is no longer possible and Immortality no longer attainable, and thus it is written that "the Soul that sinneth it shall die."

The cyclic wave of the New Age demands of us an interpretation of the Constructive side of the Law so that all who seek may learn to know the Law and to apply the principles in their present lives and attain Soul Consciousness. The spirit of the *Manistic* Age demands a full exposition of these Laws and a verification in individual consciousness of the declarations: "Ye are the temples of the *living* God," and "Greater things than these shall ye do."

THE NEW INTERPRETATION

The *Manistic* and *Mystic* interpretation of the Biblical narratives are a part of the work of the Church of Illumination. They refer to the teachings of a religious system free from the ironclad dogmas and fettering creeds of past-age churchism, though *positive in their inculcations*, and aim at unity and brotherhood.

The *Manistic-Mystic* interpretation encourages freedom of individual conscience and personal application of the Law. It proclaims itself equally a science and a philosophy as well as a religion and bases its claim on these facts: It interprets the *spirit* of the All-Father and of wisdom to human nature; it speaks to the needs of the human heart; it dispenses comfort and health to all for the ills and the vicissitudes of human experience by interpreting them in the light of reason, love and justice; and, by bringing God into the consciousness of the human Soul, it builds on the foundation made possible by the Divine Law.

It bases its claim as a science on the fact that it builds on the orderly arrangements of *fundamental knowledge* concerning the laws of *cause* and *effect* in human experience; the creative power of thought; the methods for realization and fulfillment; a knowledge of the principles that underlie the transmutation of undesirable thought-environments into those that are constructive; and the practical application of the laws which make possible the improvement of all conditions.

As a philosophy, it endeavors to trace first principles in the realm of mind and Soul, and to lift the veil that hides from the untrained eye the vital connection between a given effect and its necessitating cause. It clears one's vision as to what is worth striving for in life, and gives satisfaction in regard to what is the ultimate aim and end of human existence.

It is not the criterion of a philosopher to comprehend all knowledge but rather to love wisdom and to seek to know all that is of vital interest and *benefit* in human experience. When the individual has established in his understanding a reasonably satisfactory philosophy of life, he is free to give all his energy to the service of others, for his forces are no longer distracted and scattered by doubts, fears and uncertainties, his strength and vitality are no longer depleted by unnecessary vexation of spirit and his interests and attention are undivided. Such a philosophy satisfies; confers upon man peace and poise of mind, and the unquestioned power to act constructively, and this is

the course of happiness and a fuller life.

To comprehend fundamental principles, it is necessary to understand the meaning of certain terms and expressions as they are generally used in *Illuminati* literature. In current writings on religious and philosophic subjects, there is more or less vagueness and confusion in the application of certain terms, for example: "mind," "spirit," "Soul." Again, there is a dearth of adequate expressions and a need for coining words to express necessary ideas. There is no adjective or noun corresponding to the words "spiritual" and "spirituality," to denote the attributes of the Individualized Soul; these words themselves, so commonly and loosely used, are confusing and misleading. According to their derivation, they signify one thing; in common usage, they are employed to signify something far removed from their derivative significance. The word "spirit" really and fundamentally means "breath," and the term "spiritualized" would therefore signify "allied to or filled with breath;" and "spirituality" would mean the art or science of "becoming filled with breath." On account of this vagueness and confusion, we have coined and used the words, *Soulual* and *Souluality* to designate attributes of the *Illuminated* Soul.

The words "mind," "spirit," and "Soul," universally are used loosely and interchangeably. Many different and wholly inapplicable shades of meaning have been established for these three words. This may afford variety and wealth of expression but unfortunately by such freedom of usage, the person who sincerely is striving to form a satisfactory correlation of ideas, is led to confusion of thought and to inaccuracy of concept. A fine and careful distinction between these words has not been universally established; this is in great part due to the refusal of the church and its scholars to differentiate between the spirit, which is the same in man, animal and plant, and the Immortal part of man, the Divine Spirit from God, not breath, which Spirit, however, man himself *must* bring into Consciousness in order to reach freedom from carnality, that is, to attain Im-

mortality.

When man realizes that the ultimate status of his Soul is the result of his own efforts and that it must necessarily partake of the nature of his own creative thoughts, he surely will be more careful of the thoughts, moods and desires he permits in his mental atmosphere. More than this, he will become actuated by but one desire, namely, to create only such images as shall be in full harmony with the ideals of love, compassion, forgiveness, justice—the entirety of the *Manistic* ideal.

Mind is the creative principle in man's nature; the Soul, until such time as it is brought into Consciousness, is the receptive vessel. Man employs his mind as a creative agency. Through mental activity man becomes a creator. In the employment of this faculty he stands alone above all creatures on earth. The animal is a creator in regard to the production of its own species but in no other direction. Man is a creator but not only of his own species; he also creates character, thought environments, and, in large measure, the conditions by which his life is surrounded. In like ratio, he has the ability to change conditions and constantly to improve them, if he so desires. This ability to alter, to transform, to improve, is but one aspect of his creative place in nature. The Soul, being the receptive vessel, *is the storehouse and the resultant of that which the mind creates.*

Another mode of expressing the relation between mind and Soul, is to regard the mind as the realm of causation, the Soul as the result of the action of the sphere of mental activity, and the accumulation of the experiences resulting from the mental action and Soul's reception, as the Work. Man's thought-kingdom is the Cause World. His thoughts have the power to produce changes, to bring about results, to affect conditions and to create environments. All that we see about us, with the exception of the earth and the sky and the natural landscape, primarily is the direct result of man's mental, or imaginative, activity.

Sacred literature of every age and every nation—of Jew and

Gentile, Egyptian and Hindoo, Chinese and Japanese—for all these peoples nurtured Sons of God—is replete with figures which illustrate from different points of view the creative or active principle of mind, and the receptive or passive attitude of the Soul. A favorite symbolism of all nations represents the mind as the builder or the architect, and the Soul as the Holy of Holies in the temple that is builded by the power of the mind. In this process of building, mind must take the initiative; mind must imagine, select and reject the material according to its judgment, make decisions and execute will-power. The builder may then pass away, must pass away, return whence it came; the temple stands as an eternal testimonial of the thoughts, desires and activity of that particular mind.

Man is created in the image of God. He is a reflection of the Infinite, possessing in microcosmic degree, the powers and the attributes of the Creator. In different men, these Divine qualities are in various stages of unfoldment. In one man they may be in an entirely latent stage, concealed from view beneath the weight of a wholly selfish personality but, unless burned and seared by the fires of persistent wrong doing and degenerate practices, they are none the less a potentiality, awaiting the unfolding process of growth;—such is the animal man. In another man, these potentialities may be in the incipient stages of a nucleus of goodness. In this case they indicate the presence of an active, wholesome conscience although the life as yet may be painfully entangled, fettered and hampered by the lower personality. Again, these qualities may have become such a dynamic, vital expression of individualized life that the Soul is conscious of its inseparable Oneness with the Infinite and may be condensed into a Center of radiation, a perfect, pyramidal flame that warms the desire nature with Love, and illumines the understanding with Wisdom. In this state, the Divine qualities of love, compassion, kindness and wholeheartedness unconsciously radiates to those with whom such an Initiate comes in contact.

In his fourfold nature of body, mind, spirit and Soul, man

is an epitome of the Universe; he is a Divine Creation in miniature, and, consequently, has been termed the "microcosm" or "little world." He is the climax and the culmination of forces which for ages have been seeking expression. How to use his forces and express them harmoniously, is the problem confronting him. To employ them in harmony with the Divine Law and Purpose, and to express them only in the service and for the welfare of mankind—this is the ideal, and he must be induced to accept it as the right, because the best course. To exert his powers and his possibilities in obedience to the law of constructiveness, and in keeping with the correct understanding of wisdom, leads to *life* and Immortality, and this is the Path inculcated by the Church of Illumination. To pervert his powers and to misdirect his inherent possibilities in channels of error, as is now the almost universal rule, results in personal degradation and ultimately in lasting death.

God could place no higher mark of trust on man than to give him the right of choice, the power of decision and the ability to direct his will power and to execute plans in accordance with his own decrees. Every power is, in itself, desirable and constructive, although it admits of a two-fold expression, positive or negative, as wills the desire of man. Every law of man's nature is, in itself, good, although it admits of a two-fold functioning—constructive and upbuilding, or destructive and disintegrating. The application made of the law determines its effect. Every virtue admits of a corresponding vice, and as this is seldom recognized, hence the many failures. Every repression of a natural desire or need produces an eruption of evil in some direction. Results depend on the direction a tendency takes. Every force, every possibility, placed within man's reach is intended to serve a noble purpose. Repression is *not* the Law in any direction; *right use* is the *fiat* of the Creator. When natural tendencies and inherent potentialities are directed in harmony with the Law of its nature, results are good, *i. e.*, constructive. When perverted, or suppressed, misused or misdirected, there

will be loss or destruction. It is the mission of the New Age and of the *Manistic* Dispensation, to teach man that he is individually responsible for bringing into manifestation all his potentialities and to obey the highest call of his Nature and the functioning of the Law.

One of the distinctive aims of the Church of Illumination is to offer clear and applicable instruction in the laws of right and justice, so that man intelligently may choose his activities of life and learn how to cultivate his manifold powers while directing them in proper channels of expression. *It is one of the secrets of the power of this church that those who connect themselves with it are immediately willing to offer freely whatever talents they may possess, whether in music, song, or art, in business or organization ability, or in any direction that is of benefit to the Church in its New Age work, innately being impressed that as they give help or service in any line or direction, they will be tenfold recompensed by the Hierarchies whom they serve; and it is for this reason that as men and women learn of the mission of the Church they flock to its standard, which, broadly speaking, is: "Serve and you will be manifoldly served and blessed."*

To become a member of the Church of Illumination, it is not necessary to subscribe either to a creed or a dogma, and not even to enroll for any system of instructions. It is, however, essential that such as seek membership and desire to partake of the holy Sacraments, shall be free from other church affiliations, and should study so as fully to understand the Philosophy of the *Manistic* Interpretation and have a working knowledge of the Divine Law as taught by the Church. These instructions are found in the books:

The Way to Happiness.

Making Health Certain.

The Science of the Soul.

Mastership: The Divine Law.

An Obligation Must Be Obeyed

Court Upholds The Laws of Secret and Fraternal Societies

*Members Agree to This and Civil Tribunals Cannot Interfere
Except For Fraud*

Of late years there has been a great deal of controversy relative to the potency of a man's obligation in or to secret or fraternal organizations in holding him bound to obedience so long as such obligation does not interfere with the rights of society in general and of the state in particular.

In a former issue of this magazine we have given what we consider a clear exposition of the *spirit* of the obligation, dwelling more or less at length on the various aspects of the responsibilities of membership and of members to the obligation. The tendency, in some quarters, has been to concede the logic of the argument but to feel that after all it was no more than the opinion of an individual and, as such, not binding on the members of the various orders, and that the obligation of a member can be renounced by that member without redress on the part of the order. For example: An applicant for studentship and ultimate membership in an order or fraternity, might assume the obligation, either by written or spoken word or both, that in case of his withdrawal or expulsion from said order or fraternity, he return to said order or fraternity all private books, manuscripts, rituals, etc., but on withdrawal or expulsion, might refuse to comply with the rule of the order or fraternity as consented to by *his own* obligation, assuming that the order or fraternity could have no redress.

Contrary to general opinion, even of the estimated millions who belong to one or more societies, orders or fraternities, there are Court decisions upholding the right of such societies and demanding obedience from the members to the rules and regulations of the organizations to which they belong and making such rules, laws and regulations, enforceable by law.

Generally speaking, what constitutes one a member of an organization? The answer, as given by one of the largest and most potent Fraternal Orders in America is: *My Obligation*.

The Law assumes that an aspirant or applicant for Novitiateship or membership in an Order or Fraternity, is familiar with the rules and regulations of the body in which he seeks membership. If he fail to familiarize himself therewith before assuming the obligation, the fault is his own and, neither legally nor spiritually, can he plead excuse due to ignorance. He had the privilege and the opportunity to investigate and learn for himself; if he failed to avail himself of the opportunity, then the fault is his own and he must abide by the consequences.

A case in point is the long-drawn-out fight between the State body of the Jr. O. U. A. M. and a subordinate Council. This was fully reported in the *Philadelphia Record*, August 28, 1907, and the Judge's decision has never been rescinded. As this case is *basic*, we here reprint the same as it appeared in the *Record*.

It should be clearly noted that the decision by the learned jurist, Judge Audenreid, covers not only the one point at issue but that he further expressly states: "The law conclusively presumes that every member of a secret society knows the obligations resulting from its charter, its by-laws and its rules. They express the terms of his contract of membership." *This statement is true, not alone in one respect but in every respect as regards the rights and privileges, the duties and responsibilities of novitiateship and membership, and also upholds the right of the parent body to formulate laws for the just punishment of perfidious or contumacious members.*

"A decision of special interest at this time as defining the effect of the 'laws' of secret societies, was handed down by Judge Audenried yesterday when he decided in favor of the State Council of Pennsylvania, Junior Order United American Mechanics, in its long-pending litigation with James G. Blaine Council, No. 766. He directed that the defendant must account for and surrender to the State Council all money, paraphernalia and other property which it held or controlled on January 6, 1903, the date when its charter was revoked.

"The trouble between Blaine Council and the State Council of the Order dates back to 1899, when the National Council at Minneapolis adopted an amendment in which the objects of the order were declared to be:

"First—To maintain and promote the interests of Americans and shield them from the depressing effects of unrestricted immigration; to assist them in obtaining employment and to encourage them in business.

"Second—To establish an insurance branch and a sick and funeral fund.

"Third—To uphold the American public school system, to prevent interference therewith and to encourage the reading of the Holy Bible in the schools thereof.

"Fourth—To promote and maintain a National Orphans' Home.

NOT PROPERLY ADOPTED

"The second amendment providing for the establishing of an insurance branch was the only new purpose declared to be among the objects of the order. At the time of the adoption of this amendment, the power to amend was set forth in Section 2, of the rules of the order as follows:

" 'The objects of this order shall not be altered unless proposed in writing, and if adopted, the alterations shall be submitted to the members of the order for a vote thereon, and shall be of no effect unless approved by a majority vote.'

"The National Council had treated the amendments as

adopted without submission to the order until after a decision by Court of Common Pleas No. 4 in the case of Commonwealth vs. Wobensmith, on May 10, 1904, after which the change was submitted to the members of the order and duly approved by them, and afterward the charter was amended by leave of the Court in accordance therewith.

BLAINE COUNCIL'S CHARTER REVOKED

"Blaine Council had always insisted that the action of the National Council was illegal, and in 1900 it absolutely refused to pay the per capita tax to either State or National Council. A bill of complaint was filed and Blaine Council tried before the State Judiciary when it was decreed that the tax had been properly levied and should have been paid. The State Council contended that the effect of the decree was to adjudge the defendant council guilty of the charges preferred and to suspend the members from all rights under the laws of the order, and to forfeit the charter to the State Council.

"Since the date of that decree, the defendant council has not been affiliated with the State or National Council, but has been collecting its dues and using them to pay sick and death benefits. In September, 1905, the name of the council was changed to "James G. Blaine Council, Order of Independent Americans."

COURT'S DECISION

"Judge Audenried in reaching his decision reviews the entire history of the founding of the order, its constitutions and by-laws and his opinion on the questions of fact and law involved covers 62 typewritten pages. He says:

"The law conclusively presumes that every member of a secret society knows the obligations resulting from its charter, its by-laws and its rules. They express the terms of his contract of membership. If by its rules a society has appointed a certain judicatory for the decision of controversies between its members in relation to its officers, or in respect to the rights of member-

ship, its judgment is to be regarded as conclusive. If Courts of Justice should substitute in the place of the judgment of such a tribunal, their own judgment, this would be to make a new contract for the parties, different from the one they made themselves. Where the contract of membership provides that a certain judicatory shall declare what is just in controversies between the members of an association involving society rights the Courts cannot interfere.

"Under this principle we can do no more than inquire whether the parties concerned in the question that has been decided have had notice to appear in proceedings regularly instituted and proceeded in before a judicatory lawfully established, and whether the decision has been made fairly and in good faith. We may not interfere with such a decision merely on the ground that it is unreasonable, even if it so appeared to us. In the absence of fraud duly proved, the decisions of the regularly-constituted tribunal of a society are to be accepted by the Court, because the members themselves have agreed to accept them. These principles apply with singular appropriateness to the case of secret societies, whose proceedings are regulated by a ritual with the mystic niceties of which strangers have no acquaintance, and as to the precise effect of the disregard of which it would be most difficult for an ordinary Court of Justice to form an opinion.

SHOULD HAVE PAID TAXES

"It is not alleged or proved that the money, to raise which these taxes were levied, was intended to be applied to the establishment of the unconstitutional 'Insurance Branch,' and any attempt to make such an application of it might have been prevented by a proper appeal to the tribunals of the order, or, failing a fair hearing there, to the Civil Courts. The attempt of the National Council by unconstitutional legislation to change the 'objects of the order' amounted to nothing. It did not effect a change. It did not affect in the slightest degree other portions

of the constitution or the laws, State Constitution, State laws, subordinate Council constitution or by-laws, already enacted or subsequently adopted. It in no respect impaired the power vested in the National Council by the constitution as it stood before its amendment was attempted. The members of the order and the subordinate councils among which they were distributed remained obligated by their pact of membership and bound to observe the 'laws.' When taxes were levied by the lawfully constituted authorities it was their duty to pay them.

"We conclude therefore, that since a charge against the defendant Council, punishable under the laws of the order, was proceeded with regularly before that tribunal of the order regularly appointed to hear it, and was fully heard, the defendant being given ample opportunity to appear and defend itself, and since the defendant was duly found to be guilty of the offense charged against it, and since the judgment of the judicatory that tried the defendant was that it should forfeit its charter, which was a proper punishment under the laws of the order, the defendant Council ceased to exist so far as any rights in the Junior Order United American Mechanics are concerned, on January 6, 1903."

* * * *

Is there good reason why, in the last several issues of this magazine, we should have borne so strongly on the written law as regards governing fraternal (mystic or material) organizations and their membership? There is! We have been actively connected with various Mystic and Spiritual, as well as Constructive organizations for more than twenty-five years and our files of records could tell many a tale, some of glorious and self-sacrificing deeds of members, others morbid and discouraging, not to say heart-breaking. Because of the multiplicity of organizations in this late day and the consequent "mixing," disloyalty in many organizations is become of frequent occurrence, and it is our desire that all Aspirants for novitiateship and membership should be fully informed of the Law, both legisla-

tive and jurisdictional, as well as the spiritual interpretation of these laws, so that there may be no excuse of ignorance and so that each Aspirant may know exactly what is expected and demanded of him. In the future, in so far as our work is concerned, we shall make certain that all seekers are thus clearly informed, by placing in their hands, before permitting enrollment, copies of these particular magazines. This is but fair both to the Aspirant and to the Organization, and will make misunderstanding practically impossible.

THE RESURRECTED SPHINX

By Dr. A. Maris Bogg's

Deep buried in the tawny sands of the Sahara, the mysterious Sphinx has lain buried from human sight for thousands of years. Only its noble head has stood high above the encroaching sands to remind man that man born from the earth ever rises above it. Built long before the pyramids it was covered with sands even during the time of the ancient Egyptians. A thousand years after Khufu or Cheops built that grand temple of initiation, the larger pyramid, one of the kings, Thutmose the Third, while a youth, was hunting tigers on the desert and rested in the shade of the Sphinx. The spirit of the Sphinx appeared to him pleading that he dig away the sand that encumbered its limbs, and promising good fortune to him. Immediately he set about doing so and once again, after its building, did the Sphinx have the glorious rays of Ra, the sun god, penetrate its entire body. Nearby, Thutmose built a temple for Harmachis, the god of the horizons, the presiding genius of the Sphinx. A thousand years later, the forepaws of the Sphinx were uncovered and a tablet commemorating Thutmose's act was erected. At the dawn of the Christian era the Sphinx was free from sand, or at least partially so, for the Romans erected retaining walls, chocolate colored Nile mud bricks to keep back the obliterating sands. Then night descended upon Egypt and her gods and the sands bossed by the ever blowing desert winds hid the mysteries of Egypt and the darkness of the "Dark Ages" of history descended over the known western world.

Napoleon the Great made a trip to Egypt during his campaigning in the Near East. In Europe, a desultory interest

sprang up about Egypt increasing in volume as new mummies were dug up and their bones turned to dust in the damp air of the outer world. As their spirits were released from the long bondage of earthly ties, more and more new souls, coming into incarnation, upon reaching years of discretion had a vivid interest in Egypt.

In 1886, the third pyramid, built of rose granite by Mycerinus the Good, or Men-Kau-ra to give his real Egyptian name, was opened, his mummy and sarcophagus found and shipped to England. The ship was sunk in a Mediterranean storm and the soul of Men-Kau-ra was released from its earthly ties. Since that time an enormous importance is attached to all things Egyptian. That time also saw a great revival in the mystic religions, particularly those of Egypt. Has the soul of Men-Kau-ra reincarnated in some person living today or is his glorious intelligence directing human minds to inner development? Men-Kau-Ra was one of the greatest of the Egyptian initiate kings. He was the son or grandson of Khufu, the builder of the large pyramid.

Although Men-Kau-ra had no direct connection with the Sphinx, so far as history records, it is worthy of attention that after his body was brought to light, air and water, one of the principal objects of interest to mystic Egyptologists has been the uncovering of the Sphinx. Due to certain political restrictions, excavation around the Sphinx was not permitted until the past two years. Now the Sphinx lies completely uncovered and free from the sands.

During my visit to Egypt this past summer, I had the good fortune and pleasure of seeing the Sphinx as it looked in the days of Men-Kau-Ra, of Khufu and the other great initiate kings. If one approaches the Sphinx from the pyramids, that is, from the west, one descends a winding path over the desert. Leaving the plateau upon which the pyramids are built, turning to the south, one's camel sloshes softly through the loose sand for a quarter of a mile. The golden yellow sands of the desert

immediately in front discloses in the near foreground a rounded knob that looks for all the world like a huge beehive thirty or forty feet high, gleaming a golden red in the rays of the setting sun. Turning east again, in the distant horizon appear the brown waters of the Nile, for the river is rising, and a small Arabian village surrounded by green date palms and acacia trees. Nearer at hand is an Arabian cemetery. The sky in the east has turned a soft lotus blue, above it is aquamarine, to the west, a flaming red, for the sun is just beginning to set. Quite unexpectedly, the traveller is at the excavation of the Sphinx platform.

As the ground falls gradually all the way to the Nile, quite precipitously after passing the Sphinx, one does not see the excavation until directly by it, for the sands in that place are fifty feet or more, higher than the hole in which the Sphinx now lies. Coming from the rear one sees first the retaining walls of the Romans built about 200 to 300 feet distant from the Sphinx itself. These walls are at the top of similar walls built during various periods of the Egyptian national life for the same purpose. In the middle of this rectangle lies the Sphinx. Its tail, body and paws are of small mud baked brick laid in a somewhat shelving manner. The whole rests on solid rock. The tail curves around to the north for the Sphinx faces due East. Following along the top of the retaining wall on the old Egyptian broad stone slabs that here and there replace the Roman work, the battered features of the Sphinx gradually appears. The paws stretch out in front of it in the attitude of a dog making itself comfortable while keeping its head up at attention, ready to leap at the least interesting noise. Continuing along the south wall past the Sphinx to the end of the Sphinx platform, one arrives at the Temple of the Sphinx. From the top of the wall, which is certainly fifty or more feet above the floor on which the Sphinx rests, one descends an inclined stone pavement for about ten feet and is in the temple of the Sphinx.

That this temple is of later date than the Sphinx itself is

evidenced by the difference in ground level. The rooms of this temple are old, very old. The pillars are square cut, not the rounded lotus-bud columns or palm trunks of later Egypt, such as are seen at Karnak. This temple was apparently entered from the west, so that the rays of the setting sun would strike its altar. There also is a well for purifications and to one side an enormous pit where some mummies of servants have been found at various levels. In the northern part of the temple is a secret passage that led up to a lookout where the high priest could survey the entire platform of the Sphinx. This temple lies south-east of the Sphinx itself.

Returning to his camel, the tourist rides about the equivalent of two city blocks around to the face of the Sphinx, still following the old retaining wall. Although the wall is fifty feet above the level of the floor, the head of the Sphinx towers still higher and one looks up into its battered majestic countenance. Unconsciously the eye travels high and higher. Silhouetted against the brilliant red sky with the round ball of the sun directly on the apex, is the black outline of the Great Pyramid apparently resting on the head of the Sphinx.

The top of the Sphinx head is apparently flat. This has lead some excavators to believe that there is a secret room in the high space. There may be, though the borings of Vyze, who ran a ramrod down for some distance in the shoulder and in the head, found only solid construction material. The effect of the flat top of the head with the headdress so arranged that it continues the pyramidal outline, is by design. The priest celebrating before the altar and the people kneeling on the adjacent ground, would be facing west. The God of the Sphinx was (or rather is) Harmachis, the god of the two horizons. The face of the head looks to the rising sun, the dawn of creation, the beginning of thought, the entrance of life. As man travels from the dawn of birth, in the east, through the experiences of love and life, he finally faces the west, the sunset of life. He sees hanging over his head the dread shadow of the tomb. If he be an initiate, he

sees above that black outline the glorious light of eternity ever resplendant illuminating the pyramid of his soul down through his mind even to the physical body that lies recumbant on the ground from which it has been made.

To see a thing is to be exterior to it, apart from it. As the initiate priest looks up the high land that separates him from the pyramid and raises his head to the glorious light resting on its top, he realizes he must travel the hard path to the soul. He will become weary in the sands that cling to his feet and clog his efforts. When he arrives at the pyramid, even though he be an initiate of the first degree, will he find the entrance and what will he find within? Will he ever *be* the Light that illumines the world from horizon to horizon?

As the Sphinx is revealed to the eyes of the world, so shall the ancient mysteries become known more widely. So shall the true meaning of life reveal itself to all who follow the ancient mandate, "TRY!"

Three Hundred and Sixty-Five Nights and One Night

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

SEVENTH NIGHT

Next morning, when Anna and Arthur awoke, their first thought was of the other four kinds of dahlias, and after breakfast, when Grandfather went out to work in the flower beds, they went too and it was not long before they came to him, each with four lovely blooms. He looked at them and told them they had succeeded in finding the right ones and that now they had eleven varieties instead of only seven. He then told them to take the four blooms and put them with the others in the vases, for, he said, they might be lonely without their mates.

The thought of flowers being lonely was new to Anna and Arthur, and when Anna asked Grandfather about it he said that while he would not say that they really did get lonely, yet it always seemed to him that they were so much more happy when together, and surely they looked much more happy when nicely arranged and in company with others of their kind.

As they were about to start for the house Grandfather said he wished to tell them that he was very much pleased with their finding the other blooms, for it showed they had good memories. And he hoped they would always remember what he told them the night before about doing everything *just right*, and *finishing* all they at any time started to do.

Now, I want *you* to remember that just the things Grandfather told Anna and Arthur, are the things I want *you* to remember too. These stories are written for ALL little boys and girls everywhere, and if they do you as much good as they did

Anna and Arthur, then you will surely be better, and stronger, and more happy, and more wise, than the boys and girls who do not do as Grandfather taught Anna and Arthur to do.

Have you noticed how everything that Grandfather told Anna and Arthur had some special meaning, and how he tried to teach them something new and good all the time? I believe that Grandfather was really a very wise man and it must be that he had some special way of learning, in order to know so much about everything. He wanted Anna and Arthur to know about just as many things as he, and was really training them in a wonderful way, as you will see if you watch these stories very closely.

Anna sat down among the flowers, Hector lying beside her as usual, and she seemed very sad. Perhaps talking about the flowers being lonely had made her lonely too. Neither Anna nor Arthur had talked much about their Father and Mother, but just by looking at her, Grandfather knew that the little girl was thinking of her Mamma. When a little boy or girl feels sad and lonely, it sometimes does them good to have a little bit of a cry, or perhaps to just tell all their trouble to one who loves them, so Grandfather thought he would give Anna a chance to tell him all about it.

In a very kind and gentle voice he said, "Anna dear, what are you thinking about, and why are you so sad?" Anna's eyes looked red and he could see she was almost crying, but she answered "nothing much, Grandfather!" However, he stopped working and sat beside her among the flowers, a dear old man and a dear little girl, and in a few minutes she was telling him all about it. She said she had been thinking of her Daddy and Mamma, and she did wish they could both be there with her and Arthur. Arthur had joined them, and there was Grandfather with two heartbroken little children. How could he possibly help them to be happy again?

"Now, my dears," he said, "of course you are lonely sometimes, but tell me—are you having a good time here with Grand-

father, and do you like it here?"

"Oh yes!" they both said. "We are having the best time in the world!" But (said Anna) "I cannot help sometimes thinking of Mamma, and when I do, it makes me cry."

"Of course!" said Grandfather, "And I want you to think of Father and Mother very often too, but I do not want that to make you feel like crying. If you knew all that I know, you could think of them often and though you might miss them and wish them to be with you right here, yet it would not make you feel like crying."

The children could not see how this could be possible, but I will tell *you* about it just as Grandfather told Anna and Arthur, and then see if *YOU* think you could be happy if you were like these two little orphans.

"Now," said Grandfather, "it is just as though Father and Mother had gone to a very beautiful place where they were very very happy, but it was not best that they take you with them, so they left you with Grandfather. It is not that they are so very far away, but they have bodies now something like the Angels and the Fairies have. They can see you, but you have not yet learned to see them. Sometime you shall see them again, but we will not talk about that now. Now here is the very important thing I want you to know and remember, said Grandfather. "*It can make them unhappy to know that you are sad and unhappy too!* And there is just one other thing that would make them unhappy, and that is, to know that you were naughty or disobedient, or were breaking God's Laws that Grandfather is trying to teach you. It would be beautiful if they could be here with you, but so long as you know they are happy, then of course you will not wish to make them unhappy."

"But," said Arthur, "how are we to know SURELY that they are happy?"

Quickly and very positively Grandfather answered, "BECAUSE GRANDFATHER SAYS SO, AND GRANDFATHER KNOWS!" That settled it, and the matter was clear

to them after that.

Grandfather continued his instruction to the children, and what he told them to do, is something you too can do whenever you are unhappy or want to change your thoughts from things that are not good and pleasant, to those that *are* nice and pleasing. Grandfather told them that when they were sad and lonely, they were to go and play, or work, or DO something, ANYTHING, no matter what, just so it was something GOOD that they liked to do, and that in doing this they would forget all about the unpleasant things and soon would be happy again. He told them what a hard time he had teaching Hector to be a good and obedient dog, and what a noisy and mischievous puppy he was when he was little. Then he sent Anna after a hoe that had been left down at the end of the garden, and he told Arthur to bring him some bulbs from the end of the row, and off they ran, happy once more. As they ran to do his bidding, Anna heard Grandfather say something about "transmutation—a wonderful process," but of course she did not know what the big words meant.

They took their flowers to the house, and there they found a surprise. Mary was making something out of a piece of beautiful blue silk. She told them not to go out of hearing because she would need them in a few minutes. She soon called, and they found she was taking their measure and fitting them for pajamas to be made from this beautiful blue material. They wanted to know what they were for, and asked many questions, but Mary would tell them nothing except that, Grandfather would tell them when he was ready for them to know.

"Well, are they to *sleep* in?" asked Arthur,

"No, they are not to sleep in," said Mary. Blue silk pajamas and not to sleep in? What could they be for? Mary would not tell them, they asked Grandfather and he would not tell them, but he said that if they waited perhaps he would tell them when bed-time story time came around.

So they had to wait and so must you!

THE ROSICRUCIANS

Continued From Page Five

When, in the earlier years of the seventeenth century, three anonymous pamphlets were published which related to the subject then engrossing general attention, and purported to be official documents of a secret fraternity, Germany and other countries were ablaze with eager curiosity. The first of these publications bore the imposing title of "The Universal Reformation." It was a dialogue composed after the style of Plutarch's "Banquet of Wise Men," and set forth the woeful condition of the time, with several proposed remedies. Bound up with it was a little treatise entitled "*Fama Fraternitatis* or An Account of the Brothers of the Most Worthy Order of the Rosy Cross." This was addressed to learned men everywhere, and to the rulers of Europe. It contained the legend of the mysterious "C. R. C." (Christian Rosen Creutz) with a sketch of the Fraternity and a solicitation to take part in its work. A "Confession of the Rosicrucian Brotherhood" also appeared, explaining the belief and purposes cherished by the members. Another publication was "The Chymical Marriage"⁶ which was described on the title page as having been written by Christian Rosenkreutz himself in the year 1459.⁷ This work generally is regarded by critics as

⁶ If all students of Rosicrucian history and philosophy would read this title as *The Spiritual Marriage (of the Soul)* the entire work would be much more comprehensible to them and be far less confusing.

⁷ While the date of 1459 is given as the time when this book was written, it was unknown to anyone, as far as either record or legend goes, until its publication in 1614, and, *Fratero-Legally*, it has no existence prior to that date. The general knowledge, or the publication of information regarding a discovery or the establishment of an institution, alone is acceptable proof of its existence.

the oldest of the Rosicrucian documents *and upon it the whole problem of the history of the Order appears to depend.*⁸

All Germany was aroused to a high pitch of excitement. The Brotherhood was denounced as heretical, even atheistic. Some went so far as to demand its suppression by the arm of the Civic Power, as the Knights of the Temple had been suppressed in France. Theosophers and mystics were numerous at that time and they welcomed the publications as messages from heaven. They wrote numerous pamphlets in defence, and publicly addressed letters to the Brothers asking to be admitted to their numbers. Many of these are still in existence in the library of the University of Gottingen. Among the applicants was Michael Maier,⁹ physician to the Emperor Rudolph II. He shared his master's enthusiasm for alchemy and other transcendent learning. His endeavors to obtain personal knowledge of the Fraternity, it is said, were not successful; nevertheless he vindicated its character and objects in numerous pamphlets. He visited England in his zeal, and became intimate with distinguished persons of like tastes and aspirations.

Descartes, the celebrated French philosopher, while sojourning in Swabia in 1619, also endeavored to find assemblages of the mystic Brotherhood. He was not able, however, to obtain any satisfactory information.¹⁰ The very existence of the Order was concealed by the profoundest secrecy. The fact that an individual

⁸ Italics ours. As this book, "The Chymical Marriage," did not appear before either 1614 or 1616, and was unknown, it is a proof, though negative, that the *Fraternitatis Rosae Crucis* was unknown prior to that date and Dr. Wilder's statement is accepted by practically all investigators as the only reliable one.

⁹ See the chapter on Michael Maier in the book, *The Fraternitatis Rosae Crucis*, for further information relative to this Rosicrucian and his efforts in behalf of the Order.

¹⁰ All such statements must be accepted with grave doubt. In some instances it is doubtless true that it was impossible for the aspirant to gain entrance to the Fraternity. However, even when the seeker was successful, it was necessary for him to proclaim his failure in conformity with his vow of secrecy and the Law of the Order that none should confess to be Rosicrucians.

professed to be a member was a *certain fact that he was not*.¹¹ All who wrote about it were careful to disavow any personal connection.¹² Neither attack nor blandishment elicited a response. Men finally became weary of the subject, and some even avowed their utter disbelief in the existence of such an Order. Leibnitz, who has been himself reputed as an alchemist and a member of a Rosicrucian society in Nuremberg, declared that everything that had been said about the Fraternity was the invention of some clever person. There is possibly an equivocal meaning to this utterance, but it has been widely accepted as a testimony that the whole story of the Rosicrucians was simply a romance. The credit of its fabrication was assigned by general consent to a Lutheran clergyman, Johann Valentin Andrea¹³ who was for many years chaplain to the Grand Duke of Wurtemberg. We may not, however, concur in the verdict thus rendered. The simple statement of Jung-Stilling appears conclusive.¹⁴ We can reasonably accept what has been written and believed as an admonition to seek the truth in other directions.

¹¹ This is almost as true today as at the beginning of the Order. There are but few exceptions. Today the Order is known, as is its philosophy, and under the enactments of certain laws in some states and countries, it is impossible that its leaders be unknown. Due to this condition, the way has been opened for fraud and deceit and clandestine organizations of every description.

¹² This was made necessary by the vows they took on entering the Fraternity, and the Neophytes of that age gladly would have accepted death of the body rather than break their sacred obligation, well knowing that to prove false to the Fraternity would have meant then, even as it does now, destruction of the Soul.

¹³ The general opinion of the period gave credit to Andrea as the writer of the documents, though he based his entire work on the life and labors of Paracelsus. We declare this now as a **fact**, silence being removed from our lips.

¹⁴ Jung-Stilling was correct in that he gave credit to Rosencreutz rather than to Andrea, but Rosencreutz was none other than Paracelsus, and Andrea, a student of Paracelsianism and an Initiate of the Hermetists, based his propaganda on the old Master.

There was¹⁵ such a Brotherhood, having ends that were honorable and praiseworthy. Our enthusiasm for better knowledge is therefore meritorious. We may bear in mind that the spirit that denies is not a Lucifer bringing the dawn, but a Mephistophelean genius that loves not the light.

The treatise of the late Hargrave Jennings upon "The Rosicrucians: Their Rites and Mysteries," is admirably calculated to give the impression that the Fraternity was closely allied and perhaps actually affiliated to the other secret societies. The characteristic emblem, the Rose upon the Cross, which prefigures at once its name and aim, had likewise been a badge of the Knights of the Temple. Its occult meaning is well known to the intelligent. Indeed, the rose has been esteemed as sacred and arcane by the people of many countries. It represents every sanctity in life and religion, and therefore signifies the obligation to silence and secrecy.¹⁶ The Templars probably adopted the symbol from their congeners in the East. We may not, however, regard such similarities as positive evidence of original identity.¹⁷ Many religions exist with close analogies of rites and doctrines, yet having no actual affiliations. The same thing may be true of secret fraternities. We find no valid evidence that the Rosicrucians were in any sense the lineal descendants of the

¹⁵ Italics by the author. Dr. Wilder was decidedly positive in his statements. There is no opportunity for doubt as to what he meant. His knowledge as to the existence of the Brotherhood was given him when he attained final initiation and became a member of the **Secret Council** of the Fraternity. He was then orally invested with the secrets and history of the Order just as is every other member of the official family.

¹⁶ This obligation of silence and secrecy is today as binding, absolute and exacting as ever, and one can but wonder what Dr. Wilder would say and think could he today see clandestine bodies calling themselves Rosicrucians, pursuing Barnum methods of advertising—such for instance as have appeared in various daily newspapers heralding the departure of one of these modern leaders and some of his followers for Egypt.

¹⁷ The student should not become ensnared by the similarity of name or of symbolism. Many societies employ almost identical symbols but are as far separate as the poles in their interpretations and the philosophy based upon such interpretations.

Templars or indeed of any other association. They may have succeeded to some of the aims, but in essentials they must be regarded as peculiar and distinct.

It is easy to trace a familiar resemblance in their utterances to those of Paracelsus.¹⁸ Indeed, if we may consider the story of Rosenkreutz to be purely an allegory, we may reasonably conceive of him as the precursor of the movement.¹⁹ He is actually depicted in the earliest Rosicrucian works as one of the "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him."²⁰ It is also added that, although he was not a member of the Brotherhood, he had read its "Book M."* and had been exalted thereby in his conceptions.²¹ He did not, however, succeed in bringing others over to his views. "He was so hindered in his course," says the *Fama*, "that he was never able peaceably to confer with others of the knowledge and understanding that he had of

¹⁸ Due to the present states of clandestinism which is misleading thousands as to the authentic Order and its work, certain restrictions have been removed and we are permitted to give to the earnest seekers information which, up to the present, has been transmitted orally and only to those who were inducted into authority. Dr. Wilder had been invested with the exact knowledge but was not at liberty to print it for the profane as there was no need for it. The teachings of the three first booklets accredited to Andrea were actually those of Paracelsus. This was by express permission of Paracelsians, but it was required that the name of Paracelsus be not used directly.

¹⁹ As here hinted at by Dr. Wilder, Paracelsus was the precursor of the Fraternity; he was, in fact, the Rosenkreutz of the Fraternity.

²⁰ It was of Paracelsus and his co-members that the author wrote when he said: "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him."

*Said to mean the "Macrocosm and Microcosm."

²¹ Anyone readily will understand that if Paracelsus had not been an obligated member of the Fraternity he never would have been permitted even to glance at the "Book M." which was the mystery explaining the relationship between the Macrocosm and the Microcosm, and how the lesser might become like the greater.

Nature."²² If we examine his works and those of the Rosicrucian writers, we shall find like sentiments and forms of expression—an aspiration for what is highest and best, enthusiasm for true knowledge, and unselfish regard for the welfare of human beings. It is not difficult to carry the parallel further. The cardinal virtues of faith, hope, and charity, in their full import, are alike Rosicrucian and Paracelsian.

Mr. Arthur Edward Waite, in his work upon the "Real History of the Rosicrucians," has discarded the claim to originality and great antiquity as being little else than mere assumption.²³ He does not, however, reject entirely the genuineness of the occult wisdom, but confesses that he is inclined to think that the darkness which covered the recondite systems connected with the Rosicrucians covered a real and possibly a recoverable knowledge. He only insists that that darkness is not of our making, nor of our age; and that, as circumstances have radically changed, that knowledge is no longer worth preserving.²⁴

It is also suggested, and with a remarkable show of plausibility, that the actual founder of the Rosicrucian Order was no other than the celebrated Francis Bacon.²⁵ This hypothesis is

²² All who know the history of the life of Paracelsus will be able readily to understand this. Seldom at peace in any place, frequently almost hunted from pillar to post, he had little opportunity to initiate anyone into his system of philosophy and it was therefore necessary for him to make such plans as would permit worthy seekers to have access to his entire philosophical system. This was accomplished through the establishment of the Rosicrucian Order under the management of others than himself.

²³ Mr. Waite's conclusions are in entire harmony with those of almost all other investigators, as we have tried to show in our late book, *The Fraternitatis Rosae Crucis*.

²⁴ At the time he wrote his book, Mr. Waite had not as yet become a member of the Rosicrucian Society of England. After his induction into that Society, he radically changed his opinions in this respect.

²⁵ We have dealt thoroughly with this Baconian conception in a late issue of this magazine and refer the reader thereto for the view of others as well as our own on the subject. We also call special attention to what has already been stated in reference to Paracelsus. If Bacon had been in any sense the founder

supported by the analogies in his career, and those found in his writings, with the authentic records of the Brotherhood. The legend represents Christian Rosenkreutz as journeying to the East while yet a youth of fifteen years. "By his skill in physics," we are told, "he obtained much favor with the Turks. And in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought and how Nature was discovered by them." Making his way to them the next year "the Wise Men received him, not as a stranger but as one whom they had long expected, and showed him other secrets, to his great wonderment."²⁶

While there, Rosenkreutz is declared to have translated the "Book M."²⁷ into Latin, and afterwards he brought his translation away with him. He spent several years in the southern countries of Europe. Soon, however, contrary to what he had hoped and expected, he found that the men of learning feared the loss of fame and wealth if they laid aside the old methods for his. He accordingly returned to Germany²⁸ and there pro-

of the spiritual method of unravelling science, he might be considered in the capacity of founder of a spiritual or occult Hierarchy, but the fact is, his method was directly the opposite: he was the founder of the inductive method, and therefore the father of present-day materialistic science which recognizes little of what we know as esotericism.

²⁶ This statement is far more pertinent as concerning Paracelsus than as having Bacon in mind. One cannot, by any stretch of the imagination, conceive of Bacon, the cold-blooded statesman, as the founder of a religious-spiritual organization. Not a single event of his life indicates any such possibility, and this has been confirmed by the publication of his life. No Rosicrucian ever could have been guilty of his behaviour toward Essex, irrespective of how guilty Essex might have been.

²⁷ Nowhere in the historical writings dealing with Rosicrucianism do we find the name of Bacon connected with the "Book M." but turn where we will, it is part and parcel of authentic Paracelsian records and is generally mentioned in this connection, even in the *Fama*, and this should be almost conclusive proof to any unbiased mind. The "Book M." is the Philosophy of Paracelsus, just as the doctrine of the Microcosm and the Macrocosm was the foundation of all his teachings.

²⁸ To return to a place, we previously must have left that

ceeded to elaborate what he had learned into a more complete system. He was not desirous to prosecute the work of universal reformation²⁹ which, from the beginning he had contemplated. Accordingly, with this purpose, he took into his confidence three other persons of assured fidelity, who should commit to writing his directions and instructions.

"The Fraternity of the Rosie Cross began after this manner," the official statement informs us, "namely: First, by four persons only, and by them was made the Magical Language and Writing, with a large Dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein." The work, however, was too heavy for them, and their number was increased to eight, "by whom was collected a Book or Volume of all that which man can desire, wish or hope for." They then separated themselves into several countries in order that their *Axiomata* might in secret be more profoundly examined by the learned, and that they might themselves be able to inform one another of whatever they might observe or perceive.

In this account it is very easy to trace analogies and even close resemblances³⁰ to the history of Bacon. He also was a man of mystery, little known except to those who were intimate with him. He wrote much in ambiguous terms after the Rosicrucian

place. Bacon was an Englishman and he would have returned to England or journeyed to Germany. Paracelsus returned to Germany. When Bacon travelled, he returned to England. Certainly an Englishman would have established his ideal institution in his own country—England—and not in a foreign country.

²⁹ It is questionable if Bacon ever had in mind a "universal reformation." It is admitted that his dream was the foundation of a universal institution of learning, a temple wherein might be taught all exoteric science, but the difference between a universal reformation, with religion and mysticism as the basis, and a universal institution, is as great as that between day and night. All Bacon's theories had to do with exoteric science which could be taught to all, without selectivity, while the dream of the Rosicrucians was an esoteric science, a divinely guided spiritual mysticism which was for the select only, who, in their turn would lead others to a state of wholeness of both body and Soul.

³⁰ To be studied in the light of Footnote 17.

manner,³¹ employing similar phrases and modes of expression, and, in particular, made extensive use of feigned names, initials and passwords in his private letters. He began his career like Rosenkreutz, in extreme youth, and early conceived a plan of a general reformation.³² It was at that time a dark period in Europe. Religious conflict and persecution were raging everywhere, accompanied by cruelty almost beyond a parallel and by frightful misery of the common people. It was nowhere safe for anyone to utter his convictions freely.³³ The prison, the rack and the fagot were employed to silence dissent. The only safe mode of procedure was by means of a secret society³⁴ and the use of language that would admit of a double interpretation.

This, it is intimated, was the course pursued by Bacon. He had been carefully trained by a Puritan mother, herself proficient in Greek and Roman literature. Hence at an early age he became acquainted with every school of ancient philosophy. His manners were characterized in youth by a gravity beyond his years, and in mature age by a look as though he pitied men. In 1752, when hardly twelve years old, he, with his brother, entered Trinity College at Cambridge, but left it three years afterward without taking a degree, and greatly dissatisfied with the quality of the instruction. He remained at home for the next year, when,

³¹ It is correctly stated that Bacon wrote in what might be termed a double language, nevertheless it was more of the nature used by writers of fiction than by those of Hermetic science.

³² The statements made in Note 29 apply here. In his House of Wisdom Bacon had in mind an institution to teach exoteric science, not a Temple for the initiation of men into esoteric speculations which were applicable only to and by the individual. These two sciences cannot be reconciled in Bacon's plan.

³³ This is the basis on which neo-Baconists attempt to show that Bacon wrote the plays accredited to Shakespeare, and that he was the founder of the Rosicrucian Fraternity. As cryptic writing was general, the bare fact of its use is worthless as a proof on any important subject.

³⁴ Undoubtedly, in substance, this is true, and the result of this desire was the ultimate foundation of the Royal Society, which, however in its inception, was not known as such. See the book, *The Fraternitatis Rosae Crucis*.

it is supposed, he entered upon the study of the Arabian writers—Razes, Avenzoar, Avicenna and other Arabic physicians* and Hermetic writers.³⁵

During this early period he formed the project of a better method of study³⁶ which he afterward elaborated and carried into successful operation. "With him," says a biographer, "the gift of seeing in prophetic vision what might be and ought to be, was united with the practical talent of devising means and handling minute details."³⁷ He could at once imagine like a poet and execute like a clerk of the works." At the age of sixteen he accompanied the English Embassy to France where he spent three years in literary composition and in familiar correspondence with the learned men of Southern Europe. His father dying, he was obliged to return to England and engage in active professional life. By no means, however, did he lose sight of his cherished purpose. It was his aim, so far as he was able, to occupy and extend the field of learning³⁸ and to devote the results of

*Hakham, a wise man, a physician. The Arabian philosophers of the Middle Ages were generally physicians.

³⁵ Decidedly more legendary than truthful. His biographers took great liberty and followed the tendency of writers of that day when dealing with public or famous characters. It does not require much of an imagination to see that these statements might more accurately refer to Paracelsus, as the latter lived a considerable number of years before Bacon, being born in or about the year 1593. Bacon was born in 1551 and it cannot therefore be said that the life of Paracelsus was copied after Bacon. It may be true that Bacon studied the Hermetic writers but the knowledge he thus gained was used by him to ridicule the Alchemists and speculative philosophers, as he does in the *Novum Organum*.

³⁶ Here is a fact indicated by the life and writings of Bacon himself. His whole thought was centered on the establishment of an exoteric (not esoteric) institution which should teach a universal knowledge to all who sought to enter. There was to be no exclusiveness.

³⁷ Bacon's temperament was anything but that of either a prophet or a visionary; he did not foresee a great universal institution; he hoped for it and did what he could to establish it.

³⁸ Correctly and definitely stated. Bacon's whole thought was on the universal education of men so that the darkness might be

the work to the benefit of all,³⁹ not sparing himself or regarding private advantage or profit. "I have *vast contemplative ends* as I have moderate civil ends," he declared; "for I have taken all knowledge to be my province. This—whether it be curiosity or vainglory, or, if one may take it favorably, *philanthropia**—is so fixed in my mind that it cannot be moved." When he wrote this he was actively employed; yet at the same time he was silently collecting material and endeavoring, as is recorded of Rosenkreutz, to find helpers in his contemplated undertaking.⁴⁰ He considered the purpose rather than himself. Said he: "I often advisedly and deliberately throw aside the dignity of my name and wit (if such thing be) in my endeavor to advance human interests; and being one that should properly, perhaps, be an architect in philosophy and in the sciences, I turn common laborer, hodman, anything that is wanted—taking upon myself the burden and execution of many things which must needs be done, and which others, through inborn pride, shrink from and decline."⁴¹

removed, and with it the existing abuses. He believed that this could be accomplished by the general enlightenment of the mass.

³⁹ Bacon did not consider the welfare of the select few but the well being of the mass and believed that an exoteric education would bring this about. Whether or not he was right in his assumption is even today a moot question as it is not generally conceded that higher education has made men better or happier. The founders of the **Fraternitatis Rosae Crucis** had an entirely different plan in view. They frankly conceded that only a very few were ready to follow the path outlined by them and that therefore only a very select number could be reached directly, while the mass would need to be benefitted by the works and efforts of these few. Today, the Fraternity, after centuries of experience, holds solidly to these views.

*Love of humankind; charity, or unselfish regard for the good of others.

⁴⁰ Naturally so. It is as essential for the **Fraternitatis Rosae Crucis** to have fully trained and willing workers as it is for a successful institution teaching exoteric science to have such.

⁴¹ This is admirable philosophy and Bacon should receive full credit for it. It would be of immense advantage if all those who have become Acolyte of the **Fraternitatis Rosae Crucis**, or seek to become such, were fully imbued with it so as to make practical application of it in every day life and affairs generally.

Arcane and philosophic learning, as well as general science, were included within his appointed sphere. "I have been induced to think," says Doctor Rawley, his secretary, "that if there were a beam of knowledge derived from God in these modern times, it was upon him." Bacon early became familiar with the writings of the Grecian sages and he believed that the myths and fables of the ancient poets involved the secrets and mysteries of religion, government, and philosophy. In imitation of their methods, many of his own were allegoric, and he rose far above the utilitarianism of the time. He possessed the enthusiasm of humanity to a rare degree. He prized what was excellent in every man, learning eagerly from all and regarding no knowledge as too mean or familiar for inquiry.

His views and sentiments upon scientific and exoteric subjects may be found here and there in the various plays of Marlowe, Ben Johnson, and Shakespeare. He studied diligently the works of Paracelsus, and often quoted them. He concurred in the doctrine of that distinguished writer that the principle of life resides in a subtile fluid or spirit, which permeates every part of the physical organism. He also made experiments himself of a psychologic character, "touching emission of immateriate virtues from the minds and spirits of men, either by affections, or by imaginations, or by other impressions." He was eager to know the "things hid and barred from common sense." It was a problem of his, in regard to the force of the imagination, whether constantly and strongly believing that a certain thing shall be, will help to the effecting of the thing itself. His decision was that effects do actually result in this way but that the help in such cases is for one man to work by means of another in whom he may create belief and not by himself.

(TO BE CONTINUED IN NEXT ISSUE)

The New York Convocation



It is with keen pleasure that we report in THE INITIATES the consummation of the first Convocation of either the Magi or the Knights of the Rose and Cross ever held separate from the parent body at the SEE. So harmonious and successful was the entire session that we look forward to the time when these Convocations will be held yearly in every State of the Union as well as in many of the foreign countries.

This Convocation was especially notable for two reasons: First, every member of the Temple was most willingly and gladly present throughout the entire session, with the exception of one member seriously ill. Not a member offered an excuse, pleading business or other cause for not being present. Secondly, every member of both Temples offered to assist, financially or otherwise, to make the Convocation a success. Those who could play some musical instrument or who could sing, offered their services, with the result that the occasion was enlivened and harmonized by splendid music. As in the matter of music, so in all else. Naturally, the result was a service such as we never had witnessed in all our twenty-seven years of labor in this special field of endeavor and was such as to encourage us to an activity never before known. Our one hope is that the members of all other Temples and Centers may emulate these New York Temples and thereby not alone help the Great Work but above all, advance themselves mentally, physically and spiritually, for that which advances the Work as a whole most certainly elevates and enhances the welfare of the individual member who is in full harmony with the Work and striving to do his or

her best despite all obstacles that may appear in the Way.

Before proceeding to give the official report of the Convocation as written in the minutes of the Temples, we believe it will be of interest to the general student to give a short sketch of the ancient Magi as viewed through the eyes of recognized early writers on the subject.

The ancient Magi may be described as the High Priests of ancient Persia, and the sincere and profound cultivators of the wisdom of Zoroaster.¹ They were supposed to have been instituted as an official sect by Cyrus when he founded the new Persian empire, and to have been of the Median race. Schlegel² says, "they were not so much an hereditary sacerdotal caste, as an Order or association³ divided into various and successive ranks and grades, such as existed in the Mysteries—the grade of apprenticeship—that of Mastership, and that of Perfect Mastership." In this respect of three Degrees they were identical with the Rosicrucian Order, *i. e.*, the *Fraternitatis Rosae Crucis* as instituted in 1616. More correctly speaking, the Rosicrucian Fraternity, in its fundamentals, remained faithful to the Ancient Landmarks of the Ancient Mysteries. The Magi were Initiates and established a college of the Mysteries wherein Novitiates were both instructed and trained, and the teachers and guides were known as Magi, or Magicians, and *Wise Men*, and were divided into two classes distinguished by these titles.

"The Magi," says the author of *Zoroaster*,⁴ "were the Priests and philosophers of ancient Persia, distinguished not only for their knowledge of theology, but also for their intimate acquaintance with the secrets of nature," and it must be remembered that the Initiates of all centuries were in search of these same secrets and today continue their endeavor to unravel these mysteries.

¹ *Encyclopaedia Metropolitana*.

² *Philosophy and History*, Lecture vii.

³ A Secret School or Fraternity limited in its membership.

⁴ *Encyclopaedia Metropolitana*, 4th edition.

"Their name, pronounced 'Mogh' by the modern Persians, and 'Magh' by the ancients,⁵ signified 'Wise,' as appears from Daniel v:2 compared with Jeremiah xxxix:3; and such is the interpretation given by the Greek and Roman writers.⁶ Stobaeus⁷ expressly calls the science of the Magi the *service of the gods*, so Plato⁸ also agrees. According to Ennemoser⁹ it signified the office and knowledge of the Priest, who was called 'Mag, Magius, or Magiusi,' and afterwards 'Magi' and 'Magician.' Brucker maintains¹⁰ that the primitive meaning of the word is 'fire worshipper,' or the 'worship of *the* Light,' in which he is not far amiss when the statement is correctly interpreted to 'the one who has *found* the Light, and the light *was* [*is*] God.' In the modern Persian the word is 'Mög,' and 'Mogbed' and signified High Priest. The High Priest of the Parsees at Surat, even at a late day, was called, 'Mobed.' Others derive the word from 'Megh' and 'Meh-ab,' signifying something which is great and noble, above meanness and degradation, and Zoroaster's disciples were called 'Meghestom.'¹¹"

The Magi were of three classes: (1) Those who abstained from all animal foods; these were the Neophytes under special training. (2) Those who never ate of the flesh of any tame animals; this class was composed of Neophytes and some of the Magi themselves. (3) Those who ate meat of every kind, these were the lay members. The ancient Magi undoubtedly professed the science of divination, and for this purpose met together and consulted in their temples.¹² The *truth* was the great object of their study, for that alone, they said, can make man like God (Oromazes), "whose body resembles light, as his

⁵ Jer. xxxix, 3, 13.

⁶ Hesychius, v. Apuleius Apol i. Porphy. de Abstientia, iv., fol. 92.

⁷ Page 486.

⁸ Alcibiade, I.

⁹ Magiusiah or Madschusie.

¹⁰ Historia Philosophica Critica, i. 160.

¹¹ Kleuker and Wachsmuth.

¹² Cic. de Div. 99.

Soul or spirit resembles truth."¹³ They condemned all images, and they had neither temples nor altars, but worshipped beneath the starry sky on top of the mountains, and adored, but did not worship, the heavenly bodies. After the time of Zoroaster, many changes were brought about which conformed to customs. Their hymns in praise of the Most High God exceeded, according to Dio Chrysostom¹⁴ the sublimity of anything in Homer or Hesiod.

Schlegel seems to feel that the old Persian doctrine and *Lichsage*, or *wisdom or tradition of Light*, underwent a material change in the hands of the Median restorer, Zoroaster; but the fact is, this doctrine was preserved in all its purity by the Order of the Magi and still is so taught to its followers. The Magi were in high credit at the "persiangates"—the Oriental name given to the capital of the empire, and the abode of the prince—and they took the most active part in the factions that encompassed the throne, or that were formed in the vicinity of the court.¹⁵ Like as in Persia, in Greece and in Egypt, during the reign of the Initiate Kings, the Sacerdotal Fraternities and Association or *Confederation of Initiates* formed by the Mysteries, had in general a direct and important influence on them, and on the affairs of the State. The whole ancient world, according to accepted authorities, was in reality governed by the Magi, either openly or in secret, and the reason for their so great power was the high wisdom they cultivated. Religion, philosophy, and the sciences were all in their hands; they were universal physicians who healed the sick in body and in spirit, and, in strict consistency with that character, ministered to the State, which is only the man again in a larger sense.

The date of the fall of the Magi as public benefactors is from the reign of Darius Hystaspes, about 500 B. C., by whom they were fiercely persecuted because they could neither be

¹³ Porphy. in vita Pythagorae, p. 185.

¹⁴ Orat. Borysthen, 36.

¹⁵ Schlegel.

bought nor used as tools or henchmen and this persecution produced an emigration which extended to Cappadocia on the one hand, and to India on the other. But they were still of so much consideration at a later period, though devoted exclusively to religion and the Mysteries, as to provoke the jealousy of Alexander the Great. Today the Magi are given exclusively to the study of the Mysteries and their own interior, or spiritual development, and to such works as are for the welfare of the people as a whole. The ancient ritual is followed exclusively in all their mystical activities.

THE MINUTES OF THE CONVOCATION

"After having readily accepted the invitation of Rev. Alban Sealy, through the intercession of the membership of the Temple of Luxor, the Supreme Grand Master, Dr. R. Swinburne Clymer, issued an Order that a Convocation of the Temple of Luxor, New York City, comprising the said Temple and the First Temple Knights of the Rose and Cross be held beginning Saturday, June the fifteenth, and ending Sunday evening, June the sixteenth, 1929.

"The membership felt itself greatly honored again to be privileged to meet their Grand Master before the termination of one year as previously promised when he visited the Temple for the first time on December the sixteenth, 1928.

"Preparations and plans were at once made for the reception of the Master and from the moment Dr. Clymer arrived in the City of New York, he went directly to the residence of Rev. Sealy and launched into his work of private interviews with students and non-students, which had been arranged by appointment, solving their problems of every character, and answering their questions.

"After an afternoon of personal interviews he visited the bedside of a sick member, rendering his services to the last degree.

"At 9 A. M. Sunday, Dr. Clymer resumed his work, and spent nearly two hours with students in a private room during the intense heat of the summer day.

"The Grand Master feels, and is, at his best when helping suffering humanity, which is his chosen life work, and is, as he has so simply and admirably expressed it: 'an humble worker in the vineyard of the Creator, seeking no praise, as such should be given only to the one God.'

OPENING OF THE SESSION OF THE COUNCIL OF THE MAGI

"The Council of the Magi having convened at 11.30 A. M. was called to order by Rev. Alban Sealy. The entire membership was present and the honorary guests were: Rev. J. C. Cake, and James L. Greene, the District Representative of the State of New York.

"At the close of the opening services, the Master explained that as this was the first Convocation of the Temple, all ceremonial irregularities should be corrected and would be righted by him so that in future sessions the Work would be entirely harmonious with the ancient Law, and more dramatic and picturesque.

"The Initiatory Work now followed. The Baroness Eugenie de Laurenberg, Dr. Arthur A. Cole and Mrs. Vera T. Cole were initiated into the degree *Prince of Melchizadek* by Rev. Sealy and his Officiating Degree team.

"At the close of the initiation, Rev. J. C. Cake delivered the Opening Mantram. Then an act, worthy of note and never to be forgotten by those who witnessed same, was the Special Work of *Charging*, in due ancient form, of the Holy Sacraments and the administering of these vital elements to those present, by the Supreme Grand Master. At the close of the Sacraments, the Master addressed the Council and members and (in part) charged them all 'so to qualify themselves, by mastering all

that is unreal, undesirable, and unworthy, about, around, and in themselves, thereby coming into possession of the attributes of the spiritual Master and into the Consciousness of Life, Light and Love, so that they truly would be able to instruct, lead, guide and bring others to the Light by means of their own Light, as it is not fitting that the blind should attempt to lead the blind.'

"The Grand Master's deliverance and actions in their entirety left an impression on all who came in contact with him, that he is the prototype of his high office in life, and the embodiment of his teachings; that his advice and council are filled with love, wisdom and understanding, and that he is beyond fear of being successfully assailed, attacked, or contradicted in his labors of love.

"We who were present saw in him the portrayal of the immortal lines:

"Honor and shame from no condition rise;
Act well your part; there all the honor lies."

"The session was brought to a close, with all the Council kneeling, while the Grand Master blessed all present, asking that all, by the help of God, seek to become Immortal.

OPENING OF THE SESSION OF THE KNIGHTS OF THE ROSE AND CROSS

"The First Lodge of the Order *Knights of the Rose and Cross*, opened for exoteric work at 1.30 P. M. Sunday the sixteenth of June, with all the members present. At the termination of the opening, the Initiatory work followed and Mrs. Albertha K. Kirwan, Miss Ida J. Patrick and Mrs. Emily Saunders were initiated into the first and second degrees of the Temple.

"At the close of the ceremonial work, the Supreme Grand Master administered the Holy Sacraments to the members present. The Master then addressed the body and commended them

for the excellence of their work but stressed the importance of making greater effort to establish an even larger membership, to place themselves upon a higher plane of personal development and to secure, as soon as possible, a building to be devoted to the Great Work.

"At this point all were commanded to kneel while the Master pronounced the blessing.

"Before returning to Headquarters, Dr. Clymer visited a sick member and applied the finishing touch of the Great Work by administering the Sacraments.

"The membership feels proud in having such a worthy Master as their leader and teacher and for having trained Rev. Alban Sealy as their local leader. Words of gratitude will never be able to repay him for all he has done for us. What we will *do* will speak louder than words can express."

Respectfully submitted,

V. L. MULLINGS, Secretary.

(Accepted by the Directors)

Convocation Announcement

THE Spring Convocation of the Fraternity held at Beverly Hall is now past history and arrangements are already under way for the Fall Convocation. It has not been finally decided whether the Fall Convocation, usually beginning October the twenty-eighth and ending November the third, will be held in Kansas City, Missouri, or at Beverly Hall. All students enrolled for more than a year should write to us and inform us whether they desire to attend a Convocation held in Kansas City or prefer to come to Beverly Hall. This direct information will give us an idea as to how many would attend a session at Headquarters should such be decided upon even though one be held in Kansas City either before or after the usual date.

A Composite Letter and the Answer

IT IS but natural that, after laboring continuously in the field of *Rosae Crucis* for twenty-five years, and devoting as many years to the publication of books devoted to subjects dealing with Rosicrucianism, occultism and kindred subjects, and also considering the multiplicity of pseudo-organizations which have sprung up like mushrooms within the past fifteen years causing much confusion in the public mind, especially in the minds of those seeking entrance into the *Rosae Crucis* Temple, that we should be constantly receiving letters on this subject.

As it is not advisable to quote letters *verbatim* and as the names of all correspondents are held confidential (unless, of course, in such cases where direct accusations are voiced by fanatics of one school or another), we therefore give here a composite of several letters lately received:

"I have been in correspondence with several schools for some time, as I am deeply interested in becoming a member of the Rosicrucian Organization¹ but up to this time I have not been able to get the information I am seeking.

"By the answer from your organization I am more puzzled than ever on account of the high membership² and the large expenditure we have to make to buy the numerous books you insist we must possess.³

"It seems to me, Dr. Clymer, without wishing to offend you, that your organization is rather a business organization⁴ and not what I am seeking.

"A friend of mine who has been corresponding with a certain organization seems to be getting some instructions and there

is no investing of money in books.⁵ The only fee he had to pay was five dollars, called the Initiation fee.⁶

"Why is it that you require that we must enter the fee at once,⁷ if you are satisfied that your teachings are true,⁸ and that the member will continue to make his monthly payments.⁹ Under your plan a poor man cannot be a Rosicrucian simply because he cannot pay, and the Rosicrucians are supposed to be free with their teachings.¹⁰

"Can you give me more substantial information¹¹ and prove to me your good faith,¹² which I have no doubt you will, provided you represent the true organization."¹³

* * * * *

¹ It is a wholly erroneous idea, held by thousands, and due entirely to the misleading and untruthful advertisements which appear in many magazines published in America and even foreign countries, inserted by clandestine and pseudo-Rosicrucian organizations generally, to the effect that one may become a member of the Rosicrucian Fraternity by subscribing to certain articles and paying a fee, large or small, as the case may be. This misconception was unknown prior to the year 1909. Until then it was well known by Rosicrucian students that the most sincere men and women could do no more than to enroll as Neophytes, study the philosophy, live the life, and through persistence, faithfulness and patience, not omitting loyalty, gradually *grow* so as to be accepted as a Brother of the Order. Irrespective of how sublime a formal or ritualistic initiation may be, or how ennobling the lessons studied, this process does not ever constitute one a Rosicrucian nor make one acceptable other than as acolyte. Membership in the Order is a matter of gradual, slow growth of the spiritual nature within man and through this growth the Illumination of the Soul and the bringing of the Soul into Consciousness.

² Another misconception. The authentic Fraternity never has accepted one penny for membership. As a matter of fact, millions have been refused from those who sought membership

but were unwilling to *live the life* and follow the *practice* which would ultimately help a man to become a Rosicrucian. All that is asked of any applicant is that he donate a sufficient amount to cover the legitimate expenses involved and to show good faith and sincerity. This is, we believe, good business sense.

³ The expenditure for necessary books is not large, all statements to the contrary. The Rosicrucian Fraternity is a great, world-wide Institution. Its literature is probably larger than that of any other institution of learning with the possible exception of Schools of Law and religion. Almost one hundred years ago a scholar and research worker in Europe attempted to catalog the works by known Rosicrucian masters and found that the legitimate volumes number more than eight thousand. It would be both unwise and inexpedient to ask students to study all these works, but it cannot be gainsaid that students entering the field of study and research should be familiar with fundamentals. Think of a student seeking entrance into a School of Law or Medicine who was unwilling to study the necessary texts or to invest a matter of eight or ten dollars--would he be accepted by any legitimate College? Yet, as already stated, the Philosophy and the Science of *Rosae Crucis* actually is as large or larger than that of the institutions mentioned, and, irrespective of how intellectual or mentally bright an individual may be, man or woman, if ignorant of the fundamental literature of the Fraternity, he assuredly would be unsuccessful in his search, actually unaware of what he was seeking.

Another aspect must be carefully borne in mind. If the seeker is familiar with neither the science nor the philosophy of the Fraternity, how can he know that he would agree with its work? Is it not better, then, to invest the small amount necessary for books in order to familiarize himself with the fundamentals before actually entering, than to take up the work and find that he is unfitted in every way for the life required of him? The School seeks only such men and women as are mentally and spiritually big enough to desire the Truth and all

of the Truth, and be willing to make an adequate exchange. In other words, only honest men and women are acceptable to the School.

⁴ Very true. *Rosae Crucis*, as already stated, being one of the largest institutions active in the world today, with a literature second to no other institution, its men and women being practical, it is but reasonable to suppose, to admit, and to claim, that it is built upon a sound business basis. However, contrary to what many would like it to be, it is *an honest business organization*, in that it trains its acolytes to be honest also, to exchange something of equal value for what is wanted. In other words, it believes and teaches the Law of Compensation. On the other hand, it is willing to give *more* than it receives and is ever ready to render every service in its power to its worthy Neophytes. It has no use for beggars nor for those who seek to obtain something for nothing, knowing full well that these could neither be helped nor elevated above their present status. Equal exchange, is the Law, and he who attempts to evade the Law will find that he has been able to cheat no one but *himself*. The Fraternity is not heartless, not lacking in sympathy, but it believes in honesty from the start and teaches its acolytes the Law in the very beginning so that there may be no danger of a single sincere, honest Soul going astray.

⁵ Such organizations exist but they are neither legitimate nor working under a charter from the authentic body. They are essentially dishonest in that they accept students under misrepresentation either direct or implied. If a seeker does not know what the goal of his search is, if he has no conception of the science and the philosophy, if he is unaware of the vastness of the Great Work, how is it possible for him to know what he is about? If, then, he enters such an organization without first being taught the fundamentals, and if he further believes that he will or can become or may be made a Rosicrucian, is not fraud practiced upon him? Moreover, one of these leaders who has boasted so widely that "we publish no books" and "have

no books for sale" has just put a book on the market and, as usual, has used a symbol belonging to the legitimate body and which he had previously repudiated.

⁶ Since there is no ritualistic initiation in the authentic Fraternity until *after* the *Neophyte* has *become* a Rosicrucian, there naturally can be no such fee, and, at best, this fee is obtained as an enrollment fee under a misrepresentation that it is paid for a Rosicrucian initiation—something which does not exist, never has and never can, for the simple reason that no man or woman, however great, can be made a Rosicrucian by ceremonials.

⁷ We do not ask for a fee and never have done so. As previously stated, the authentic Fraternity merely asks for a donation upon enrollment, a sum which time has shown to be fairly adequate to pay for the actual expenses (not, mark you, for wisdom or spirituality) incurred during the period of the study and training. In many cases, the services rendered far exceed the amount of this donation. Generally it is understood that this donation be made at the time of enrolling, as this has been shown to be sound practice by all legitimate institutions of learning, and is therefore thoroughly honest in practice and entirely business-like. However, sincere seekers are not debarred from entering the School merely because they are unable to pay the entire donation on entering. Whenever necessary, arrangements are cheerfully made so that all be given an opportunity to enter the Great Work.

⁸ The School, under its present designation, has existed since 1616 and has never been found wanting by those who have entered it with sincerity and honest intention in their hearts, and it will fail none but the "Slackers" and such as enter for some unworthy purpose. We who have passed through the School and labored for long years within its purpose, know this to be true; but we are also fully aware that the most worthy teachings known to man *cannot be proven true to the skeptic*. Wisdom must be proven BY the individual and cannot

be proven TO him.

⁹ It has been said with much truth that "men do not think." This is certainly true in this respect. The authentic Fraternity has established a certain sum as the required donation to cover the expenses of the Work. The Fraternity has never deviated from this method and has refused to establish the installment plan of payment, as every business man knows that the expense of keeping individual accounts is, in most cases, greater than the actual cost of that which is being paid for, and therefore the installment plan is not good sense nor sound business and practical men do not endorse it.

A Scholarship in the August Fraternity is practically for life, if the Neophyte proves faithful. Let us then consider this fee problem a little further. As a matter of fact, under the monthly plan, each seeker who continues in the school of this other "certain organization," pays in the end many times a legitimate fee. According to our correspondent there is a \$5.00 entrance fee and then, in addition, \$2.00 per month, a total of \$29.00 the first year. After that, a fee of \$24.00 a year, or a grand total of \$245.00 in ten years. This sum is practically double the legitimate donation required for the highest work in the authentic Fraternity and covers the term of the student's life. Which plan, then, is the more reasonable, the more business like and the more honest, and at the same time most to the ultimate benefit of the seeker?

¹⁰ No man has ever been kept out of the Fraternity because of a lack of worldly goods. The man who is capable of *becoming* a Rosicrucian is likewise able to make the proper arrangements. If he is not, then he would never succeed in the Work and it becomes to his advantage, financially and otherwise, that he cannot arrange to enter the School.

Nothing in Nature is free. Irrespective of what we would like to believe, every particle of that which we can use or apply to our benefit must be paid for and *paid for in full*. Even the wisdom that man can learn by himself through experience

is usually bought more dearly than it could be learned in a school. Wisdom cannot be bought nor can it be sold. But if a man is capable of teaching and gives his time as a teacher, then most certainly, according to the pronouncement of the Master-Teacher, the "laborer is worthy of his hire."

Even the most beautiful and desirable thing in life must be paid dearly for. We refer to that which all human beings seek—Love. Is it the love of God? For this man must pay by giving up all things that are unworthy; he must deny himself many things that others not seeking that Love, may do; he must be honest in business and all his dealings with his fellow men and cannot well become rich unless it be through the discovery of natural resources. According to the standards of the world, such a man is severely handicapped—*he pays*. Is it the love of a woman? Is that free? Not at all. He at once begins to pay both in money and hard work, for to have the love of a woman implies that the man becomes responsible for her wants; this means that he must earn for two and must suffer for two. The legitimate result of this love is offspring and for this he pays and suffers still more. Is such love then free? Not at all. The price that the man pays for it is high but if he has an ounce of genuine manhood in his body, he pays willingly and does not whine that he "thought love was free." The man who is unwilling to pay an equal exchange for that which he desires is not a man in the true sense of the word, and never could become a Rosicrucian.

¹¹ The most substantial information that any man may desire is to be found in the texts written by Rosicrucians. The literature is so vast that it can be but alluded to in a letter, so our endeavor has been to cull from it the necessary information and place this before seekers in the form of books and at a price merely sufficient to cover the cost of production. We can do nothing for those who are unwilling to invest the small amount for these books and who are unwilling to study them and thereby become fully informed.

¹² "Good faith" cannot be proved, it must be accepted and either proven or disproved. God, Love, Friendship—these, glorious and desirable as they are, must be accepted in faith. Proof of their genuineness cannot be offered nor would they be worthwhile if proof could be offered with them.

¹³ Sublime conceit. Until about 1909, seekers for entrance into the Fraternity were always such as were willing to furnish the proofs of their worthiness. From its foundation the Fraternity has maintained consistently that no man or woman was great enough to be offered inducements to enter its portals and no attempt in any form has been made to influence them. This spirit still prevails, for only such as have a high regard and deep respect for the Work, can succeed. The only information permitted was through the texts issued at various times by those belonging to the Fraternity.

Since the period mentioned, due to misrepresentations made by various clandestine organizations in their advertisements, many have come to believe that the Rosicrucians are begging for Neophytes. Nothing could be further from the truth. Students must prove themselves as of yore and must apply in full faith if they seek to be accepted. Advertising by the Fraternity is as strictly forbidden as it was an hundred years ago. The books published, offer either the writings of members of the modern Temple or *verbatim* excerpts from the older writers. These are the only proofs offered and no man, however great, is in any way influenced or tempted to enroll.

Three Hundred and Sixty-Five Nights and One Night

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

EIGHTH NIGHT

Bed time came again all too soon, but found Anna and Arthur ready, for tonight they were especially anxious to know about the Blue Pajamas and could scarcely wait for story time to come. Anna heard Mary tell Grandfather he had better hurry and get those children off to bed or they would explode from curiosity, and that they would never be able to sleep until he told them what they wanted to know. Now I believe that you too would lie awake and wonder a long time what you were to do with a lovely new set of blue silk pajamas if told they were *not* to sleep in!

When Grandfather started to talk to them, it did not seem that he was thinking at all of pajamas. First, he asked them if they knew what made the flowers grow. Arthur said he did not know, but Anna said someone planted them and then *God* made them grow.

"That is partly right," said Grandfather, "but *how* does He make them grow" he asked. "*How* does He *do* it?"

Neither of the children could think just what he meant until Arthur happened to think that they must have *water*.

"Ah! Now we are coming to it," said Grandfather. "They must have water, so God sends the dew and the rain, but there are other things they must have, and what are they?" The children gave it up and asked him to tell them.

"Well," he said, "the flowers must have sunlight. Without the heat from the sun they could not grow." This was easy

enough to understand and they wondered why they had not thought of it themselves, for surely the flowers must have light, and be warmed by the sun's bright rays. Then Grandfather went on to tell them many things about the sun and its wonderful power, things Anna and Arthur had never heard of before, and I doubt if the boys and girls who read this story have heard of them either.

"First," he said, "there is a little, tiny *something* in each seed and bulb, something *special* which God Himself has put there. We will call this the LITTLE BABY which God has placed right in the center of the seed, and it is this Little Baby which *first begins to grow*. But it cannot come to life and become big and strong, unless the sun first makes it warm. The ground is made ready, just as we made it ready when we planted the dahlias the other day. Then the bulb is planted in the ground just as we did it, and there it stays in the dark, down under the ground, while the sun makes it warm and the BABY IN THE SEED begins to grow and sprout. In a few days we will go into the garden and *see* where it is pushing its way up into the light."

Grandfather then spoke of how terrible it would be if there were no sun. It would be cold and dark *all the time* and there would be no flowers or green grass, and perhaps there would be no little boys or girls either. "So," he said, "LIGHT is another thing given by the sun which is necessary to *every thing that lives*."

"You now know," said Grandfather, "four things which make the flowers grow. Heat, light, rain, and dew. Any little boy or girl would *know* of these, but perhaps they would not *think* of them without some help. And there is something else which comes from the sun, and it is just as important as heat and light." Grandfather said it was a very strange SOMETHING, a wonderful kind of FIRE that went right *into* and *through* things. He called it the AETH FIRE (pronounced *eeih*) and said it was this strange fire that helped most in making the

flowers grow.

"But," asked Anna, "how does the Aeth fire get into the bulb so as to make the Baby in it sprout and grow?"

"That is easy!" Grandfather said. "The dew and the rain come first, then the sun sends the Aeth into the tiny drops. Down into the ground they go, and the bulb just *drinks* and *breathes* them right in, and soon we have the lovely blooms."

"Do flowers breathe?" asked Arthur.

"Oh yes!" said Grandfather, "they must breathe, and that gives us one more thing which they *must* have, and that is AIR." The air, he told them, was also full of the Aeth fire, and once more, just so they would be *sure* not to forget, Grandfather had them go over the entire list: Sunshine, Rain, Dew, Air, and this wonderful and strange power called the AETH FIRE.

Grandfather continued. "Now you know what it takes to make flowers grow, and what I want you to *especially* remember, is that it takes just these *same* things to make little boys and girls, men and women, and EVERY LIVING THING that God has put on this wonderful earth, to grow and be strong and healthy just as God intended them to be. If we do not take big deep breaths of good fresh air charged with the mighty Aeth Fire, drink plenty of water, walk in the dewy grass, and *bathe in the sun's bright rays*, we cannot be as we *should* be."

"What do you mean by 'bathing in the sun' Grandfather?" asked Anna.

Ah, *now* Grandfather was coming to the mystery of the blue silk pajamas! Said he: "The skin of your bodies, your face, hands, feet, *everywhere*, is filled with little tiny holes or *pores* as they are called, and the sun can send its heat, and light, and the powerful AETH FIRE, right through these tiny holes or pores in the skin, and through them into our bodies, and make us so strong and healthy that we almost *never* get sick, and may live to be very old and very very wise." But, asked Grandfather, "how is the sun to send this wonderful power into our bodies if we keep them completely covered with clothing

and give the skin no chance to breathe in the light and power from the sun?"

"Well, surely," said Anna, "we must wear clothes!"

"Yes," answered Grandfather, "but I have learned that the light and the AETH FIRE *will go right through blue silk.*"

Now you have the secret! Grandfather had purchased the blue silk and asked Mary to make it into pajamas for the children, so that they might put them on in the mornings when they went out for their dew bath, in order that at the same time they might take a SUN BATH, and in that way allow the Aeth Fire to enter their bodies and help to make *them* strong and healthy just as God intends *all* children to be, and as they *will* be when they do as Grandfather taught Anna and Arthur to do.

Grandfather then explained to them that before coming down stairs in the morning, they were to put on the blue silk pajamas and wear them as they went out on the lawn for their morning play. "In this way," he said, "you will get an Air Bath, a Dew Bath, a Sun Bath, and, you will feel oh! *so* good, and *so* strong, and full of 'pep.' that I suppose I shall be wondering what to do with you for the balance of the day!"

A Special Convocation

Arrangements are under way to call a special Convocation sometime in October to which all students who never have attended a session or who have been enrolled for less than a year, will be invited. This Convocation would be of five days duration. All such students should inform us at an early date whether or not they wish to attend.

Address all communications to:

DEPARTMENT OF INSTRUCTION,

BEVERLY HALL CORPORATION,

Quakertown, Pa.

THE ROSICRUCIANS

Continued From Page Forty-Four

Whether Bacon established a secret society is a curious question.⁴² There has been an abundance of such fraternities from the earliest periods of recorded history. The priesthoods in the various worships may be included in the category of secret orders. It was a practice to form such organizations both in order to assure greater facility of action and likewise to escape opprobrium and personal peril. The ends which Bacon had in view were to purify religion and promote reformation of manners, to advance learning and to alleviate the misery which was almost universal. The Rosicrucian fraternity, as already remarked, was devoted to like purpose.⁴³ Besides, the existence of the Order, so far as known, dates from this period. Many of the works of Bacon, particularly the ones which he denominated "Fragments," appear to have been written according to its methods. Those also which apparently relate to scientific or historic matters are actually allegoric, and convey another mean-

⁴² The oral transmission of the history of secret orders does not in any way indicate that Bacon ever even attempted to start any such society. It is clearly shown, however, that the Royal Society, still functioning, was an outgrowth of his efforts and that it is in harmony with the principles inculcated by him.

⁴³ True, but with this difference: Bacon believed that all reformation might take place and all misery be removed by general and specific education of a more or less exoteric nature; the Rosicrucian Fraternity taught and still teaches, that lasting good only can come by first reforming the individual, then teaching him how to develop into a spiritualized entity; that all reformation must begin with the unit, being an individual affair; that gradually, as the individual is elevated or raised to a higher and more human standard, the mass can be reached and ultimately a universal reformation will be the result. Its entire work is based on the success of individual transformation of the human into the subliminal.

ing to those who are able to perceive it.

Indeed, as will be observed by careful comparison, the legend of Christian Rosencreutz corresponds in its essential features with the personal history of Francis Bacon. So complete is this resemblance that several writers have recorded their conviction that Bacon wrote some of the documents ascribed to Rosencreutz⁴⁴ and even that he was probably the founder and certainly the mainstay of the Rosicrucian Society.⁴⁴ The fact, however, that the formal announcement of the existence of the Brotherhood was first made in Germany would seem to be in conflict with this assumption.⁴⁵ To this may be replied that the works of Bacon had been translated and published in different countries of Europe.⁴⁶ His brother Anthony, who appears to have been in close accord with him, spent much time on the Continent, and had ample opportunity to communicate with individuals who might be in sympathy. At the same time, the secrecy required would prevent this from being generally known.

⁴⁴ These views are not set forth by any writer who has had actual connection with the *Fraternitatis Rosae Crucis* either as a Neophyte or as a member of the Order. This statement is positive and based on actual knowledge as received through oral transmission from the lineal Grand Masters and *Secret Councils* of the Fraternity, and is far less fallible than even written history.

⁴⁵ As already pointed out, if by any possibility Bacon could have been the *Christian Rosenkreutz* of the first published documents of the Fraternity, then most certainly the Order would have been established in England. Anyone knowing the racial feeling of the time would not attempt to state otherwise. Had Bacon been in disfavor in his own country, one might possibly think otherwise, but he was always honored rather than in ill favor. Moreover, if by any possibility Bacon actually had established the Order in Germany, then certainly he also would have accomplished the same work in his native land; but as an actual fact, others sought for the Order in England, could not find it, and then established it. See the last edition of *The Fraternitatis Rosae Crucis*.

⁴⁶ These books were not translated at a sufficiently early date to be made the basis of the foundation of the Rosicrucians in Germany nor are the legends and teachings harmonious with the philosophy of Bacon. We state emphatically, based on actual knowledge, that Paracelsus and not Bacon, was the mystical *Christian Rosenkreutz*.

Robert Fludd⁴⁷ was the first open supporter of the Rosicrucian Fraternity in England. He is described as a man of immense erudition, a voluminous writer, and a passionate admirer of the Wisdom of the Ancients. He was a physician of distinction and familiar with the writings of Paracelsus and other alchemists of the Middle Ages. Like Bacon, he was zealous in his demand for reformation in the methods of teaching, and he used to declare it impossible for anyone to attain the supreme summit of knowledge unless he were profoundly versed in the occult meaning of the utterances of the ancient philosophers. The "Temple of the Holy Spirit," which the Rosicrucians desired to make known, was explained by him to be no earthly or temporal abode but the scriptural House of Wisdom. Unlike others of the Fraternity, he neither wrote anonymously nor made use ofonyms. As if in anticipation of questioning whether he was himself a Rosicrucian, he declared that he, least of any, had deserved such a grace of God; if it had pleased God to have so ordained it, that was enough.⁴⁸

Another notable personage in the Hermetic circle was Thomas Vaughan, better known perhaps by his pen name of Eugenius Philalethes.* His twin brother, Henry Vaughan,

⁴⁷ If either one of the Bacon brothers had any connection with the foundation or establishment of the Rosicrucian Fraternity, then certainly they, and not Fludd would have been the active workers in England. The secrecy required would not serve as an excuse. Why? Because the same inviolate obligation would have been required of them in Germany as in England, and their vows would no more have prevented them from activity in England than in Germany.

⁴⁸ Practically all writers on the subject denied their connection with the Fraternity. This was consistent with their sacred obligation which permitted them to make the Fraternity and its work known but not to admit membership therein. All that the workers were permitted to do was to acknowledge themselves believers or humble workers in the beloved cause.

*This designation of **Philalethes**, or Love of Truth, was adopted by the celebrated Ammonius Saccus of Alexander, the founder of the Eclectic or Neo-Platonic School of Philosophy. He entertained the project of a reconciliation of the various conflicting sects by the selection of whatever was true in each of

shared in his peculiar sentiments. Thomas Vaughan was for a time a clergyman, but relinquished his profession for more congenial pursuits. He published several recondite works. He vowed unequivocally his belief in the actual existence of the mysterious Order, and in the account of its origin in Arabia, but declared that he had no personal relation with it and desired none. Nevertheless, he is regarded as a primate and distinguished luminary of the mystic Brotherhood; his disavowal being overlooked, or, more probably, considered as a blind for the uninitiated.

Many curious anecdotes are related of him. It is said that he once carried to a goldsmith a quantity of gold, and that, upon being told by the man that it was an artificial product and had never come from the mines, he hurried away leaving it behind. It was considered the product of transmutation, which the Rosicrucians were supposed to understand and sometimes perform. Others, however, explain the story as a parable. Vaughan made extensive journeys, and accounts are given of his visits to assemblages of the Order in various parts of Europe, and of a voyage to America—making use everywhere of a new name to conceal his identity.

Others have written with more or less appearance of plausibility of the Rosicrucians, their extraordinary knowledge and mysterious rites and usages. John Heydon, who lived in the reign of Charles II., was the author of several works of this

them and the combination of all into one harmonious system. He at first constituted his pupils into a secret society, obligating them not to divulge his doctrines to any uninitiated person. His more famous disciples were Herennius, the two Origenes, Longinus, and the more distinguished Plotinus, afterward the exemplar and principal exponent of the new school. Porphyry, Iamblichus, and the gifted Hypatia, also became distinguished teachers. Upon the murder of the latter by a Christian mob, the school was established anew at Athens, where under Proklos, "the second Plato," philosophy attained a complete renaissance. Plutarch was also a teacher. Finally the school was closed by the Emperor Justinian, but the influence of the Platonic doctrines upon the thinkers of the world continues to the present time.

character. He was of an ascetic temper,* fond of abstruse learning, and possessed a liberal and generous disposition. He was famous for his attainments in occult and other arts, predicting many events and exhibiting skill in various ways. He made journeys into Spain, Italy, Egypt, Arabia, Turkey and Persia; and his biographer informs us in addition that "truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, and sacrifices." He was careful to deny that he belonged to the Order; yet he made use of the peculiar forms of language, gave names of members, described a place of assembling, and addressed one of his books to the High Priest or Grand Master.

Other writers of note were Elias Ashmole, Edmund Dickenson, Abbe de Villars (*Compte de Gabalis*), Eliphas Levi, Kenneth Mackenzie, and the late Lord Bulwer-Lytton. The wonderful romance, "*Zanoni*," written by the author last named, is rich with suggestion. The Brothers are represented as allied to the ancient sages of the East, to the later Alchemists, and other learned occultists; as possessing powers usually considered superhuman; as knowing the art of transmutation, the Philosopher's Stone and the Elixir of Life;⁵⁰ as exercising a wondrous skill

*He declined many proposals of advantageous marriage, several times making implacable enemies. Among these was the widow of the celebrated Nicholas Culpeper,⁴⁹ the author of several popular works on Herbal Medicine.

⁴⁹ There appears to be a great deal of confusion relative to this especial subject. Some writers declare that John Heydon did marry the widow Culpeper and then practically retired from active efforts, while others, like our present author, declare that he refused her offer.

⁵⁰ Animal magnetism, mesmerism, clairvoyance, authentic Spiritual manifestations of every description (not Spiritism), are but properties of the metaphorical Stone and Life-Elixir, faculties of the microcosm's immortality—in Hermetic parlance, of the Rosy Cross; and all, when properly understood, have their place in the life and activity of men; they are not to be considered lightly because in some cases a simple remedy or influence (and what is any influence but a remedy?) may be sufficient to cure even a serious disease or to save a life, and, in doing so, accomplish as much as the most complicated or so-called scientific preparation or medical agent.

in medicine, making use of simples* only, and as exercising their skill and knowledge unselfishly, and for charity alone.

Despite the assumption, however, that the Rosicrucian Fraternity is surrounded by an impermeable secrecy, insomuch that its very existence is disputed, there have been numerous organizations bearing the name. Such a society existed in Germany in the seventeenth century, and its rules were actually published. Nuremberg was regarded as a centre of the Rosicrucians,⁵³ and Leibnitz, the philosopher, who also was deeply interested in the writings of the alchemists, was a member of the Secret Brotherhood, holding the office of secretary.⁵⁴ The society had many branches, extending into other countries.

*According to Sprengel, a true Rosicrucian had only to gaze fixedly upon a person, and, however dangerous the disease, he was instantaneously healed.⁵¹ The Brothers claimed to cure all diseases without the aid of drugs⁵²—by means of imagination and faith.

⁵¹ Sprengel rather overdrew the picture and thereby worked more harm than good. While it is true that in many instances dangerous conditions can be overcome almost instantly, nevertheless the true Rosicrucian does not claim that all diseases may be so overcome; he teaches that where the cause of disease is an error in life, that error must be removed before a complete restoration of the animal man is possible.

⁵² The Rosicrucian, like the Natural physician, recognizes a wide difference between drugs and natural healing agents. He neither endorses nor prescribes drugs but he recognizes as natural, and sometimes necessary, all agents which in some form might be consumed as food. Thus, lettuce may be considered as a "simple" and an extremely valuable agent in certain conditions though it is ordinarily consumed as a food. Similarly, celery, tomatoes, fruits and an hundred and one other substances which are commonly used as food, can be turned into powerful restorative agents.

⁵³ Nuremberg was the seat of the Militia Crucifera Evangelica rather than of the Rosicrucians. The two Societies, though similar in many respects, were entirely separate. The Militia was the "Door" to the greater Fraternity. See *The Fraternitatis Rosae Crucis*.

⁵⁴ Dr. Wilder is positive in his statement. Those who know him are aware of the fact that he never speaks or writes thus unless he is certain of the truthfulness of what he says or writes. Dr. Wilder, when created one of the members of the Secret Council, received orally the history of men and associations, and is therefore competent to be certain in statement.

Godfrey Higgins mentioned the Order in his great work, the "Anacalypsis," and identified the members with the Manichæan Buddhists. A Rosicrucian Society was established in England about the year 1860,⁵⁵ the members of which were taken exclusively from the Masonic fraternity. Mr. Robert Wentworth Little was "Supreme Magus;" Lord Bulwer-Lytton was elected "Grand Patron;" and the two arch-mystics, Hargrave Jennings and Kenneth Mackenzie, were among the members.⁵⁶ The affair appears at first view to be something distinct from the genuine Brotherhood. Associations of a similar type have been formed elsewhere in Europe and America.⁵⁷ We have no call to give judgment in relation to them, bearing in mind the remark of Thomas Vaughan, that *Rosicrucian* has become a generic term embracing every form of mystic pretension.⁵⁸ Nevertheless, we may stanchly adhere to the persuasion that in the beginning this was not so.

The footprints of the Brotherhood are seen on every hand.

⁵⁵ This was the Society of Rosicrucians, later changed to *Societas Rosicruciana in Anglia*, founded in 1867. The Order is still active but has somewhat departed from its landmarks.

⁵⁶ Again Dr. Wilder is very positive in naming Jennings and Mackenzie as arch-mystics and therefore as men in the Great Secret. These will be more fully considered in a volume shortly to be issued wherein we are permitted to give to students information heretofore only transmitted orally in **Secret Council**.

⁵⁷ At the time that Dr. Wilder wrote the above, there was but one Order in America known as Rosicrucian, and this was the Fraternity founded by Dr. P. B. Randolph. Furthermore, there were no other associations that even pretended to be Rosicrucian. About twenty years previous to this date, there were several branches of the English College but these had entirely died out. Shortly after the appearance of the article by Wilder, clandestine bodies operating without charter sprang up like mushrooms.

⁵⁸ Many authors writing on the various occult and mystic subjects have termed their writings "Rosicrucian," though in fact they are not such in spirit. However, there is a vast difference between calling one's literary productions Rosicrucian and establishing an association for the promulgation of them and naming such a Rosicrucian body. In all instances, this is clandestine and gross imposture.

Literature has borrowed freely from its philosophy, and religion has been tempered by its philanthropy. We have no occasion to regard with distrust its apparent association with the older alchemy and its affiliation to other fraternities. While the latest annual growth upon a tree produces the foliage and fruit of the year, it derives its life and nutritious sap, nevertheless, from the roots,⁵⁹ the stock and branches which had flourished aforetime. The Brothers of the Rosy Cross, by like analogy, inherit the culture and wisdom of those who preceded them in former ages, and in their turn confer the benefits upon their own contemporaries. It is their office to transform the prophecies of the past into the experiences of the present.

It certainly behooves us of the modern time to disabuse ourselves of misapprehensions in regard to the wise men of former periods. "Who knows," Sir Thomas Browne pertinently asks, "whether better men have not been forgotten than stand recorded in the Book of Time, who, nevertheless, may be registered in the Book of God?" Every age, we may rest assured, has produced such worthies, and they have been to their fellows like the ten righteous men whose presence would have averted destruction from the Cities of the Plain.

History had hardly emerged from legend, when, in archaic Eran, a teacher arose who inculcated as the basis of his doctrine that, from the Creator himself to the very humblest human being, goodness is the cardinal principle of life. The name of this personage is barely known, except as first of the Zoroasters, but he is always described as possessing a rare spirituality and as living in an intimate communication with divine natures. His doctrine was called *magic* but this name was given in its true sense of the greater knowledge. Plato declared it to be the most uncorrupt form of worship. As a religion it was personal rather

⁵⁹ This is surely true. In many instances the original stock may be grossly inferior, as for instance, when the horticulturist grafts the most beautiful roses on the roots of thorn bushes and produces superior flowers. This is evolution of a type though the two never actually fuse.

than public, a right living rather than a formulated system of rites.⁶⁰ The sacred fire was its symbol,⁶¹ for fire typifies the arcane principle of life, and inducts mankind into all the possibilities of art and scientific achievement. It began with this cognizance of an eternal world preceding and permeating this visible universe as its origin, prototype, and sustaining energy; and, with that cognizance therefore, was the acknowledgement of innumerable myriads of spiritual essence distributed over all. This great world of realities was accordingly described as an ocean of living intelligence, a "milky sea" of very life, in which mortals are generated, upheld, and enabled to receive purification from evil.

From this source proceeded the philosophy of Ionia and ancient Greece. Plato gathered up what had been taught and gave it new form for the use of scholars in succeeding centuries. Secret rites were also instituted in honor of Mithras, which were adopted all over the Roman empire, and afterwards gave pattern and symbols to the numerous fraternities of the Middle Ages. The Moslem world participated. Early after the death of the Founder there was a new outbreak of Persian mysticism in the form of Sufi theosophy, which has continued to the present time. Along with it came alchemy, likewise an outcome of Magian learning. It speedily obtained ascendancy and was taught in all the universities from Bokhara to Cordova. It was designated by curious titles, such as the Science of the Key, by which the mysteries of creation and other knowledge were opened, and the

⁶⁰ This is actually the basic teaching of the authentic Rosy Cross of today. We inculcate the doctrine that if the human creature will master the Law, then think, desire and act in harmony with the spirit of that Law, at the same time following the letter as nearly as possible, he will attain Mastership and Immortality. Rosicruciae is a life, not merely a formula and a ritual.

⁶¹ This is also true today. The Sacred Fire, represented by its arcane symbol, is the heraldic sign of the Rose Cross of the present. In passing, and as a warning, we state that the reversed or inverted triangle is the symbol of the opposing forces.—See **The Fraternitatis Rosae Crucis.**

Science of "M."

This science is delineated as threefold in character. The physical aspect is the department most regarded by common scientists, whose study is circumscribed to matter and its phenomena. In this department, modern chemistry and kindred branches of knowledge have their origin and field. The *psychic* aspect includes those peculiar manifestations frequently termed abnormal, as transcending common scientific definition. In this category belong instinct, presentment, and "second sight" in its various forms. Paracelsus placed the medical art in the same group. He says:

"It deals with the processes of life, and these must be understood before they can be guided. All art, all wisdom, all power, act from one center toward the periphery of the circle, and whatever is inclosed within the circle may be regarded as medicine. A powerful *will* may cure where doubt will end in failure. The character of the physician may act more powerfully upon the patient than all drugs employed. A physician without religion and firmness will be a failure. Alchemy—the employing of strong will, benevolence, charity, patience, etc.,—is therefore, the principal corner-stone in the practice of medicine. . . . The vital force is not inclosed in man, but *radiates around him like a luminous sphere*, and it may be made to act at a distance.⁶² In these semi-material rays the imagination (or will) of man may produce healthy or morbid effects. It may poison the essence of life or it may purify it after it has been made impure, and so restore health."

⁶² The born physician, and Paracelsus would have had none other attempt to treat the ill, has a subconscious understanding of this law. Through his efforts the sufferer comes into contact with this radiating energy, he combines this with his individual vital forces and these two, together with the *simples*, i. e., natural agents, will quickly bring results—unless the sufferer has used up all his store of vitality. Because of an understanding of these Laws, the Naturistic physician has results where all others fail. He proceeds to obtain the help of Nature rather than stultify all Natural forces by the use of drugs unnatural to the normal body.

The *highest* aspect of alchemy relates to the superior nature of man. Within its purview are the arcana which have eluded the comprehension of sciologists and materialistic reasoners—such as the Philosopher's Stone, the Elixir of Life, the *tinctura physicorum*, transmutation, and the three invisible substances denominated in the alchemic jargon as sulphur, mercury and salt. All these regarded intelligently have their interpretation like other tropes and allegoric figures of speech. They do not relate to physical but to spiritual matters, and are to be understood accordingly. We are instructed thus by the precept of Sallust, the Platonic philosopher, that that which in a literal sense is manifestly absurd and impossible, is to be understood in some other sense.

Alchemic writers have discussed fluently upon the *riches* which they had at command, and upon their making of gold; yet they vigorously denounced those who regarded the art as a means to acquire temporal wealth. "All these have had the gold-sickness," says Van Suchten, "and it hath darkened their senses so that they could not understand the terms which the Wise Men used." The treasure of the alchemist is only to be stored in heaven, and beyond their approaching. "Our gold is not to be bought for money, though you should offer a crown or a kingdom for it," says George Starkey, "for it is the gift of God." While, therefore, it may be true, as insisted, that the modern science of chemistry derived its inception from the lucubrations of professed alchemists, nevertheless it will be plain to intelligent readers that alchemy pertains to a higher region of thought. Paracelsus has told us that "to grasp the invisible elements, to attract them by their material correspondence, to control, purify, and transform them by the living power of the spirit—*this is true alchemy.*"

When we come to the cognizance of this fact—that the whole work and aim of alchemy and the Hermetic philosophy relates to man and his regeneration into spiritual life⁶³—we

⁶³ This is precisely the work of the Fraternity of the Rosi-

have obtained the clue to the labyrinth. They realize the ideal of the Platonic Discourses⁶⁴ and the full purpose of true religion. Says Alipili:

"The highest wisdom consists in this—for man to *know himself*; because in him God has placed his eternal word by which all things were made and upheld, that it should be his light and life, and by which he is capable of knowing all things both in Time and Eternity. . . . Let the high inquirers and searchers into the deep mysteries of Nature learn first to know what they have in themselves, before they seek in foreign matters without them; and let them, by the divine power within them, first heal themselves and *transmute* their own natures; then they may go on prosperously and seek with success the mysteries and wonders of God in all natural things."

Artephius* described the alchemic operation as "not a work of the hands but a change of the natures." The "brass or latten," the unregenerate soul, "is to be made to ascend by the degrees of fire but of its own accord freely and without violence. But when it ascends on high it is born into the air or spirit, and is changed into spirit, and becomes life with life." We may, therefore, have done with mysterious surmising and understand these matters rationally. By the Philosopher's Stone we may perceive that man is signified, the microcosm, or lesser world; by transmutation of baser metals into gold is denoted the new birth from the earthly and psychic life into the spiritual and divine life of the higher intellect; by the "invisible elements" of sulphur and salt are

crucians and it will be readily understood that the **work** in most respects and in its details has not changed one iota during the past several centuries except that life is now far more complicated and along more avenues of activities and the **work** must be applied to all of these.

⁶⁴ As indicated in our opening remarks, Dr. Wilder devoted the greater portion of his literary efforts toward research into Platonic philosophy and was one of the world's greatest authorities.

*This writer lived about the year 1130 and is named among the first who wrote of the "philosopher's stone."

figured the sensuous and passionate principles of our nature; and by mercury or fire, the conscience or spiritual perception which we possess jointly with God and by which the "great work" is effected.⁶⁵ In short, the whole is contained in these expressive words of Paracelsus: "Terrestrial powers are moving in us; but if we are born anew in the spirit [the awakened or *directed* spirit], then will we move in celestial powers."

The Rosicrucians, in the writings attributed to them, made use of like conventional forms of expression, and profess similar aims with a like culmination. They treat of the macrocosm and microcosm, the *magnum opus* or great secret, transmutation of metals, and the Supreme Medicine of the World. Enumerated with them, likewise, were some, like Robert Fludd, who were also classed as disciples of Paracelsus. While, however, the alchemists were mystics who accepted passively the current religious faith of the country where they abode—Moslem, Jewish, or philosophic, as well as Gnostic, or Christian—the Rosicrucians bore at their masthead the flag of pure Christianity alone; but there was also the rudder of a broad fraternal charity—love of God and man.

The impenetrable secrecy which surrounds them need be no cause for offence.⁶⁶ They are eager to make disciples and build up a school or party. On the other hand they are careful

⁶⁵ Dr. Wilder certainly makes it plain enough what the **great work** is so that all who read may understand and that there may be no reason for anyone to be misled by the leaders of the black brotherhoods. Dr. Wilder speaks with authority or "as one having authority," and well he may, having been one of the **Secret Council** of the Fraternity.

⁶⁶ Conditions have greatly changed since the above was written. As previously stated, at that time but one order existed in America and this Fraternity could follow the "old landmarks" in letter and spirit and remain in almost impenetrable secrecy. Since then, due to the activities of numerous clandestine bodies calling themselves Rosicrucian but without authority or a shred of Rosicrucian teachings, the authentic Order has been forced to make itself more or less known, so that sincere seekers might be informed of the truth and not be misled and ultimately destroyed.

to avoid any display that may indicate them as peculiar⁶⁷ or as possessing any extraordinary powers or knowledge beyond those of others. They live in the world as spectators, silent and unobtrusive⁶⁷ in respect to themselves and their private convictions, but to do for others such friendly offices as they may. "We wrap ourselves in mystery,"⁶⁷ says one, "in order to avoid the censure and violent importunity of those who regard us as no philosophers, but wanting in common prudence, except we employ our knowledge to some worthy use and profit."⁶⁸

Though the Brothers of the Rosy Cross may seem to have disappeared from the realm of human activity, we may yet remain firmly assured that they are pursuing their labors quietly and unremittingly.⁶⁹ On every hand their work, their philosophy, their inspirations are leavening the thought and ennobling the actions of mankind, bringing science and conscience at one, and realizing all that saints and sages from immemorial time have contemplated. Their philosophy pervades our best literature; their devotion and philanthropy are manifest in every rational effort for the improvement of human conditions. They are to be

⁶⁷ These inculcations were accepted by every Order or Fraternity at the time this was written (June, 1896), and it must therefore be accepted by all honest men that such were the laws and teachings of the Fraternity. Compare these statements with the actions of an organization at present (January, 1929) very active and which staged a trip of supposedly 200 people to Egypt, but the methods of which are not one whit more refined than those used by Barnum for the purpose of advertising his famous shows. If anyone questions this statement, let him examine the illustrations which appeared in various newspapers throughout the country relative to the aforesaid trip to Egypt.

⁶⁸ Again Dr. Wilder speaks as "one having authority" and every statement made is based on the literature which appeared before 1898, and therefore prior to pseudo-Rosicrucian literature published by clandestine bodies.

⁶⁹ If we are no longer pursuing our labors as quietly as before the year 1898, it is because the activities of others have forced us to come before the public in defense of the authentic Order and its spiritual instructions which have for their object the regeneration of man and the welfare of all men.

recognized, *not by grips and signs and passwords*⁷⁰ but by their fruits. Thus they transcend the limitations which the common life imposes, and have their home in the vaster world of celestial being.

⁷⁰ Italics ours.

END OF ARTICLE

IMPORTANT NOTICE

From the present indications, it will be necessary for the Grand Master of the Fraternity to visit Seattle and adjacent towns during the month of October. The suggestion is therefore made that all inner students who have been thus far under his personal guidance and instruction shall NOT send in any reports or letters for further instructions between the period of September 25 and November 3 of the present year. All payments due on Scholarships and all orders for books should be sent to Quakertown as usual, and same will receive immediate attention. In case of serious illness or other misfortune, telegrams are to be sent to Quakertown as always and these will be relayed to wherever he may be and will have his personal attention.

As yet the date has not been set for the Convocation at Headquarters, though it will probably convene October 28 and end on the evening of November 3. All reservations have been taken for the session and just as soon as arrangements are completed, those who have made reservations will be officially notified. There is always a possibility of a reservation being cancelled, therefore send in your request if you desire to attend; in case of a cancellation, you will be immediately notified. The need for the Grand Master to visit the Western Coast has interfered with the regular arrangements. However, at whatever time the Convocation is held, there will be the entire All Soul Services and Sacraments.

The Priesthood Of AEth



All Initiates are practical men, who believe in the progress of the race, in the possibility and practicability of intensified development of the individual, in Law and Order as *heaven's first fiat*, in the need of Government for the mass, and the desirability of self-government for the advanced men of the race—those men who have made conscious and deliberate effort to achieve their highest possibilities in accordance with the Law of God and the Universe.

Initiates are those who have become conscious of the Law that *God helps those who are willing to help themselves*. Like others of their brethren, they have adopted the word TRY as their motto, and believe that this little word of three letters may become a magnificent bridge over which a man may ascend from the lowest rungs to the highest step of human existence, from ignorance to knowledge, from weakness to strength, from poverty to wealth, from sickness to radiant health, and lastly, from misery to peace.

We, as initiates of the Secret Schools, claim to know the Grand Secret, and to be able to teach awakening mankind many things concerning the body, the will, concentration of mental energy, prolongation of existence here on earth, and the potencies and glories of the Soul seldom dreamed of by the thinkers of earlier centuries. We maintain that there is nothing in these teachings in any way detrimental to the individual or the race. True, these teachings contain startling and sometimes extra-

ordinary statements and beliefs, yet we boldly challenge any human being to point out a single doctrine subversive of correct human morals, in whole or in part; or any tenet which has the slightest tendency to draw the Soul one degree away from God. On the contrary, we *know* that by following these teachings, hosts have been saved from despair, years of illness, suicide, failure in business, or irremediable ruin.

It has been urged against our *School* that we "believe in and teach and even practice *magic*." We freely admit the fact and with emphasis. We both teach and practice the *pure, white, bright, effulgent, radiantly glorious Magic of the human Will and of the Enlightened, Developed and Illuminated Soul*. This is a purely divine power, an integrant of the early Gnostic faith which was adopted by the pristine Christian Church and once again by the *Manistic*, or New Age Dispensation, almost dead here, and nearly everywhere else, buried beneath mountains of error and self-seeking, bias and self-conceit.

It is further charged against us that we have "certain quite extraordinary esoteric or secret doctrines." We also admit the truth of this; indeed, we glory in the possession of these doctrines and frankly declare that the animus of the charge lies in this other fact, namely, that these secret and sacred doctrines are divulged only to the pure, virtuous and worthy who have been thoroughly tested.

Whatsoever of that which is good or great, man has been able to achieve—and there have been giants among men whom neither fear nor persecution could daunt—still may be accomplished if we can but induce men really to believe this and create in them the incentive to set about in right good earnest to *TRY*. We proclaim now as always, the *omnipotence* of Will; and we declare practically and by our own achievements demonstrate the Will of man to be a supreme and all-conquering force when fairly brought into play. This force, however, is only negatively strong when exerted for merely selfish or personal ends; whenever and however it is called into action for constructive pur-

poses, nothing can withstand its power. Knowledge and inner kindliness are power; wherefore, we take the best of care to cultivate the normal Will, to gain understanding of the operation of all Laws, and to change personal selfishness into an Individualized Consciousness, and thus create a mighty and powerful engine for Positive Good. You cannot long deceive a true Initiate, for he soon learns how to read you through and through, as if you were a man of glass;—he has attained this power only through the process of inner growth, that of *becoming*. The Temple teaches its acolytes how to rebuild the regal faculty of the human Soul—the Will; how to strengthen, purify, and intensify it; and one of the first results after a man has become a true Initiate, is that by degrees his vanity grows smaller and beautifully less, for the reason that the first thing he fully realizes is that all he knows is but the beginning of knowledge, and that all he can know in one lifetime is no more than the first cypher of the sum total to be learned, and his aim thenceforth is to become the master of all worthwhile knowledge. With his vanity his conceit also will die, as well as all bias, pre-judgment, resentment and all the other sins of smallness.

Where there is a Will there will be found a way; and after freeing himself of the lesser personal evils just enumerated, the Aspirant finds himself increasing in mental stature by *imperceptible* gradations and almost unconsciously attains to the status of a learned man by a process which he cannot fairly comprehend, one which is neither known nor appreciated outside of our Fraternity.

In a brochure of this nature we can offer only a brief and partial compend of what we believe and *know* to be absolutely essential in order that a human being may be able to penetrate the domains of the *shadow*, and in the ineffable effulgence of the *Light*, learn in full measure of the Dynamic or mechanical; of the Chemical, Sensory, Emotional, Electrical, Æthic, Etherical, Physical, Magnetic forces of the Intellectual Universes, or Realms and Grades of Being. A student not in possession of our

data, and therefore ignorant of the laws of the Way, cannot by any possible contingent come into the *ineffable Light* except possibly in a slight degree. The lamp that *lights up as we stand in the door of the dawn within the portals, the cryptic portals of the luminous worlds, is the lamp wherein burns the oil of wise love, and its flame is Wisdom.*

We, the Brotherhood of Æth, further hold that there are Æthereal centers of Love, of Power, of Force, of Energy, of Soul Energies, for and of every kind, grade, species and order of knowledge to man, and *that we possess this knowledge and are capable of teaching it to worthy* Acolytes who are willing to prove themselves. We maintain that it is possible not only to reach these *Centers* and their Hierarchies, and to obtain these knowledges, but that it is achievable by a vast number who now drone and doze life away, die half ripe, waking up, when too late, to discover what fools they have been, by their foolishness necessitating many births before they shall be able to come into their heritage.

It is the purpose of the present Manifesto to draw a brief comparison between our system and the very best that can be said truthfully of the very essence of all other systems known to the world of gaining sacred knowledge. These other systems fall into two classes: one of these totally ignores the body, mortifies the flesh, and renders life actually no better than a semi-graveyard-procedure from birth to death; the other allows to its elect the utmost limit to materialism and license, and roundly berates all outside of their pale.

Current systems, as a general rule, bend their energies toward the salvation of men's Souls, and, spending their time in trying to get Souls into heaven, lose sight of their bodies. Indeed, the body is by them practically consigned to another place, so lowly and so lightly is it esteemed. These systems are for the crucifixion of the flesh altogether, and, as a result, *generally effect that very thing for the Soul*, wholly losing sight of one fundamental principle of human nature, which is to delight in

doing the very thing so sternly forbidden.

We *know* and teach that the body on earth is of as great importance as is the Soul, for without a body, the human vehicle, the Soul could neither become Conscious nor could it undergo development. Because of this fact, we teach the equal development of both body and Soul, and thus permit the Divine Triangle to manifest itself in correct proportion within those seeking Initiation.

Believing and teaching as we do, that the Deity dwells within the *Shadow*, beyond or behind the everlasting *flame*, the amazing glories of which flame some minds have confounded with the very God Himself, we declare all things, especially the human Soul, to be a form of *fire*. We affirm that man is *not* the only intelligence in nature, but that the aerial spaces abound with multiform intelligencies having their conscious origin in Æth, as man has his in matter. We further declare that there are *grades* of these intelligencies towering away in infinite series of Hierarchies, human and ultra-human, to an unimaginable *eterné*.

We have learned that the Soul is a polar world of white *fire* within the human body; that its negative pole only resides within the brain as a general dwelling place; that in dreamless sleep or in induced sleep, the Soul oversees the reconstruction of the entire body and accomplishes just this if it be supplied with the right material during the waking hours; and that in visions it may, by both sight and *rapport* visit known and unknown worlds, and during such periods gain knowledge and wisdom of immeasurable value to the human race.

The positive pole of the Soul is located differently in different people according to the spiritual development of the individual, and can be finally established permanently only by individual effort. When the Soul eventually is become conscious, then its positive pole is *centered*, and the Neophyte is able not only to see the Soul-Flame but is capable to direct its forces for the help of others, as in Healing services, towards love and

success, and through this *Flame* or *Light* to come into conscious touch, for purposes of good, with any of the invisible Hierarchies.

The Superior or Positive Pole of the Soul may be in direct touch with the Magnetic and Ethereal fields of the *Soul of Being*; with the foundation Fire of the Universe; with all that vast domain underlying increase of power, growth, emotion, beauty, energy and other faculties; with the base of Being and the underlying Love or Fire—foundation of Existence. Hence, through Love, both personal and impersonal, provided it is not utterly selfish, man may seize directly on all that *is*, and be in actual contact and *rapport* with all beings that *feel* and *love* within the confines of God's habitable Universe. But—whatever amount of mental capacity or learning man may possess, it affiliates him at the most with a very few, because while all of God's creatures may *love* and *feel*, as yet comparatively few of them are capable of *thinking for themselves* and gaining knowledge by feeling and experience

True *manhood*, that state of being which too greatly respects *itself* consciously to do wrong or evil—a state of being at present *very* rare but gradually increasing in this Manistic age, is *en rapport* with one or more of the higher or invisible Hierarchies or Intelligent Potentialities, earth-born and not earth-born. We know and teach the means, the *via* or Way whereby a person may become associated with and receive instructions from the Hierarchies but only after the Neophytes have proven their worth by faithful obedience and adherence to instructions they may receive on earth.

More than this: we *know* and teach that it is possible so to develop and *physically grow* within, that the Soul will emit a peculiar *Light*, discernable across the gulfs of space by these Intellectual or Hierarchic powers, just as the flash of a diamond may be discerned from a distance. We know such scintillations of Light and Colors to be signals to the beholders, and that they can and do cross chasmal reaches to save, succor and assist the

Initiate, just as an earthly brother flies to the relief of him who shall give the grand hailing sign of distress.

This is provable to all who will obey and apply themselves. Faith alone is not sufficient. The Neophyte must, through application of the Laws taught him, *grow into* and *become* both the sending and receiving stations of these powers and forces. Mastery of the Secret is not difficult but requires steadiness of purpose and willingness to apply oneself regularly and willingly.

This Æth Mystery of the Will, properly cultivated according to the teachings of the Priesthood, is the highest aid to man; it is a Divine *Energos*, white, pure and magnetic. It is the miracle working potentiality which is obtainable only by the free and wholly unshackled human Soul; to woman it is the only salvation from vampirism and slavery, at once the shield and buckler of her power and the foundation on which must be established the real throne of her influence in the home and in the world generally.

The field of Æth action is equally over the natural elements of the physical being and over the Soul realm: first, over the Ætherics of space; second, over succession and duration of events; third, over success and achievement and consequently over the sorrow or happiness of the individual.

These powers and energies are not to be had for the mere asking. They are obtainable only through a successful abnegation of mental *littleness*, petty *selfishness* and reasonless *egotism*, and by victorious performance of the tasks willed by the Soul, the very basis of the law of psychical evolution. These tasks of the Mind are essential to the rapid growth, beneath the outer and above the seen, of all who seek to become *knowing* or filled with Wisdom, and to embrace conquest in various avenues of endeavor. A regal Will thus trained in man or woman, is the *only* road to vigor, first; perpetuity of Specific Energy, second; increment of youth-life, third; attainment of Specific Energy, fourth; long life beyond the lot of ordinary beings, accidents aside, fifth. In a word, this method is the only means of mastery

over the sublimer secrets and forces of the Natural, Ethereal and Celestial Universes. The first more concerns embodied man, as it leads directly to the Key wherewith can be unlocked the *Seven Gates*: first, that pertaining to Love; second, Clear-Seeing; third, Special Mental Power; fourth, General Power; fifth, Magnetic presence; sixth, Ubique, or Far Seeing; seventh, Money or Success.

"Many are called but few are chosen," to abide with us in absolute, full fellowship, for several reasons: first, haste, impatience, mistrust, fear, lack of application, consequently failure to *grow*; second, grabbement, the desire to tell all one knows, to speak of things which should not be mentioned in order that the speaker be considered a person of importance—"in silence alone is strength," and the silent lip and steady head alone are worthy; third, because we can hold in close fellowship only those who are really anxious to attain the status of a Master and who, with *true singleness of purpose* enter the Path and refuse to deviate one iota therefrom.

Masters are men who gradually overcome and then govern circumstances, instead of permitting circumstances and environments to govern them. These become absolute Individualities, self-created Kings of Will, majestic of purpose and willing to suffer the torments of hell, if necessary, to attain the goal. After the sacrifice come the blessing and peace; after the labor, the reward.

Love must be the base of the Work. The reason *why* will be readily understood by recurring to the basic propositions of the Divine Sciences, which declare that God, the *Soul of the Universe*, is *Positive heat, Celestial Fire*; that the aura of Deity—God—is *Love*, the Prime element of *all* power, the external fire-sphere, the informing and formative pulse of matter. The induction is crystalline, for it follows that whoso hath most love, whether its expression be coarse or fine, cultured or crude, hath, therefore, most of God. It is understood, of course, that the finer the love the greater the power. Therefore, whoso most re-

semples God hath most of love, kindliness, positiveness and the elements of power.

We alone have the true Sacred Science and the knowledge of these latent energies. We understand and can teach the laws of Love, Will, the Ethereal Forces and the principles and modes of their evolution or development. We understand the method of crystallization, the results aimed at being the elimination of the gross elements through change or transmutation, and their orderly consolidation into Personal Power.

There are certain aims, qualities, forces, ends, energies, powers and abilities longed for vainly by untold millions of people throughout the world, both men and women. We know the path to reach these, and are able to direct the wayfarer in the Way, that though he be a mere weakling to begin with, if he *obey* he cannot go astray. We cannot herein state even a small part of our doctrines, nor of the powers derivable from adherence to the Laws, for that would be to transcend our present intention.

In the course of human life millions sigh for the powers that will help them to become that which they desire to be, an object most worthy, for God intended that all men should be both happy and successful. All these millions can be helped, for we are able to teach them *how* they may accomplish their desire. It is the Law that man can neither imagine nor desire that which he is not capable of attaining, provided, of course, he is willing to obey the Law and equally ready to "pay the price," not in current coin but in effort and possibly in denial.

We assist others by the exertion of the Æthic Forces of the Soul, teaching them how to increase the Dynamic Life Forces through the three principles of prolonging specific energy through the single Breath Drills.

It has been written: "Nature is filled with influences and beings, all responsive to the Will of mankind when he shall learn how they may be reached and commanded. By whatever means, however, we invoke the powers of Nature, it is always accomplished by our Soul potency of creating forms, aided by

the Developed Will in projecting these into Being."

The Laws governing Thought and Thought Creation are of first importance because all creation begins in thought. Next in importance in the manifestation of Soul powers, or true White Magic, is Image Formation. Closely following this and, in fact, part of it, is the need of Image Vivification—the giving of life to that which has been created. Then must be understood the Law that governs Image Projection, or the sending forth of the things created so that there may be a reaction and the consequent accomplishment of the Work undertaken. To the Novice these terms are meaningless, but even when partially understood by the student, become as lucid as those of any other science. The development of the Will is the first step and of this most of the children of men are truly in need at this day, the life of least resistance having been followed so long that in the majority the Will is almost non-existent.

The inculcations and the training given today by this *Secret School* are not greatly different from what they have been for the past centuries. Some of the teachings have been modified to meet present conditions while others have been enlarged to meet the more varied activities and enlarged needs of modern life. The Masters of the Æth Priesthood are practical men who recognize both man and his needs as well as the changes that occur from age to age, aye, even from day to day, and they are prepared always to function along the avenues where the greatest need is.

The Æth system of training is the Pathway to the world of Soul with all its dangers and its potentialities. That which is potent for good is likewise applicable to harm. It cannot be otherwise. An inert substance can do neither harm nor good and is worthless. By their very nature, those forces which can be used for constructive purpose, likewise can be directed destructively, and, for this reason, one who knows, one who has traveled the Path and has been beset by the temptations and tests found along the Way, always is selected to instruct and guide the

Neophyte so that he may avoid the evils in the Path and ultimately gain the *Light* which was created to light the pathway of all who should come into the world (*John 1:9*), but which has become lost to the multitude.

The Fraternity is spiritual, rather than material. It is a Fraternity more than an Order, though standing behind it and as its foundation there is an organization that is world-wide and materially, legally and organically endowed to give it life and substance. The members of the Fraternity are gathered from the East and the West, from among the lofty and the lowly, the learned and the unlettered, wherever there are free Souls, and sympathetic and *aspiring* natures. It embraces all ages, races and climes, and reaches from the visible spheres of activity far into the invisible realms of being. Silence, secrecy and unpretending good works are its characteristics, and under some conditions one member may pass his life next door to another and neither be aware of the bond between them unless some stress of need draw the curtain aside. The Law of Silence is particularly emphasized, obedience to the injunction to "enter into thy closet and shut thy door" being imperative on all who would gain access to the *source of power*.

While the Fraternity has neither creeds nor dogmas to which the Acolyte must subscribe, there are certain principles to which all true Initiates must subscribe, and which all who are enrolled willingly accept. Among these is the belief in the impartial Fatherhood of God and the ultimate Universal Brotherhood of Man, the acting and reacting of the Law upon all alike and the preciseness of ultimate exact Justice, thus recognizing the Unity of Spirit in all manifestation of life and the equal opportunity to all Souls born through the activities of man.

The *cultus* of the Order embraces the culture of the *whole* man, and this carried to its highest degree through the vibrations set up in the emotional or Soul nature of man by the Will. These vibrations exalt and expand the energies of the Soul, and this culture is the *work of exaltation*, which is not to be considered

as freedom from consequences, but deliverance from evil desires and tendencies. That which has been recorded cannot be erased, but a new record may be made which will cast the old into the limbo of forgotten things.

The invisible world of Soul is drawing near to the earth plane and the Souls of men respond wherever they are sensitive to etheric vibrations. The Initiates have long sensed and taught this incoming spiritual tide and confidently expect to witness the breaking away of the clouds of ignorance which have so long obscured the *light* shining from the inner heavens.

Continually to aspire is ultimately to become, provided, one's efforts are according to this aspiration. Aspiration connects the Soul with these spaces where abide beings vibrating with immortal energies. Man makes and unmakes himself continually. *He falls, sickens and dies due to feebleness of Will*. Physical life is but a series of vibrations whose intensity may be greatly increased by persistent application of the Will and by physical effort harmonizing with the Law.

Degrees of Soul-force depend on the rapidity of the vibrations of the *flame* which unites the three powers which constitute the human ego. This trinity of Intelligence, Will and Love, is a manifestation of the Divine Trinity in Unity, making of man a microcosmic God. The Soul is a glowing spark in or from the Infinite Flame.

The Initiates invite woman's cooperation in the Great Work and have made her eligible to its Councils and helpful influences on the same terms as her brothers; they proclaim the feminine principle as embodied in woman to be the savior of the Race. Being the more spiritual, she is the vibratory center between God and man. Through her elevation in Thought, Will and Love of man, the influx of crime, lust, and disease from the lowest hells will be checked and the incarnation of lofty and pure Souls alone is possible through her intense desire to give birth to such.

The Initiates teach that sex is of the body, spirit, and Soul,

and is as eternal as the Creative energy; by and through its principles all things exist, and when men finally comprehend its sacredness, much of the abuse now rampant will cease and self-destruction thereby be avoided.

Love is the creative, energizing influence of the human Soul and the vibrations that harmonize the conditions, interiorly and eternally, of each individual, are generated at that center. It is basically the love of *one*, not of many; for all sincere and genuine Neophytes are monogamists.

The Initiates of the Rosicrucian and Æth schools believe in marriage and the sacredness of the family relationship but teach that Love is the only bond that can hold the twain in Unity. They teach to their Acolytes a higher method of generative principles and mode of *re-generation*—God's way as sanctioned by the Law—which confers greater power and which does not make of men and women empty shells as now so frequently results from purely physical embrace. This method maintains youth and youthfulness of the spirit, and holds in check premature old age and senility. It inculcates a natural system of conservation by means of equal exchange and the storage of forces of the physical, mental and spiritual man.

Nature makes no mistakes; she is the Word of God in manifest form to which nothing can be added and from which nothing can be taken by man, except to his own loss and injury. The separation of the masculine and feminine in thought, emotion, or physical expression, is destructive, *not* constructive. Only in the perfect blending of the male and female, the masculine and feminine, the positive and negative on all planes, can we find the *secret of power, continued youth, and finally, Immortality.*

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

NINTH NIGHT

The next day was Saturday. Grandfather had promised Anna and Arthur that every Saturday afternoon they should go with him to town, and that after he had finished marketing they should have a good time together.

You see, they were not living in a city where food and other supplies could be purchased every day, so Grandfather set apart one afternoon each week to go to the stores and buy sufficient to last the entire week.

This was a trip to which the children had looked forward with great interest and they were happily excited now that the time was near at hand.

The name of the town where Grandfather did his buying was Quakertown, and though it was not a large city, was beautifully situated in the center of a farming district where the people were thrifty and industrious. In the town were many factories where those who did not work on the farms could find employment. As in the large cities, so in Quakertown, the factories closed at noon on Saturdays and it seemed that everybody came to town to do their shopping and have a good time, many, like Grandfather, coming from their homes in the country. So the streets were filled with automobiles and horses, and the sidewalks with jolly happy people and many little boys and girls like Anna and Arthur who came with their parents. Of course there were moving pictures and stores of all kinds, and it was of these that Anna and Arthur thought most.

"Oh!" said Anna, "will we have candy and ice cream? And may we go to the movies?"

"We will see," said Grandfather.

Soon after lunch, they started, not in an automobile, but behind the same two beautiful white horses with which Grandfather had met them upon their arrival and behind which they had first driven from the station to Beverly.

Grandfather said "business first," and so the first thing on the program was the buying. "May we go with you?" asked Arthur, and was told they might go provided they would behave well, ask no questions, and ask for nothing for themselves. Now, it seems to me this was much to expect from a little boy and girl who had not been to town for so long. Do you think *you* could go with Father or Mother through the stores and not ask for *anything* for yourself and ask *no* questions? Well, I am sure that if you *promised*, you could, because you would keep your promise just as Anna and Arthur did. Groceries came first, and you should have seen the quantity Grandfather bought. It seemed to the children that he would never stop buying, and seeing the wonderment in their eyes he said to them, just as though he was answering a question, although they had not spoken a word, "You see, I have to buy such a *lot* of things because it takes so much to keep you two youngsters' tummies satisfied for a whole week!" It seemed strange the way Grandfather would answer their questions before they asked them, just as though he knew what they were thinking about; but that was because Grandfather was *very* wise.

"Where do you think we shall go next?" asked Grandfather when they had at last finished buying the groceries.

"To the butcher's shop," said Arthur.

"WRONG!" said Grandfather. No butcher shop for *us*. But if you really want meat to eat, I will tell you what we can do. When we go back home we will go out and *kill little Daisy for you*.

Little Daisy was the name of a very pretty calf with which

the children had been playing and of which they were very fond. "You may help kill her, and then we will skin her and cut her up, and you can then have all the meat you want."

Well! You should have seen the faces of Anna and Arthur! Arthur put his hands over his eyes as though to shut out the terrible sight of seeing little Daisy killed, and Anna cried passionately, "Oh no! *Please* do not kill Daisy! *We do not want any meat to eat!*"

"Very well," said Grandfather, "it shall be just as you wish, but if you do not want *your* little Daisy killed, why should you want to eat some other dear little calf that has been killed by someone else? Just think how the poor Mamma cow must feel when she sees her baby taken away to be made to suffer and die, just so that grown-ups and little children too, may have meat to eat." Grandfather then explained to them that if there were nothing else in the world to eat, it would be very different, but that there were many other foods more healthy, such as milk, and eggs, cheese, fish and oysters, dried beans, peas and lentils, and ever so many other things which, he said, were much *better* and more healthy to eat, and which brought no suffering to the animals, to which we should all be so kind.

This was a lesson the children never forgot, and was one of the ways in which Grandfather was teaching Anna and Arthur to be kind and loving even to the animals, and it was also a part of that which he wanted them to learn in order that they might live to be *very very* old, and *very very* wise.

So instead of the butcher shop, they went to the bakery. They bought bread of the rich golden brown kind such as Grandfather used, made from *whole* wheat flour. This the children had learned to enjoy very much in the short time they had been with him.

Grandfather has a mill at Beverly where he grinds the kind of flour from which the brown bread is made, and someday we shall tell you of Anna's and Arthur's trip to the mill after harvest time, when he had wheat grain to grind into flour.

Grandfather explained all these things to the children, and told them how nice it was to be able to buy the *whole* wheat bread in almost every bakery and every store. "It means," he said, "that little kiddies all over the world who have been sick and weak will become strong and healthy if they eat the right kind of food, and with it, plenty of WHOLE WHEAT BREAD. He bought them cookies and some other dainties made from the whole wheat, and they were truly delighted.

Next, the Baker Man gave Grandfather two big bags full of stale bread, some of it as hard as hard could be, and Anna and Arthur wondered what it could be for. Again Grandfather answered their unasked question and told them it was for the dogs and chickens. He said it was just what they needed when mixed with milk and other food.

This finished the buying, and now they were ready for the good time. They had really been having a fine time all the time, and it had passed very quickly, but now Grandfather told them, "Here is where the fun begins!" and with a happy smile he said, "LET'S GO!"

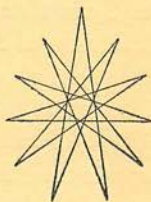
Where they went we shall learn in the next story.

KANSAS CITY CONVOCATION

From reports received, arrangements have been practically completed for a Grand Convocation to be held in Kansas City, Missouri, either the latter part of October, or early in November. All inner students who wish to attend such a Convocation should at once address Rev. A. W. Witt, 4322A Rockhill Road, Kansas City, Missouri.

THE NOSAIRI

BY



"Do you know anything of the Ansayriyeh?" I asked of a learned Imam or Mussulman teacher at Damascus, last summer.

"Ansayriyeh? No," he replied, completely mystified.

In Arabic only, the consonants are written on the line, the vowels are strokes placed above or below the letters they follow. There are only three vowels in Arabic; they assume different values according to custom, locality, etc. This accounts for the diversity of spelling of Arabic names and words. Perhaps some secretary of a mosque in the time of the Crusaders, on a hot afternoon lazily copying a manuscript, put the "a" before the "n" instead of after it, hence the discrepancy in spelling. The name Ansayriyeh or Ansairii is known only in the West. This error has been followed even by scholars, if they have been unfamiliar with Arabic.

"The Nosairi?" I then asked.

"You Nazarenes, being idolators, would naturally be interested in other idolators! Go to Antioch, if you would find them," he gave me answer.

To the Mohammedan, or Mussulman, to give him his correct name, all Christians are idolators because they believe in three gods, worship the cross and images of the saints. Naturally, the Mussulmen are as unversed in the different sorts of Christianity as the average Christian is in the Mussulmen sects. The orthodox Mussulman is strictly unitarian. He recognizes Jesus as a great prophet but considers Mohammed as a prophet of

greater power. So to Antioch, in Anatolia, I went.

At the extreme end of the Mediterranean Sea, lies the land of Syria whose lower half is known to the world as Palestine, The land of Syria, or Chem, as it was known in ancient days, has been the battle ground of the world since the dawn of history. It is a land of sand deserts in the south where it abuts Egypt, of mountains thrown at right angles to each other as one approaches the Lebanons with rock deserts for valleys. Further north, the land becomes wonderfully fertile but the mountains continue; the plains of Esdraelon and of Sharon are far sung in prose and poetry. Vegetation becomes denser and the mountains higher with narrower passes. As one proceeds to the north, the mountains come right down to the sea and are covered with scrub pines and evergreens. Passing north of Beirut to Alexandretta, the port of Antioch, and on to Anatolia, lower Turkey, known in Biblical times as Tarsus, the mountains become almost impassable except to those versed in the routes. Rivers are more numerous, the land, where it is level, more fertile, the climate is superb.

The coastal people were necessarily maritime. From 5000 B. C., or perhaps earlier, the traders of these coasts were sending wood to Egypt, wine to the inhabitants of what later became Greece and Rome. This is the famous Phoenician coast. From the east and from the west, from the north and from the south, it was again and again overrun by would-be conquerors who at best could but hold the ports and the main towns along the trade highway where the solid wheel carts from China and India passed the soft-footed camel of Arabia or the horses of the Slavs and Germanic hordes, from time immemorial. The mountain tribes looked down from their lofty crags, watched Egyptians, Hittites, Assyrians, Babylonians, Chaldeans, Persians, Phoenicians, Greeks, Romans, Mongols, Arabians, French, Genoese, again the Persians, again the Egyptians, the Turks, the British, and again the French, pass into history on the passes and coasts below. Sometimes conquered in battle, the

mountain tribes, "the people of the mountains," have maintained their racial characteristics, and their religion, modifying it as suited them.

The Nosairi are a nation. The first reference to them by name is made by Pliny: "*Coele habet Apameam Marsya amne divisam a Nazerinorum tetrarchia.*" He further states that Apamea is separated from the territory of the Nazerini by the river Marsyas (Orontes). This definitely precludes any possible identification with the "Nazareen," the Arabic word for Christian, as Pliny wrote in 77 A. D., considerably prior to the calling of Christians "Nazareens."

Throughout history they are continually at war with the neighboring tribes. When the Christians spread over northern Syria, they remained isolated, absorbing little if any of the Christian dogma. Their native religion was the Sabeen star worship, intermingled with Neo-Platonism. When the Mussulmen conquered and held the far end of the Mediterranean through so many centuries, they gradually acquired an Islamic slant to their dogma. They have much in common with the Shiites of Persia and Afghanistan, the Druses also of Northern Syria, and the Islamites, all mystical Islamic sects. To the orthodox Mussulman they are worse than Christians, for Christians at least do not deify the stars.

At the present time they dwell around Antioch and call themselves *fellaheen*, meaning farmers, a common Arabic word for farmer or peasant. They are engaged in farming as a rule. The farmers are both illiterate and ignorant. In Antioch, Anatolia, however, are many merchants of the tribe who do very well and are educated. In appearance they are well built, quite muscular, contrary to Syrians, who are usually sinewy rather than muscular. Many are light skinned with light hair and blue eyes. When the harvest is over they act as stevedores or do similar menial work. In dress they follow the Turkish custom. The men wear a loose white shirt, a red cummerbund (broad belt), loose flowing trousers, a tarbouche or tall fez about which

is bound a white strip of linen if the man be a sheik, or a handkerchief—perhaps a red bandanna from Birmingham or Manchester, Vermont! In his belt he always carries a knife with a half-moon blade, in reality a small scimitar. The shirt front is always open, "so that not even a piece of linen may hide the heart from God." The beard is worn long. The women used to dress in Turkish fashion but never veiled the face. Last summer they were quite as up-to-date as any young "flapper" with their spike heels, boyish bobs, French or American dresses hitting them about the knees or a bit higher. They carried their veils instead of hats, and when passing through the towns of Alexandretta or Antioch, they put them on for street wear, veiling to the eyes. Christian civilization penetrates all the East with its luxuries and conveniences.

THE RELIGION OF THE NOSAIRI

Originally followers of Harram, the reputed founder of Sabeanism, the Nosairi, since the tenth century A. D., have been nominally Mussulmen. They accept the Koran to some extent, particularly as concerns Mohammed, as the prophet of God. Unlike the Mussulmen they do not congregate in buildings or, for that matter, anywhere, for public or common worship. Their religion is personal, purely a matter of initiation, and only men may be initiated.* Like Masons, they are sworn not to reveal anything of the revelation they receive to a woman—but women have a fashion of getting what they want. Their sacred book is

*To moderns this may appear wholly unfair. As a matter of fact, it is an *arcanum*. Those interested in Biblical lore as dealing with this point, will do well to study St. Paul understandingly. The Initiates maintained that Man must save *himself* and that when he has accomplished this, he can save Woman. In giving thought to this, have in mind the words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) The misinterpretation of the teachings of the true Initiates, as well as of the sayings of Paul concerning women, has given rise to the conception that these taught that woman has no soul. What they really taught was that Man must be the saviour of Woman.

the *Kitab-al-Madjmou*. It differs considerably from the sacred books of the Druses and the Ishmailites with whom they are often confused. Neither have they anything in common with the Assassins. That error crept in immediately after the Crusades when an ignorant French war reporter used the two names as synonymous.

The Nosairi are divided into four sects: the Haidaris, the Shamalis, the Kalazis and the Ghaibis, all differing in details of the dogma, which will be discussed later. The population, now consisting of about 120,000, is divided into two parts, the ignorant, who blindly obey the initiated. For the ignorant, every act, be it the selling of a sheep, the choice of a wife, the naming of a child, the location of the door of a new house that is being built, all must be submitted to the sheik for his decision. The other part of the population are the initiated or those seeking initiation. The sheik of the Nosairi is called "the old man of the mountains" and certain mountains are sacred.

INITIATION

A candidate for initiation must be a man both of whose parents are Nosairi by birth. A child of a foreign father or mother is ineligible to initiation and must necessarily become part of the ignorant. By this provision, proselyting is strictly forbidden.

The initiator must not be a relative in any degree to the candidate. As initiation makes the initiated a spiritual child of the initiator, he may not marry the daughters who have become his sisters.

The father of a candidate informs a friend that his boy, who must be at least fifteen years of age, desires to be initiated. The friend inquires into his capabilities, his intelligence and education. Then in the presence of the sheik, at least two witnesses testify that the boy will keep inviolate the secrets. If the sheik grants the initiation, the initiator takes for the candidate the name *al-'Amn as-sayyid*. The sheik assists in the later

initiation; should he die before the initiation is completed, it must be begun again from the beginning. The neophyte owes the strictest allegiance to his *Iman* or teacher:

"If the *sayyid* leaves the town and fixes his residence in another far away where the neophyte cannot join him, the *sayyid* may entrust him to someone else in the community. The neophyte, however, may not disassociate himself from his master except by his specific permission. Neither may the faithful contradict his master."—*Soleiman al-Bakourah, Du Pont, Jour. Asiat., 1st series, v. V.*

At the first initiation, the neophyte puts on his head the slippers of his *Iman*, teacher, as a sign of submission. He does the same with the slippers of all present. The *Iman* then gives him under the vow of secrecy, the words, *ain-min-sin*, without revealing their meaning. The neophyte is instructed to meditate upon them, repeating them over and over again. The youth, after he has put the slippers on his head, says, "I beg of you, O Assistants, in the same fashion as you beseech God, as that is the perfect way, I beg of you to request my sheik and my *sayyid*," naming him by his anagram, not his usual name, "that he will accept me as a child and a slave, will purify me of the soil of polytheism and anthromorphism, will lead me through the shadows and direct me on the right path. May God aid you and make you worthy of all good!"

"O N—," chant the Assistants who have arisen, "this neophyte implores us in the perfect way that we ask you to be satisfied with him and accept him."

The *sayyid* accepts the young man, and, removing the slippers from his head, takes him to the *Iman*, who says to him:

"Know that your *sayyid* does not speak to you in passion, he speaks according to the revelation of God. The Prophet has said, 'Unite, bring forth and I shall be filled with pride for you.'" The *Iman* continues with citations from the Koran. Later, the cost of the initiation of the youth is fixed by the *Iman* and those present pay it. Taking the right hand of the neophyte,

the *Iman* continues: "By the order of God and by His wish according to the noble word of His Prophet, I unite you with N——, for God places you in his keeping. God has surely established for you a thing that may never be doubted, that is the light of knowledge, the truth of faith. This light never ceases to increase and to develop itself. You will become strong as you conform to its defense and commands." Then are pronounced the sacramental words: "It is the fall of the sperm and the rise of the embryo!"

"Do you accept this union and are you happy?" the neophyte is asked by the *Iman*.

"Yes, I accept and I am happy."

"May God bless you," continues the *Iman*, "and all that you desire, may He accomplish for you the preparation of His acceptance!"

The Assistant then leads the neophyte to his *sayyid* or master, the neophyte kisses his hand, his foot and the earth in front of him.

"Arise, drink in honor of the *Iman*!" As the neophyte drinks he says: "In your honor! And may God make perfect your future life, the mystery of your religion and your faith. As for me, I am your servant, I obey you." All the Assistants then drink. After this, perfume and incense are brought forth while the recorder notes the year and the month and the day, what was discussed and who was present. If any of these facts are omitted, the initiation could not continue. This first ceremony is called the *ta'liq*.—*Bibl. Nat. fonds arabe ms. 1450, Dussaud*.

After forty days the parents of the youth give a great feast when many sheep and oxen are killed and other food is prepared. The *'Amn* or *sayyid* and sheik who acts as the *Iman*, take part in the second initiation. By this time the neophyte has learned the titles of the first sixteen chapters of the *Kitab al-Madjmou*, the religious book of the Nosairi.

This is considered the initiation of purification, according

to the Semetic rite of forty days of purification after the birth of a child.

The third and last initiation takes place exactly seven or nine months to the day after the first, this being the period of gestation. It marks the moment when the initiated begins a new life. Should anything interfere with the exact day, the whole three initiation ceremonies must be begun again. Our Nosairian manuscript continues: "Just as the animal life of man begins at the moment of his birth, on his coming forth from the maternal womb, so his spiritual life begins with his emergence from nonexistence into the life of the initiated."

THE LAST INITIATION

In a large hall is seated the sheik or *Iman*. At his right is the *Naqib*, who represents Ali, and at his left, the *Nadjib*, who represents Salman. Standing about are twelve persons representing the twelve apostles of Jesus' time. They stand at the right of the *Naqib* or vicar of the *Iman*. To the left of the *Nadjib* are twenty-four persons, the witnesses. To qualify for this position they must have recited at least five times seventeen chapters of the Holy Book, with full knowledge of their meaning. Then there are twelve others who are guarantors of the first twelve! All these men have symbolic names.

A messenger appears; by a recognized sign with his hand he asks permission of the *Iman* to begin the ceremony. The *Iman* signifies his willingness by another sign. No words are spoken. The messenger then places his hand in the hand of the *Naqib*, fingers interlaced. The *Naqib* then kisses the knees of the *Iman* who puts his hand on the *Naqib's* shoulder, who, in turn, fills with wine the twelve glasses that are in front of him; the twelve who are the guarantors for the first twelve, then each take a sip. This communion signifies that they are obedient to God. A chant is then sung and all the people prostrate themselves.

Turning to the *'Amn* or the *sayyid*, these twelve then ask:

"Have you a guaranty for yourself that we may present you to the *Iman*?"

"In the name of Ali I have," answers the '*Amn*', and turning to the crowd,* he chooses as his guarantor one who is given the title of '*Amn ad-Doukhoul*'. The twelve guarantors, the '*Amn*' or *sayyid*, and the '*Amn ad-Doukhoul*' then march over to the right, place themselves before the twelve standing there who join the procession at its head and place themselves before the *Iman*. The *Nadjib* places a glass full of wine on the head of the '*Am ad-Doukhoul*' and repeats five prayers for the five divine emanations. The *Iman* rises, announces that he is the representative, *wakil*, of God, drinks wine from two glasses, then gives one to the '*Amn*' or *sayyid* and the other to the '*Amn ad-Doukhoul*' and signifies by a gesture that the candidate may be admitted. Thirty persons take part in this ceremony: 24 guarantors, the three officiating priests, the '*Amn*', his guarantor and the candidate.

Led by the messenger, the neophyte, with his head veiled, is brought in. He has learned the 5th, 6th and 9th *sourrahs* of the sacred book, the significance of the '*ain-min-sin*'. He is given certain instructions, his head is unveiled and he then is privileged to take part in the Nosairian prayers, feasts and ceremonies. He usually returns to his teacher for a year or more for further instructions.

Such, in outline, are the initiatory ceremonies of the Nosairi. The Druses and Ishmailites have similar ceremonies. The Druses, whom some writers like to call the Eastern Rosicrucians, have nine degrees. It should be carefully noted, however, that the Druses teach a doctrine to their candidates; the Nosairi give the mysteries; a most fundamental distinction.

THE EXOTERIC TEACHINGS

God, the unique, is essence, without attribute, but his manifestations are many. In each realm He manifests under seven forms. There are seven planets, seven days of the week, and

there have been seven great prophets: Adam, Noah, Abraham, Moses, Jesus and Mohammed. Up to this point all Mussulmen agree. The seventh, or *Madhi*, the Messiah, is still expected by all orthodox Mussulmen including the Druses and the Ishmailites who are most unorthodox. For the Nosairi, the seventh came in the person of *Ali ibn-Talib*, and him they invoke as Christians invoke the name of Jesus. The seven planets are beings who may be implored for various assistances and who influence man's lot. On the subject of the planets the four Nosairian sects differ. The Haidaris adore Ali; the Shamalis adore Ali but also place the sun as the guiding star; the Kalazis adore Ali, but place the moon, the woman, as the ruling power; and the Ghaibis adore Ali but also adore the twilight or air, as God is invisible.—*Soleiman, Kitab al-Bakourah*.

Time is divided into seven ages and each age is under the guidance of one of the planets.

Each of the seven prophets is called a *natiq*—the speaker—and each is followed by seven lesser prophets. Each of the great prophets also has an *asas* or base. For Mohammed, the *asas* or base, according to the Nosairi, was Ali. Ali, the base, becomes the *ma'na* or word, similar to the "word" in the first chapter of St. John. The fundamental distinction between the orthodox Mussulmen and the Nosairi, is the belief in human divinity. The orthodox Mussulman considers Mohammed as the Prophet of God—to consider him as God incarnate is abhorrent. The Nosairi believe that Mohammed is the prophet of God but that Ali attained divinity by initiation. As Christians believe that Jesus is God incarnate in man, both the Nosairians and the Christians are idolators in the eyes of the orthodox unitarians, the Mussulmen. Reincarnation, even transmigration, is part of the Nosairian doctrine.

THE ESOTERIC TEACHING

God is unique, essence. Of itself. It generates universal reason, the masculine side of God, which in turn produces the

universal soul or the feminine side of God; these in turn produce primeval matter, a static being, space and time. These five constitute the five divine ones mentioned in the last initiatory ceremony. The five are contained in the three—primeval matter, universal soul and universal reason; the three are contained in the One or God, unique.

The universe is governed by the seven emanations visible as the seven planets. They are seven orders of beings, which each in turn govern the world and produce a *natiq* or speaker. This speaker gives for his age a *ma'na* or word or name.

The "name" is a highly significant part of all esoteric teaching. In the most ancient Egyptian doctrine, "I know my Name" was equivalent to initiation of the second degree. Adam gave a "name" to each of the species. It is not symbolic. It is a fact. The "name" is the essential part of man or woman. The name is usually granted by the hierarchy that one attains in the second degree. So Mohammed, the second degree, as it were, says "Ali is my *ma'na*," thus giving him his name.

As Ali is he *ma'na* for this age, each Nosairian seeks to identify himself with Ali or rather with what Ali is. Ali having attained divinity or Unity (*tawhid*) with God is one with Him, hence the Nosairian cries, "I swear there is no other God than *Ali ibn-Ali-Talib*." This statement to him is exactly on a parity with the Christian statement, "Jesus, the Son of God," "Jesus, God incarnate." Just as esoteric teachings give another significance to "Jesus, God incarnate," so the Nosairi say: "Who adores the name (Ali) to the exclusion of the meaning, *ma'na*, is an infidel, he adores nothing real; who adores the name and the meaning is a polytheist; who adores the meaning to the exclusion of the name is a pure unitarian."

"I manifest under the form of Ali," continues the Arab manuscript:—*Bibl. Nat. fonds. Arab 5188, Sacy*, "the master of this age; I veil myself under the form of Mohammed but he who has sought the knowledge of my nature is *Salman*." "*Salman* is the door," states another Nosairian manuscript, "that

speaks, the appointed keeper. No one comes to God except through him." The faithful Nosairian says: "I swear there is no other God than *Ali ibn-Ali-Talib*, the adorable; there is no veil but Mohammed, praise him! And there is no door but *Salman al-Farisi*, the object of desire." Under the mysterious *Ain-min-sin* is shadowed forth the inner meaning of these three names. *Ain-min-sin* are the three initials of the names Ali, Mohammed and Salman. This is the first task to be assigned to the Nosairian neophyte, to discover what they stand for. Having done so and found the meaning of the fourth *surrah* of the *Kitab al-Madjmou*, the candidate exclaims: "How beautiful is the assistance I have found in God! How beautiful is the way that has lead me to God! How beautiful is that which I have understood through the aid of my sheik, my master and my teacher who has overwhelmed me with benefits as God has overwhelmed him with goodness in the knowledge of the meaning of *ain-min-sin* which means there is no other God than Ali of the gleaming face and hair; that there is no other veil than Mohammed, praise him! And there is no other door than *Salman al-Farisi*, the object of desire."—4th *Surrah*, *Kitab Al-Madjmou*.

Here are the three great mysteries, the three degrees, the door, the veil and unity. *Ali ibn-Ali-Talib*, ruler of the bees (the stars), light of Lights, enveloped in light yet enveloping Light, is the goal the neophyte seeks. With each degree the candidate is reminded that his growth is just the same as the child in the foetal stage. With the third degree he is but born into the spiritual life. Having crossed the threshold—the door, he is confronted with the veil. When the foetal veil or the veil of the body is rent by his own efforts, he stands in the presence of the light of life. He is born—to what? Only those of the third degree know the third degree and though they may shout it from the housetops no one would heed or understand save those of the third.

The esoteric teachings of the Nosairi are the esoteric teach-

ings of all religions. The three degrees are ever the same. They are not symbolic, man administered, though man and men participate. Under various names, ever the door, the veil and the mystery confront the seeker of light; yet every man is of himself the door, the veil and the mystery.

Thus ends the pilgrimage to "The Old Man of the Mountains," the Nosairi.

The prehistoric cult of the Chinese was the Sabeian, who held many practices in common with the Koreichites prior to Islamism. They adored and prayed to idols. These prayers, it is true were presumably addressed to the Creator himself, the images and idols to them serving as our Kaabah towards which we turn in our prayers. But the ignorant and brainless give the idols the divinity of the Creator and adore the idol or the Creator indiscriminately. The cult of idols was a method of bringing oneself insensibly in touch with God, although this method serving Him was a disparagement of the majesty, grandeur and puissance of God. It was presumed to be an act of submission to adore the idol as a tangible presence of God and the intermediary to raise the consciousness to Him. Dualistic thought and novelties in religion also flourished. Before the star worship, the beliefs, opinions and idol worship of the Chinese were similarly conformed to the Indian ideas and practices. Changes in the social state were brought about by educated, cultured people through investigating discussions and appeals to reason but their decisions always conformed to the ancient royal judicial decision.

Their kingdom is contiguous to the Tagazgaz who are Manicheans as we explained above. They believe there are two principles, light and darkness. The people had a simple life, in the faith of the Turkish tribes, when the demon of the dualistic sects fell upon them and in the plain language of seduction persuaded them to the idea that there are two opposite principles, in everything existant in the world—in life and death, health and illness, richness and poverty, junction and cutting off, union

and separation, rising and setting, night and day, light and darkness, existence and non-existence. They also taught of the diverse woes that afflict men, children, fools and animals, adding that God could not be responsible for evil as that was a shocking contradiction of His goodness and was further a puerile imputation.

By such subtilities and similar arguments, this demon enchained their minds so that they adopted the error of dualism.

So long as reigning princes of China were Sabeans, sacrificing animals, they were continually at war with the Irkhan, king of the Turks. When the Chinese king was Manichean, the kings of the countries lived in harmony. In spite of the diversity of opinion and belief, all Chinese kings continued to follow the law of reason in choosing their judges, governors and all in authority great or small, and decreed that reason must govern in all things.

A NEW COLLEGE

It has been conservatively estimated that there are now more than forty million of people in America alone who no longer believe in the orthodox school of medicine but who do believe in natural methods of healing, including the use of all herbals. Plans are under way to open a Naturopathic School in the city of Philadelphia wherein all natural methods will be taught. This will be a regular four year course and will prepare the students for successful practise. We expect to fill the chair of Dietetics and Natura-medicine. Those interested should communicate with the editor of this magazine.

THE CALL TO THE WEST

In the present issue of this magazine, immediately following this note of introduction, will be found the two reports, respectively prepared by Cleo K. Beckwith and Dr. Leo Verbon, of our visit to the various centers of our Work in the State of Washington. These reports are given *verbatim*.

At the close of September of the present year, no thought could possibly have been more foreign to our mind than that of taking a journey, whether short or extended. However, it seems that the Law is constantly in operation, and while we were actually preparing for the Fall Convocation at Headquarters, arrangements were under way nearly 4000 miles distant with the idea of having us visit one of the greatest states of the Union and there convene a Convocation.

The first inkling we had of the seriousness of the movement was the receipt of telegrams from Cleo K. Beckwith, Dr. Oviatt and Dr. Verbon and committees, asking us whether or not it would be possible for us to arrange such a trip if the students in that State were to guarantee all expenses, make all arrangements and reservations befitting the Great Work, and at the same time, guarantee Headquarters against loss due to our absence.

Though in the midst of important work, what could we do but to respond in the spirit in which the request was made? This we did with a full heart.

Little time was given us for making of arrangements. In fact, we did not have time nor opportunity for writing letters, everything had to be done by telegraph.

We left on the morning of September 30. Our first stop

was at Peoria, Illinois, to consult in a very important Cancer case. *En route* we communicated with our friends and students, Dr. Albert C. Pietsch and Mr. Harry R. Johnson who met us at Joilet Illinois, and guided us through the State to the Lincoln Highway. After a very pleasant visit, we left them for the Great West and we believe there is no better way to become fully acquainted with the Great Divide than to take the trip by automobile and drive long into the night, with the moon shining over the vast chains of rocks. Nothing could be more akin in majestic beauty to the Pyramids of Egypt, than this view on a moonlit night.

On reaching Portland, Oregon, we at once assumed the duties for which we took the trip. While in the midst of work, numerous telegrams from many points were received, some from suffering ones who sought us in conference, others from leaders in various cities. We could accept but few calls due to the limited time at our command. However, we did arrange to visit the center at Denver, Colorado.

On arriving in Denver, we found that our co-worker, Mr. Watson V. Babbitt, had arranged all details for us to give interviews to the various inner students of that section and it was with much pleasure that we met this truly representative body of students. It did our heart great good to know that there were so many who were ready and anxious to do all in their power to master the Divine Law and to practice it in their lives to the best of their ability. Finishing with the work in Denver, we as regretfully left the student body there as we had left those in the State of Washington.

Our next stop was a short one at Kansas City to make final arrangements for the great Convocation to be held there beginning November 10 and to continue for one full week. After a number of professional consultations, we left Kansas City for home where we arrived on the morning of the 23rd of October, just one day ahead of schedule, after covering more than 8200 miles in seventeen driving days and without a single serious

mishap.

Our heart is entirely too full to find words with which to express our appreciation of the countless kindnesses shown us by *every student we met*. Had we been the President of the United States and the King of Europe, we could not have been better treated nor could the arrangements throughout have been better in the slightest degree! It is an experience that will linger in our memories when even time is forgotten, and, from a full heart, we thank each one whom we met on the trip and whom we *know* did all in his, or in her, power to make the trip both a pleasure and a success. God bless and guide them one and all. May their days be long and happy.

DR. CLYMER'S VISIT TO WASHINGTON

By Dr. Leo Verbon

Although the desire and faint possibility of our beloved Master's visit to the Pacific Coast had long been entertained by the students in the Northwest, the probability of its realization looked very distant to most of us.

It was at the meeting of the Washington Headquarters Association held last July at Olympia, that the question of his visit became a vital one and was given the consideration that those present felt it should receive. Although the meeting did not have the complete state representation due to the impossibility of some of the workers to be present, plans for the visit were considered and there was a motion made to send out a questionnaire to the various committees to discover their feelings relative to securing contributions from inner students to cover the expenses involved. The matter was left in the hands of the secretary and chairman to act as conditions would require.

At the following meeting of the Seattle Temple of the Sons of Isis and Osiris, the subject was again brought up and the consensus of opinion was that there should be no further delay in the attempt to bring Dr. Clymer to the Harbor so that all students might have the opportunity personally to consult him.

Subscription lists were drawn up and the writer took a trip to Aberdeen and Hoquiam in order to meet the student body in these places. The movement met with enthusiasm. In the meantime, we, the Seattle students communicated with Dr. Clymer and had encouragement from him, indicating that he would make every attempt to visit Washington if the students displayed the proper spirit which would indicate that they really desired his presence. Without any further delay, Seattle proceeded to call a mass meeting at the Odd Fellows Hall the first Thursday of August and placed the matter squarely before the students and those interested in the Great Work. The response was beyond expectation and all that even the most interested could expect.

The Temple of Luxor, at Olympia, began a coordinate state action by calling a state picnic to be held Sunday, September 8th at Weitwood Beach near Olympia, so that as many of the students as possible could meet and start the subscriptions. From then on the Olympia Temple took the responsibility of handling the financial side of the effort, and coordinating the efforts of all the other centers in the State in their worthy undertaking. Too much praise cannot be given Cleo K. Beckwith and his coworkers for the success of the plan.

When final arrangements had been completed, wires crossed the continent several times and our Master informed us that he planned to come by automobile across the continent and expected to arrive here within nine days, covering more than 4000 miles. Most of the students shook their heads and wondered if it would be possible. However, surmounting many difficulties and even taking the opportunity to visit some very important cases en route, he arrived on schedule time.

Mr. Norman Westfall, who is engaged in special organization work and holding regular classes in Portland, Oregon, was the first to greet Dr. Clymer at the Multnomac Hotel where a suite of rooms had been reserved and where he arrived on the evening of the 7th of October. We, as having charge of the

Seattle activities, had a wire from Dr. Clymer sent from Umarilla, Oregon, Monday morning, and Monday night had the pleasure of greeting him over the long-distance telephone to Portland. News of his arrival was relayed to Olympia and radiated from there to other points, a wire also having been sent by Dr. Clymer to Rev. C. C. Coghlan at Aberdeen.

On learning of the exact time of Dr. Clymer's arrival in Seattle, we reserved a suite of rooms at the Olympic Hotel for him and his son, Emerson, so that they might experience neither difficulties nor loss of time. The Seattle College of Chiropractic generously placed a waiting room and private office at Dr. Clymer's disposal wherein to grant interviews to the student body. Arrangements had also been made to have the best mechanics in Seattle condition the car which had come over the Great Divide, the writer humbly offering both his car and his services to Dr. Clymer and his son.

Mr. O. D. Trapp and myself welcomed our teacher at the Olympic Hotel shortly after the noon hour and by 2 P. M. the Master was at the services of the students, granting private interviews, instructing them in the Work and helping them solve their personal problems. Disregarding any fatigue he might have experienced as a result of nine days on the journey and excepting only about an hour for light lunch, he received more than thirty adults and a number of children, being fully and continuously occupied until 11.30 P. M. when the last visitor was received, plans having been fully prepared beforehand by Mrs. Verbon and myself so as to avoid unnecessary waiting and crowding. However, as usual, many were unable to have their problems fully considered within the time limit allowed them, causing some waiting, but none left without having their problems solved as fully as humanly possible.

Our one great regret has been that we had failed to give any publicity whatever in the newspapers of the Doctor's coming so that students not in touch with the Harbor centers might attend the meetings. Even so, some students came from great

distances, notably Mme. Stuth from Berkeley, Calif., and Dr. Mary Sutcliffe from Los Angeles.

Wednesday morning Dr. Clymer bade Seattle a hasty *au revoir* and we experienced the great pleasure of driving him to Tacoma. Tacoma has the youngest class in the State of Washington and was organized by Mr. Norman Westfall. Unfortunately, Mr. Westfall had previously arranged for a series of lectures to be given in Portland in connection with the organization of the various activities of the Great Work in that city and could not be present. However, Mrs. Westfall is carrying on the work in Tacoma during Mr. Westfall's absence and, with the help of Rev. Coghlan, Mr. Trapp and my humble efforts, everything proceeded smoothly.

Mrs. Westfall had made complete and detailed arrangements and all was in readiness. The waiting and reception rooms at Mahogany Hall were engaged and a list of desired interviews prepared. Between the hours of 11 A. M. and 7.30 P. M. Dr. Clymer gave audience to twenty-seven people, including several who had missed him in Seattle and, as a consequence, had followed him to Tacoma. The interviews concluded, we started for Aberdeen, stopping *en route* at the ranch of Mr. and Mrs. Plocia near Fort Lewis to partake of a light lunch, consisting of the Doctor's usual food when working hard, *i. e.*, whole milk, whole wheat bread and vegetables. After passing Olympia we ran into a dense fog in places and the intervening fifty miles had to be covered with a great deal of caution. The writer felt the responsibility for the safety of one who is doing the most important work of the day for the human race on this planet; for surely, since the time of Hermes, the Thrice Wise, no single teacher has, in our humble opinion, contributed as much toward the interpretation of the Divine Law as has Dr. Clymer. No doubt the White Brotherhood protected us, but the driver, being a free agent, might readily have lapsed into a negative state of mind through worry or fear and his hand have turned the wheel where the mind feared it might go.

Only familiarity with the road prevented one from taking a jump inwardly when the superstructure of a bridge would seemingly leap at us out of the fog and darkness a few feet away; yet the car shot forward, sometimes making between forty and fifty miles per hour and again forced down to twenty miles and less. Dr. Clymer was entitled to a respite from work, so there was little or no desire on our part to ply him with questions or carry on a conversation. Excepting a remark now and then, we drove on in silence; the while the train of events of the past two whirlwind days began to unreel themselves in the mind of the driver, with their impressions and conclusions.

The history of a new race is in the making; millions of people daily proceed with their business, governed by petty envies, hatreds, likes and dislikes, and selfish motives, utterly unconscious of the events taking place in their midst; impervious to reality, they make myths of the past and see nothing in the future, and we even now wonder: how many of the students found the Master-Teacher as they had pictured him in their minds?

It is as yet impossible to estimate the good Dr. Clymer's visit has accomplished. Those who see things as they are, derived immediate benefit; enough of it to draw upon whenever there is need; while others, who expected a myth, found a man who stood ready and willing to help them, while still others had their questions answered and their problems solved. The greater benefit will come to them as time goes on and they personally apply his instructions. Naturally, there are those who fail to keep their feet on the ground and who would have preferred to see him come sailing through the air as the angels are supposed to pass from place to place, and to have had him assume all their burdens. He did not come to establish a kingdom of unreality but to interpret the Great Law as it applies to the individual; to help each one to realize the reality. When the student learns to comprehend the Law and to obey it, then he will free himself from sickness and weakness, just as one learn-

ing the Law of Compensation, Attraction, and the common sense way of dealing with monetary questions, will free himself from poverty.

Just as there are many people who can be harmed by generosity and prevented from learning their lesson, so it is equally true of those impoverished in health. One guilty of infracting the laws of Nature has to satisfy the Great Law, just as one borrowing money must return it with interest. Æth health, just as a good friend with ready money, can set aside the payment for a time, but that is all; it cannot remove the cause nor set aside the responsibility.

After a period of such contemplation we arrived in Aberdeen where a suite of rooms had been reserved at the Hotel Morck by the local committee, and turned Dr. Clymer and his son over to the committee composed of Rev. Coghlan, Drs. Oviatt and Lancaster, Mr. Munz and friend Tannahill. As it was late, we all retired and in the morning I bade a fond farewell to Dr. Clymer until I should meet him again in Olympia two days later.

THE STATE OF WASHINGTON CONVOCATION

By Cleo K. Beckwith

We, the members of the Fraternity Sons of Isis and Osiris, as well as students in the Secret Schools, deeply appreciate the ready and whole-hearted response to our invitation, extended to our most beloved Supreme Grand Master, Dr. R. Swinburne Clymer, to visit the student body in the Evergreen State; bringing to us a message of understanding which has been so beneficial in all its aspects, and leaving with us a greater comprehension of the Goal that we are all striving to attain, the meaning of individual responsibility, and a real spirit of fraternal Brotherhood.

Possibly a round dozen or more of the students in this State had at one time or another made the trip back to Headquarters; however, the great mass of the students had never met

Dr. Clymer, nor had they the least conception of the great personal help every student may receive by actual contact with our Grand Master who has so earnestly and successfully labored in this special field for the last twenty-five years. Now that the visit is over, *the least we can say is, that the Great Work has been given a tremendous stimulus throughout the Northwest by his trip to the West Coast.*

Dr. Clymer arrived in the State of Washington, after making the trip over the Old Oregon Trail, and the Columbia River Highway, on the evening of October 8th, going directly to the Multnomac Hotel, where, by prearrangement, he met Norman R. Westfall and a number of students. On the morning of the ninth he left for Seattle, passing through Olympia, where Rev. C. C. Coghlan, Mr. John Briggs and myself, had the pleasure of surprising Dr. Clymer by meeting him on the public highway, extending to him the hand of fellowship and welcoming him into the State in the name of the Brotherhood and the student body generally. After a short but pleasant conference, Dr. Clymer, accompanied by his son, left for Seattle where he immediately launched his work of interviewing students. On the morning of the 9th, he left Seattle for Tacoma, where the entire day was devoted to students from that district. On the evening of the 9th, he left for Aberdeen and Hoquiam, where two full days were devoted to interviews and conferences. At 5 P. M. Friday, by courtesy of Mr. James Tannahill, Dr. Clymer and party, which included Dr. Oviatt, Mr. Fred Munz, Mr. Harry Eklund, and others, left for Olympia, the capital city of our great State. In Olympia, a suite of rooms had been engaged by us for him at the Governor Hotel and Dr. Clymer was there met by Mr. Trapp, myself and others. As the hour was late, we bade him good-night until the following morning, at which time conference and interviews commenced and continued throughout the day, as well as the greater part of the following day.

On Saturday night, October 12th, the Sons of Isis and

Osiris held a joint meeting, comprising the three Temples of the State, Seattle, Aberdeen and Hoquiam, and Olympia. At this meeting the three degrees of the Temple were exemplified by initiating three Neophytes into the Temple, with our Supreme Exalted Master in the chair for the first time, an honor we keenly felt and deeply appreciated.

Sunday forenoon was devoted to interviews. These and various conferences continued until 3 o'clock in the afternoon, at which time Rev. C. C. Coghlan, High Priest of the State of Washington, conducted the services of the Church of Illumination. After the services, Dr. Clymer held the question-and-answer hour, solving many problems of the large audience. This was the only public meeting held at which other than students might be present.

On Sunday evening, October the 13th, at 7 P. M., the Convocation of the Priesthood of *Æth* and *Fraternitatis Rosae Crucis* was called to order. This was held in the I. O. O. F. Hall, with an attendance of inner students larger than any ever recorded in the history of America or even of the world. This was the first Convocation ever held in the State of Washington, and a most wonderful experience was had by those present, which will always remain with them. At this time a deep and abiding spirit of brotherly love was manifested, the services being held for the dearly departed brothers and the loved ones of members. Following the services, the Holy Sacraments prepared by the Grand Master were partaken of by all those present.

Following the services and Sacred Convocation, Dr. Clymer left for Aberdeen, and on the following day, October 14th, he was, by previous invitation, the principal speaker at the Hi-Twelve Club luncheon (Masonic) of that city, where he was well received—in his own words: “received with deep respect which created a feeling of fellowship.” He answered many questions pertaining to the Great Work as well as to the symbolism

of Masonry, and solved many problems and cleared away misunderstandings which had been in the minds of some members.

Dr. Clymer then left us, after bidding us, *not* good-bye, but God speed, and with a wonderful feeling in our hearts, returning to Headquarters over the Old Oregon Trail, thence to Denver, Kansas City, and home.

We, one and all, wish to express our deep and sincere desire that our Supreme Grand Master again visit us a year hence; and that he will at that time be able to make arrangements for a longer visit, enabling us to show him the beauties of what is, to us, the greatest State in the Nation.

In conclusion, we, as students and humble workers, both individually and collectively, in the Great Work, feel that there was nothing in the world that could have occurred at this time that could have created better results than were accomplished by our Supreme Grand Master's visit in advancing the Great Work in the State of Washington. The least we can say is, that the Great Work has been given a tremendous stimulus throughout the State. We sincerely pray, that he arrives safely at Beverly Hall and in good time to convene the regular All Souls Night Convocation held at Headquarters yearly, and that all present will receive as much benefit of their association with him as we did here. We are not merely looking forward to his coming next year, *we are already planning and preparing for it!* We, the various committees here, wish to take the opportunity to publicly thank the students who so whole-heartedly cooperated with us to make this Convocation and the various meetings and interviews the tremendous success everything, from the first moment to the last hour, proved to be.

Fraternally submitted,

CLEO K. BECKWITH, Chairman.

The Priesthood Of Æth

Continued From Page Ninety-Two

True Initiates, whether Rosicrucian or the Priests of Æth, make no noise; they love the Infinite Silence, and work through Thought, Desire, Will and Love. They are ready to point out the Path and to clasp the hands of all who seek and desire to work for their own *salvation* and for the advent of the new civilization. To this end, the Fraternity seeks Souls primarily—earnest, active, loyal, faithful students and workers. Before one can become a member of the visible Brotherhood, he—or she—is already enrolled among the Invisibles by reason of the *inmost* desires and longings of the heart which at once draw to him the protection and the kinship of the Hierarchies of the invisible Brotherhood.

Who are the Initiates of these Secret Schools? We may not answer this question, in particular, but may say in general "by their fruits ye shall know them." No better, more unerring or unmistakable test could be given than that voiced by the Master-Teacher. But understand this: Initiation *cannot* ever take place in classes, nor can the most secret things be taught to groups. No two people created by God are ever identical, nor are the needs of any two the same. To attain to Initiateship, the needs of the seeker must be supplied, he must become rounded out—made whole; this is individual work and must proceed under the protection and guidance of a master-teacher.

"He who talks does not know; he who knows does not talk."* Beware of those who, either by speech, dress or action, proclaim themselves members of the Fraternity. Before the fruit of the tree may be picked there must be growth and a process

* "Learn to know all but keep thyself unknown."—Irenaeus.

of ripening. Some seem to think that if they can find a lodge of Initiates, whether of Rosicrucians or *Illumines*, and be initiated or admitted as members, they will thereby become full-fledged Initiates. Initiation is something infinitely more than the taking of an oath and passing through certain forms and ceremonies,† however imposing or awe inspiring these may be. It is something more than a course of lectures or a series of lessons. It is something even deeper and higher than intellectual culture. It is the *knowing of truth through feeling and experiencing*. And it is of body, mind and Soul.

What manner of men are these? First, they are of all walks of life, of all professions and avenues of endeavor. They are seekers after Wisdom wherewith to improve their own or their fellowman's condition. They seek Illumination not alone for their own sakes, but that they may be better qualified to serve God and humanity, comprehending that to be happy it is essential to help others to become happy also. Often unknown and unrecognized except by highly developed Souls, dwelling in the "shadows" cast by sin and suffering, voluntarily bearing a humble share of the burden and toil which the redemption of mankind from darkness and evil renders necessary on the part of the "sons of God," sorrowful because of their sympathy with pain and sorrow—yet always rejoicing—they go their way quietly and without ostentation and with the intent to make other Souls better and happier.

* * *

**Freeman
B. Dowd**

A brochure of this nature would not be complete without some reference to the man who established this system of thought and training on American soil. Sixty years ago Freeman B. Dowd, himself an author of a number of important books, penned the following:

"There is but little thought among the world of men. The great stream rushes on, in murmuring rivulets here, in roaring

†This has no reference to the Masonic Order or like organizations.

torrents there, or like ocean billows breaking upon the barren shores in deafening thunders, devoid of thought. The thunders, the roaring, the murmuring of men is not of thought, *but of money*. In every age of the world, the genuine thinker has stood *alone*, like a solitary tree in the vast desert. His thought has seemed to shroud him from other men, as with the pall of ages. There is another class, however, who are called thinkers, and are lauded to the skies as geniuses, who stand in a different relationship to the mass of men. These are poets and philosophers, who fashion and mould their thought for their *own* time. Such cull the flowers of existence, and, having arrayed them in garbs angelically lovely, in their view, present them for the acceptance and adoration of the non-thinkers. But the real thinker exhumes the primitive rocks of man's existence and basic nature, and lays bare the native granite of his nature, wonderful and kaleidoscopic, which he exposes to the softening influences of storm and sunshine. It matters not to him, if the excavation be deep, or the rocks be rough and ill-shapen; it is his mission to bring them to the surface. He is not unlike the insect which, in the bottom of old ocean, rears its domes of rock, whose only music is the roar of the rushing waves and the dashing of spray against its edifice; for he hath builded a temple of unhewn rocks, of *infinite thought*, wherein he dwells alone; and which, like the cities of pearl in the deeps of the sea, shall yet be the foundation of a new continent of thought; shall yet be engrafted in the temple wherein the teeming myriads of remote ages shall worship. His thought has not been of his own seeking. It comes upon him as comes the hurricane upon the landscape, or over the calm breast of the slumbering sea. It sometimes lays him low and desolate, in the filth and debris of isolation, misapprehension, misery, and decay; and at other times it carries him upon the lightning's wing, beyond the topmost clouds of the thinker's world.

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

TENTH NIGHT

Now comes the story of "an afternoon of fun" and what happened as a result of it.

Grandfather had told Anna and Arthur that this was to be *their* afternoon and that whatever they wanted they could have. True to his promise, after finishing the marketing and saying "LET'S GO!" he asked them where they wanted to go and what they wanted to do.

Now I wonder what *you* would do if told that you could have just anything you wanted, and go see whatever you might want to see, especially if you had been out on a farm for a whole week and not been in town even once in all that time? Even though you had been enjoying yourself every day, I suspect that when you *did* get into town, you would feel that you wanted to fill yourself with goodies and sweets, and oh, do just *everything*, all at once! That is the way Anna and Arthur felt, and although Grandfather knew what the result would be, and that it would not be the best thing for them to do, yet he allowed them to go ahead doing just as they wanted to do, in order that they might learn for themselves the great mistake they were making.

Anna said she wanted an ice cream soda, and Arthur said he wanted a big piece of apple pie "*with ice cream all over it.*" My! But didn't that sound good? Grandfather took them to a store where they could get just what they had asked for and soon they were eating away to their heart's content. After

finishing her ice cream soda, Anna concluded she wanted a piece of pie, and Arthur thought he would like a soda. Grandfather said "all right, eat all you want!" So they had the pie and soda, and then came candy. They each chose the kinds they liked best, and began at once to eat it.

"Now what next?" asked Grandfather.

"To a Movie," the children agreed.

"Fine," said Grandfather. "LET'S GO!" and to a Movie they went.

The picture was about a wonderful dog that reminded them very much of their own Hector at Beverly and Arthur began to wonder if he could so train Hector that he would do some of the things the dog in the picture was doing. While Arthur was thinking of this, Grandfather leaned over and whispered "Not Hector, he is too old to teach new tricks, but we can teach one of the little puppies." Strange, was it not, how Grandfather knew what Arthur was thinking about?

Now begins the sad and really *terrible* part of this story. When Grandfather whispered to Arthur, he noticed that he was almost asleep, and that his bag of candy was nearly empty. His dull and heavy eyes slowly closed, and Arthur was sound asleep. A few moments later Anna gave a tug at Grandfather's sleeve and whispered "Oh Grandfather! I am *so* sick and I have *such* a pain! I just can't sit up straight." The bag that had been *full* of candy, rolled off her lap, *empty*.

Poor Grandfather! What was he to do? The picture was wonderful and he was enjoying it greatly for he loved all animals, especially dogs, and right then was the most interesting part of the picture, but here was Arthur slipping out of his seat, sound asleep, and Anna ready to cry with pain, so what was to be done; what *could* he do?

Grandfather was a big man, and strong, and when something needed doing he never waited, but went right ahead and DID IT AT ONCE, and so now he wasted no time, but picked Arthur up on one arm and Anna on the other, and walked

swiftly down the long aisle to the outer door and out on the street with them.

Arthur was by this time awake and said he could manage to walk, but Anna said her pain was so severe and her "tummie" hurt her *so* much that she just could not take a step so Grandfather carried her to the wagon and in a few minutes they were driving home, a sad, *very* sad little party.

Arriving at Beverly, Mary met them and carried Anna into the house, and Grandfather carried Arthur for he was again asleep. Mary had a nice supper prepared for them, but neither of the children could eat a bite. In fact, it seemed that the very *sight* of food would make them sick, and suddenly, Anna, forgetting her pain, rushed out of doors and *up* came ice cream, and pie, and soda, and candy. A more distressed little girl you never saw.

Mary was cross and scolded Grandfather. She said to him, "I know you have been feeding those children what you know they should not have! Why did you give them what you *knew* would make them sick?"

Grandfather was calm and quiet through it all. He never became excited or angry. He said to Mary, "Yes, Mary, that is what I did, and I *did* know that it would make them sick. It was not the ice cream or any of the other things they ate that made them sick however, but it was the fact that they made little pigs of themselves, and *ate too much*. I am teaching them another lesson, and in such manner that they will never forget it. They will be all right in a few days, but for *now*, get them both right into bed for there will be *no story this night!*"

So, two sad, sick, tired little children were put to bed. No bed-time story, no prayers, and neither of them could think to take their loving deep breaths and send out the thought of "I LOVE EVERYBODY!" As Anna was about to go to sleep she said to Arthur, "Arthur, do you think the Fairies will bring us sweet dreams tonight?" But Arthur was already asleep and did not answer.

Thus came to an end their first unhappy night since coming to Beverly. They both slept late the next morning and when they finally awoke, it was too late for their dew bath; there was no sun bath in the blue silk pajamas. Then too, it was raining. Grandfather had gone away and left word with Mary that it would be best that the children eat no breakfast. Mary was nice to them as always and gave them books, and pictures, and games to play with, but neither Anna nor Arthur felt bright and happy as usual and the morning seemed very long.

Now just think of all the things that happened as the result of "an afternoon of fun." *You* will learn just the lessons that Anna and Arthur learned, and Grandfather is going to teach them how to have "fun" and lots and lots of it, in such a way that they will *not* be unhappy and sick as a result, but we must wait for the next story to learn just *how*.

AT LAST!

There has long been a demand for a modern hospital where suffering humanity might be treated by Nature's Healing Agents according to the Great School. Present indications are that such an Institution will be established in Philadelphia and that we will be connected with it. If this becomes a fact, then the ill will be able to enter and be directly under our care. Those who have this important work in hand expect to open the institution by the first of the New Year. We bespeak the venture success.

---The Editor.

OUR VISIT TO THE MID-WEST

On November the eighth I left Quakertown for Kansas City *via* the L. V. R. R. I had previously planned to cover the distance by automobile but at the last moment it was necessary to change my plans. I arrived in Chicago on the evening of the ninth and after devoting some time to interviews with some of our older students, left for Kansas City, arriving on the morning of the tenth. I was met at the station by Rev. and Mrs. A. W. Witt and their son Harold. It is so seldom that the younger generation takes the least interest in things spiritual or philosophical, that I here pay tribute to this young man who set aside all personal affairs and was my constant companion during my stay in Kansas City. I was agreeably surprised that there were other young men and women equally interested, among them the son of Vernon Barr, the son of Dr. Hartwell, son of Mrs. Whittaker, and daughter of Mrs. Berghoff. When youths of sixteen to twenty take an interest in other than purely physical affairs, one may consider that there is hope for a country. . . . I have digressed but the experience is so unusual that I may be pardoned!

My work in Kansas City and St. Joseph is well recorded from the time I arrived in Kansas City until I left for Headquarters and it remains only to offer thanks to those who made my visit agreeable and worth while.

While in Kansas City, I was the guest of Rev. and Mrs. Witt, and it is needless for me to state that they did all that was humanly possible to make the occasion pleasant and never to be forgotten.

Messrs. Vern and Clyde Barr, Mrs. McCreary, Mr. and Mrs. H. M. Bayne and other friends placed their automobiles

at my disposal so that I was always provided with means of conveyance from place to place—and there was constant need.

My thanks are due to Mr. Primm and daughter Mrs. Darnold, to Mr. and Mrs. Earl B. Musser, Mr. and Mrs. Korff and others, for luncheons and dinners, and especially because of their every effort to please me with their food combinations. I trust I am not a fanatic but I do try to live according to the food-combination principles as taught in our text books, and to conform to these principles may easily work something of a hardship on those not thoroughly grounded in Dietary Science.

For the many and gorgeous floral contributions, my thanks are due to Mrs. Darnold, Mrs. Roberts, Mrs. Cook, Mrs. Korff, and members of the St. Joseph group, Messrs. Alfa Elberfield, T. J. Noll, Adolph Mohr, with other generous contributors. The home of Mrs. Witt presented the appearance of a floral garden during my entire stay, the specimens were of the most glorious and all near to my heart, I being a lover of flowers and by some considered no mean grower of them.

The banquet was beyond the usual, admittedly so by those who enjoyed it, and all of this due to the supreme efforts of Mesdames Dr. Mary E. Eden, Edna M. Mar-Sae and Mr. Sidney N. Brunk.

The musical numbers throughout the various activities were harmonious with the spirit of the *Great Work*, and my thanks are given to the Misses Betty Ransom, Helen Shafer, Mr. Harold and all others concerned.

The financial committee deserves credit for its noble and successful efforts to hold a Convocation in Kansas City and among the members of the committee particular mention must be made of Chairman Elberfield and his associates, Sidney N. Brunk, Harry Alberts, Henry Seufert, Vernon D. Barr, Earl Musser, John Hedlund, and the able treasurer, Elmer E. Hartmann. We understand that these same men have in hand the work of financing the erection of a splendid building in Kansas

City which will house the various activities of the Work in that city. The plans already have been drawn by a famous architect of New York City, Count ———, a member of the Fraternity.

The membership both of the Church of Illumination and the Temple of Memphis, were in loyal attendance upon all the activities and we know they will be well repaid for this, *by and under the Law.*

More than two hundred private interviews were given during my stay in Kansas City and St. Joseph, and this practical interest together with the full attendance, is a creditable evidence of the services of Rev. and Mrs. Witt in the cause of the Work, and they have my thanks.

Arrangements already are under way for my presence in Kansas City during the Fall of 1930, as well as for the convening of a Grand Convocation. It is our hope that all will do their very best not only to improve their own personal condition, materially, physically and spiritually, but also to advance the Great Work in its various departments.

SO MOTE IT BE!

THE KANSAS CITY CONVOCATION

BY CLARA WOLFE WITT

A year ago, it was the pleasure of the students and members of the Church of Illumination, Temple of Memphis, and other bodies of the Royal Fraternity Association, to meet their Grand Master, R. Swinburne Clymer, in his first Mid-West Convocation in Kansas City. So many were benefitted by Dr. Clymer's visit and the Work in general went forward thereafter with such vigor and enthusiasm, that Rev. A. W. Witt, the official representative of the Work, decided that Dr. Clymer's visit to Kansas City should become an annual event and that a regular Mid-West Convocation should be held at that time.

This year, the invitation was extended to the Grand Master, the necessary finances arranged and the incidental expenses guaranteed to him so that he could be with us. We were delighted with his acceptance and plans were immediately formulated for his sojourn here. The announcement of the Convocation was made in *The Initiates* and a number of out-of-town students promptly responded with their acceptance and request to participate in the activities.

To some it may have appeared that our student body was somewhat selfish in working Dr. Clymer to the limit, crowding him with interviews and consultations. Owing to the fact that his time with us this year was extended over a week's period, as over against but three days last year, we had every reason to believe that he would be spared the overwork which many interviews together with the other activities, usually bring. On the contrary! The more time given us, the greater the number of people who sought to see him. There was one continuous rush from the time he arrived until the hour of his departure, and every individual who had the opportunity of being with him, marvelled at the Master's endurance, patience, ease, poise and calmness under all conditions. Valuable lessons may be learned from observing the technique of a great teacher and leader, particularly when he loves his work as does Dr. Clymer, and if we, his students, were to show the same zeal for our duties, we might find our daily tasks less burdensome and our labors made mightier by the infusion of Love.

Dr. Clymer arrived by way of Chicago—where he had interviewed a number of students—on the 9.40 A. M. Sunday train, November the tenth, and at once was brought to our home to be our guest for the week. After a hasty change, we drove to the church where services were held at 11 A. M., preceded by an informal reception at which Dr. Clymer's many friends in Kansas City and vicinity happily welcomed him.

A special musical program had been arranged in honor of

Dr. Clymer and thanks are due to the Misses Betty Ransom and Helen Shafer, and Harold Witt, for their splendid musical contributions on that morning as well as on other occasions throughout the week.

An announcement of a special church service at which the Grand Master was to officiate, had been carried in the church columns of the *Kansas City Star* of the preceding evening, and it was gratifying to observe the several hundred people who came to hear Dr. Clymer's discourse and were keenly desirous of meeting him so as to learn something more of the Great Work.

In opening the service, Rev. A. W. Witt gave a brief sketch of Dr. Clymer's mission and of his varied activities, including the authorship of many books, consisting of medical works and works on dietetics, eugenics, psychology and philosophy. Rev. Witt dwelt on Dr. Clymer's modest claim that a physician does not cure, but that Nature alone, working in the individual, is the restorative agent. He quoted the Grand Master's statement that physicians are discovering today that Dietotherapy is an important factor in the cure of disease, and added that Dr. Clymer had formulated Dietotherapy for the medical profession more than twenty-five years ago. Rev. Witt closed his introductory remarks by reading Dr. Clymer's theme for the day—the story of the Prodigal Son.

As the Grand Master has promised to print his Kansas City sermon in *The Initiates*, we shall not attempt to give extracts here. The sermon was well received and from the comments of members and friends it was evident that all considered it an important message. To us, the outstanding point of the sermon was that "we seldom appreciate a possession until we lose it." The parable was explained in a masterly manner, clear and comprehensive to all who heard it. Music followed the sermon, after which Dr. Clymer pronounced upon the standing congregation the benediction of the ancient Magi. For ourselves,

we were almost too overcome to leave, so much did it mean to us to have our Teacher lead our devotional service.

In company with Dr. Clymer we immediately drove to the home of Mrs. Ethel Primm Darnold for luncheon, and at this time the Grand Master had an opportunity to discuss the Work being done in California with Mrs. Leonard E. Roberts, who, until recently, had been the leader in that section and who is at present a resident of Oklahoma City.

At 3.30 P. M., a communion service was held in the parlors of the Temple of Memphis, Fraternity of Osiris. Sixty students and members of the church partook. Although we have been attending these services for the past fifteen years, it seemed that at this time the effect was more penetrating and the reason for the Sacrament driven home to us more clearly. The Sacrament was administered to the accompaniment of appropriate music. Following this service we visited a student and member of the church who was seriously ill, and the Sacrament was administered to her. It brought tears to witness her supreme joy in meeting her Teacher and receiving the Sacred Service.

From early Monday morning until midnight, Dr. Clymer was occupied with private interviews, relaxation being possible only during the periods for light meals.

Tuesday morning from nine to eleven, was given over to interviews. At 11 A. M. Dr. Clymer addressed the New Age Club, organized by the writer. This class meets at the Kansas City Athletic Club once each week. These classes are for women only, and eighty were present. This particular group studies such books as *Nature's Healing Agents*, *Diet the Way to Health*, and *Mastership: The Divine Law*. As a matter of time saving, a questionnaire had been compiled in advance and Mrs. Darnold propounded them to our guest who gave the answers. These questions were based on the contents of the aforementioned books and on the personal needs of members of the Club. The women marvelled at Dr. Clymer's rapid and impersonal answers,

which though straightforward and without evasion, offended none.

For luncheon, Dr. Clymer was the guest of Mr. Primm and Mrs. Darnold at the Kansas City Athletic Club. After the conclusion of this repast and until 5.15 P. M., the time was devoted to interviews previously arranged for. Following these interviews we were the dinner guests of Mr. and Mrs. Earl B. Musser at the Kansas City Athletic Club and from there repaired to the Temple of Memphis, Fraternity of Osiris, for private interviews which lasted until well after 8.30 P. M.

Mr. Henry Seufert, Exalted Master of the Temple of Memphis, dispensed with all the regular business and the ritualism of the Order so as to permit the members to hold a Round Table at which intimate questions could be asked and answers received from the Grand Master. Approximately sixty-five members were present and from the observations made after the close of the session, it was clear that all were elated and filled with greater enthusiasm for the Work.

Early Wednesday morning, Mr. Vernon Barr called for Dr. Clymer in his car and we drove to St. Joseph, sixty miles north of this city, where we were the guests for the day at the home of the St. Joseph leader, Mrs. Harry Korff. Dr. Clymer began his interviews at 10.30 and was kept busy until luncheon. Mrs. Korff and her able assistants, Mesdames Lulu Berghoff and Isabel Whittaker, had prepared a delicious and well-balanced lunch which was thoroughly enjoyed by the guest of honor. After luncheon, interviews were again resumed and continued until time for dinner. Knowing Dr. Clymer's great love for flowers, the St. Joseph comrades had placed a vase of beautiful red roses upon the table in the consultation room and these were highly appreciated.

At 6 P. M. dinner was served and immediately thereafter interviews again were resumed and continued until 8.30. From 8.30 until 9.45 a Round Table was held with the entire group

and intensely enjoyed, as all questions were freely permitted and as freely answered.

The day was unpleasant—a continuous rainfall—and Mr. Barr, who is responsible for the establishment of the St. Joseph group, ably assisted by Mr. Korff, was busy calling with his car for such as had no other means of reaching the place of meeting. Dr. Clymer granted interviews to some thirty-five people. The St. Joseph group presented the Grand Master with twelve gorgeous yellow chrysanthemums. We herewith wish to thank our gracious hosts, Mr. and Mrs. Korff, for their generous hospitality. At the close of the meeting in St. Joseph, Mr. Barr drove us home and we arrived in Kansas City shortly after midnight.

All of Thursday was devoted to private interviews. At 7 P. M. we proceeded to the Ambassador Hotel where a banquet was given by the combined groups in honor of their Teacher. Dr. Mary E. Eden and Mrs. Edna M. Mar-Sae were the hostesses and were responsible for a most successful and highly entertaining evening. Words fail to express our thanks for the success attained by these capable ladies. One hundred reservations had been made but one hundred and fifty guests were seated. Rev. Witt pronounced the blessing. During the dinner and between courses, Dr. Clymer visited among the guests. This act of friendliness endeared him to those present and strengthened the bond between himself and his many friends in Kansas City. Our good friend of the Work, Mr. Sidney B. Brunk, was master of ceremonies, and in this capacity is unequalled. All appreciated his capable assistance to our hostesses. An extended musical program preceded and concluded the banquet. The table decorations and all other decorative appointments were carried out in beautiful red roses. A unique incident was a toast to the ladies by Dr. Clymer, responded to by all the men present in "American champagne"—Ginger Ale!

Following the banquet, all congregated in the ball room

and for an hour and a half Dr. Clymer answered questions—all sensible questions with here and there a sparkle of humor. When answering these questions, Dr. Clymer rises to a high plane of consciousness and instantly perceives the sincerity of the questioner. The clarity of his decisions, his advice and judgment, and his ability to speak straight to the point, were heralded by all present as most unusual. His friends were amazed and rejoiced at his celerity of response and felt that here was the same man they had learned to know so well by reading his books.

Following the Round Table there was a dance during which Dr. Clymer again visited among the guests. The hostesses presented Dr. Clymer with a great cluster of beautiful red roses. Messrs. Alfa Elberfield, Adolph Mohr and T. J. Noll, receive our hearty thanks for their floral contributions for the banquet.

Friday morning was devoted to business engagements. After luncheon, private interviews were granted until two o'clock. From two to four a tea was given for the ladies of the Church of Illumination of Kansas City and St. Joseph in the home of Rev. and Mrs. Witt. During the tea, many questions of cooking, diet and menus were answered by Dr. Clymer to the satisfaction and relief of his hearers. After tea, the time was again devoted to private interviews, as also all of Friday evening, until the toll of the midnight bells.

Among the out-of-town members attending the Convocation, must be mentioned, Mrs. L. E. Roberts of Oklahoma City, Mr. R. L. Page of St. Louis, Mr. Emil Peterson of Chanute, Kansas, and Messrs. Kahnen and Johnson of Beatrice, Neb., and the entire group of the St. Joseph student body.

We have given this more or less detailed report of the activities of the Second Mid-West Convocation, as a record for the future, and now may be permitted to note a few of the observed reactions. The sick were helped, mentally and physically, by Dr. Clymer's sound medical judgment and advice; some

of these were extremely difficult cases and continue in the care of Dr. Witt. Those seeking spiritual help felt as though they never had heard such wisdom and those coming with material problems have shown themselves grateful for the advice which has lightened their burdens and shown them the Way. Echoes are still heard, such as : "Wasn't Dr. Clymer human, the way he associated with us and was one of us?" "How kind to those who had missed the Way!" "I was prepared for a severe reprimand but instead he listened patiently, did not judge me but pointed the way for me to go." We wish we had the space to give more of the expressions of praise but suffice it to say that we are all so enthusiastic, we already are planning teas, dances and dinners to raise a sufficient fund to bring Dr. Clymer and his assistants here next year for no less than two weeks.

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The New Hospital And College

In our last issue we stated that it was proposed to open in the city of Philadelphia a college and hospital which will specialize along Natural lines of treatment. We are now pleased to inform all who are interested that the dedicatory exercises of the *Philadelphia Naturopathic Hospital* and the *Philadelphia College of Naturopathy* were held on January 25-26 and the institution is now open for business.

It is to be understood that these institutions are *not* under our control, but that all patients entering and desiring to be directly under our care, can secure our personal services. Arrangements in such cases should be made in advance by addressing the Editor.

PREFATORY REMARKS

BY THE REV. A. W. WITT IN INTRODUCING DR. R. SWINBURNE CLYMER TO THE AUDIENCE OF THE CHURCH OF ILLUMINATION, AT KANSAS CITY, MISSOURI, ON THE MORNING OF NOVEMBER 10, 1929

"Dr. R. Swinburne Clymer, in his Introduction to the first edition of his book on Dietary Science—then known as Dietetics—published in 1917, made the following statement:

"Dietary Science is the most modern form of healing known. It is the best because it eliminates the cause of disease instead of treating the effects. Modern medicine has discovered the secret of doing this. Instead of treating effects, it deals with the cause and therefore brings about a sensible, logical readjustment. Instead of dosing the patient with drugs that are poisonous and habit-forming, instead of lulling the pain and discomfort with temporary relief, it seeks the seat of the trouble and corrects that condition which was the original cause."

"When Dr. Clymer states that modern medicine 'has discovered' the secret of Dietotherapy, he gives modern medicine as represented by the dominant school, more credit than it deserves. He is too modest to claim anything for himself. The truth of the matter is that Dietotherapy has been discovered *for* modern medicine rather than that modern medicine had anything to do with the discovery.

In 1904 Dr. Clymer was considered a fanatic and an impractical visionary on the subject and persecuted for his efforts. He was laughed at and ridiculed. Today innumerable teachers and practitioners copy all that he has taught but fail to give him credit.* Even as Edison has lived to see his inventions adopted and serving mankind, so Dr. Clymer is witnessing the adoption

*So bold has this piracy become that the only way left whereby Dr. Clymer can protect himself and his works, is by means of trademarks for terms and titles used by him, and patents for his various inventions.

of Dietotherapy by leading medical schools throughout the country. In his book, *Nature's Healing Agents*, he prophesies:

"Under the New Dispensation, in which God's Law will function more properly, medicine, as such, gradually will become unknown. Fruits, nuts, cereals, vegetables, roots and barks, **because of their mineral or remedial contents**, will be so combined as to be both food and medicine, and with the now well-known and frequently used vegetables will be included as food all the herbs.'

"Again in his book, *Mastership: The Divine Law*, in comparing evil thoughts with disease-causing germs, Dr. Clymer says:

"What is this great law? Simply this: Man cannot contract disease, even when contagious, unless his body is receptive to it. This condition can be brought about **only** through some weakening of the natural or resistive powers of the physical being. There may be countless disease germs around us, and these may be of different and virulent types. In a body in normal condition, healthy and clean, they can find no place of lodgment, because as soon as they come in contact with the natural acids of a healthy body, they are destroyed and become as constructive fuel for the body. . . . They are burned up and furnish energy to the body.'

"There are hundreds of thousands of people who have proved these statements to be correct in every respect, and we venture to say these teachings of Dr. Clymer are destined to replace the present vogue of the various popular schools of medical thought which attempt to cure mankind through drugging, cutting, pounding and torturing human flesh. In another ten years these groundless medical teachings will be scrapped, even as the horse and buggy have been replaced by the automobile, and sea-going battleships by air ships, and Dr. Clymer's teachings will be the medical thought and practice of the times.

"The Fraternity which Dr. Clymer so capably leads, has always been the vanguard of civilization, has always led mankind, in all ages, step by step, onward and upward. Its leaders, in times of doubt, great stress and spiritual upheaval, have come forward to point the way to humanity, bring order out of chaos,

act as a guiding voice in the wilderness of corruption, and give new laws and standards of living and thinking.

"Dr. Clymer became a student of the august Rosicrucian Fraternity at the age of fourteen, and in 1902 commenced to give his works to the world. Since then he has written about sixty books, covering a wide range of subjects—a veritable encyclopedia of inestimable value to the race in changing and shaping thought for the next thousand years.

"The entire life of our Leader has been devoted to an ambition to serve mankind, to bequeath to it something more worthy than gold and merchandise, however necessary these may be, a storehouse of useful knowledge, to uplift, to purify, to better conditions for all of us, to comfort us in the hour of trouble, and to show us the way to Life, Light and Love.

"We are given a glimpse of Dr. Clymer's mission when we read of his *vision* in his introduction to his book, *Making Health Certain*:

"I lived in an age of strife. All about me were men consumed by ill will, malice and hatred. They fought one against the other, class against class, even children taking part, having knowledge only of the inharmonious life, being ill shapen and miserable, weakly and sickly, with no light shining from their dulled eyes.

"The women were in the background, natural prey to the passions of men, for men had no love for each other; even in the midst of clans there was mutual distrust of one for the other; they fought their supposed enemies, not because they loved each other better but because they hated them more.

"Out of the midst of the confusion came a voice as from heaven and bade me look. As in a cloud of fire there appeared to me a vision of divinely perfect beings. Their bodies were glorious, as of shining ivory which had life. Out of their eyes looked Souls of love. Male and female were they.

"As I gazed enthralled, at their feet appeared children, perfect as the twain. Gradually appeared other full grown men and women round about them and in their midst other children, all of them perfect. There was no indication of disease, misery, hatred or discontent. All was in harmony. Strife and malice had been replaced by love and happiness. As I continued to look upon the glorious vision, a voice spoke to me: "This is the new heaven and the new earth, the two become one, and I, thy God, shall be with thee and thy people!

"The modesty of Dr. Clymer and his great love for Truth is nowhere better exemplified than this statement from his work, *Nature's Healing Agents*:

"'Personally, I do not profess to cure disease. In fact, no man, whatever his system, can do that. Nature **alone** is capable of curing (eliminating) disease, and she only when the proper elements are supplied with which she may rebuild that portion of the body which has become weakened by disorganization.'

"This is on a par with the very modest claims of another great Leader of men who labored two thousand years ago and who said: 'Thy faith hath made thee whole.'

"Much as I should like to expatiate on Dr. Clymer as a teacher, as a friend, as a thinker, as a physician, on account of time and the more important reason, the fact that this sorely distresses our friend, I am compelled to abridge my introduction.

"I wish I might take you through his many books and have you see into them as I do, so that you might drink the life-giving waters from the inexhaustible fountain of truths contained therein, for I wish you to *know* the present leader of this oldest association of men and women, the object of which always has been to advance knowledge and improve conditions for humanity. I wish you to know the present head of this august Fraternity, the Rosicrucians, whose history extends into the dim past, antedating even glorious Egypt in her golden days. I want you to know the author of *Dietary Guide*, *Race Regeneration*, *Divine Alchemy*, *Alchemy and the Alchemists*, *The Exalted Life*, *The Rosicrucians and Their Teachings*, *The Science of the Soul*, and fifty-five other books, any one of which would be enough to immortalize any author.

"Freeman B. Dowd, in appreciation of the great work done by his instructor and guide, that peerless leader Dr. Paschal Beverly Randolph, wrote this of him:

"'Toil on, O genius rare! Toil on, brave thinker! Bow low thy head before the mighty thoughts which crowd upon thee.

great rocks though they be, from out the temple of infinite thought. Toil on! Thou knowest not why! Yet thou rearest here and now, the Dome of Thought of the great hereafter of the world! What matter the mad ravings of the multitude to thee? They—those others who come after—yet shall build monuments on thy footprints and use as text-books thy works in *Rosicrucia*, glorious temples of the yet to be!

"If the foregoing aptly applies to Randolph, how fittingly also to our present leader of the work so well begun by Randolph.

"Dr. Clymer has chosen his text from *Luke 15:11-21*:

"'And he said, A certain man had two sons:

"'And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them this living.

"'And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"'And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"'And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"'And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"'And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"'I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee.

"'And am no more worthy to be called thy son: make me as one of thy hired servants.

"'And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran and fell on his neck, and kissed him.

"'And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.'

"My friends, I have the pleasure of presenting to you my friend and our Leader, Dr. Clymer."

THE RETURN OF THE SINNER

Every form and conception in this world, every idea and ideal, every thought and activity, belongs to one or more of the

principles or laws which are universal in their scope and application, and which have many sides and aspects. In taking up the deeper study and the higher or spiritual life, and the interpretation of the deeper meanings of all things, even the most commonplace, and of the material objects and aspects as well, a conclusion may be reached only by an understanding of their relation to those universal principles of which they are one or more manifest aspects.

This rule is absolute. For unless the Aspirant comprehends and appreciates all things of this world of mind and matter as but the outer experience or expression of these principles, he never can attribute the right meaning to any of them.

This universal rule applies to the great parable here under analysis.

In this parable, several principles are involved. At first thought, it would seem to be—and is usually so accepted—but a story with a moral, a story expressing the love and forgiveness of perhaps an exceptionally kind father, and illustrating the greater anxiety about and interest in something of lesser value and worth which a person is losing or has lost, and his forgetfulness of the things of greater worth which he thought safe in his possession.

In other words: If a person thinks or feels that he is losing a certain something, it appears to him to be much better, greater and more valuable to him than it did when he thought it was safely in his possession. As in the parable, the lost loved one occupies a much higher position in our esteem than those who have remained with us. *We are all like that in our thinking!* It is part of our nature, and we should recognize this our mental attitude so as to be better able to weigh and judge all things.

There is, however, a great deal more to this parable than these particular lessons, valuable as they be in themselves.

Let us first consider the worldly and external aspects and interpretation of the story.

We have here a rich father with broad acres and cattle and servants and wealth and two sons who, up to this time, occupied an equal place in his affections. We have the parental home and the homeland with their paternal and moral protection. We have a picture of the "far country," the unknown, with its allurements and its denizens of human wolves of prey, with its harlots and its gentile swine raiser and his swine. We have the contrast between the land of plenty at home and the great famine in this "far country." The "fatted calf" also plays a part in this significant drama.

Viewed from the outer aspect, here is a great moral and sentimental play, a mighty object lesson for our moral instruction, one that deeply concerns every man and woman who is seeking for the higher, the *real* things of life which with the Church of Illumination is solely concerned.

The drama opens with the parental home as the first scene: the sober-minded elder son out in the fields looking after the herds and crops, the father sitting in the shade, possibly dreaming of other days when he was young and filled with life. Now approaches the younger son, who, seating himself before the father, pleads his aspirations and his desire to possess his share of the inheritance which should eventually fall to him. His father grants his wish and "he gathered all together" and sets out on the journey into the "far country" and proceeds to squander his wealth until he is penniless. Then, to increase his difficulties, comes the famine, he lacks sufficient food and the bare necessities of life. He hires out to the swine raiser, which is but symbolic of his falling to man's lowest estate. Then comes still further reduction of the necessities of life to so low a point that he contemplates eating the filthy husks with the swine to save himself from starvation. Finally he reaches the bottom of life.

Up to this point, the drama represents the son's downward steps until he has reached the lowest of the low and has experi-

enced every degradation. It symbolizes a father's unusual indulgence and kindness in giving his children their inheritance or every wish, while yet he is living in the flesh and possibly, as a consequence, in need himself. It shows the son's weak character and irresponsibility, as well as his lack of knowledge of the world and his own weaknesses.

All this is acted out until, in the third scene which takes place in the swineyard where the most important event in the whole drama takes place: *he at last finds himself*—"came to himself."

Thus far it has all been a going down the broad and even road toward loss of self respect and ruin; it has been an experience of falling lower and lower into evil and away from true manhood and true sonship.

It is nearly always hunger or suffering of some form that brings the lower self to a halt and a recognition of its weaknesses and impotency, and the drama under consideration is not different from others of like nature. In a word, it is the hunger for spiritual things that causes the person lost and in the filthy "swineyard" of this world to "find himself." When the sufferer has found himself and the whole mistaken attitude and outlook sweep into view, repentance naturally follows. Humility also is experienced and, in seeking forgiveness, those who have been wronged are appealed to so that they may know of the repentance.

The son resolves to return and offer himself as a servant in the old home. Note how the finding of the self has changed his attitude. Before, it was a question of unappreciation, of taking all with no thought of recompense, of wantonly squandering his possessions for personal pleasures. But now he earnestly seeks to give even menial service as a common servant as the only means toward reinstatement in Sonship. This is the correct attitude for all of us to assume, because we all have proved, without exception, to be just such unworthy sons, and we can

return to Sonship only as we recognize our weaknesses and failures and are willing to start once more at the bottom of the ladder.

In the fourth scene, the son is on his way home and while he is yet a long way off his father spies him. Then follows the meeting, the dramatic climax of the entire story, and we have a picture of sublime father love and of Sonship awakened by bitter experience and a fuller understanding of the self.

The fifth and last scene with its picture of rejoicing opens before us. Here is represented the joy over the sinner who repents, the repentant weakling who resolves to be strong, the arrogant child who has concluded to be a servant so that he may know the real in life and forget the artificial.

But a shadow darkens the otherwise happy event. Primarily this shadow is selfishness. The elder brother appears on the scene and upon learning the cause for the merry making, gives way to selfish jealousy which deprives him of his brotherhood. How well does this represent the attitude of the world in general which is always jealous of those who happen to be fortunate! The younger brother is infinitely *above* the older brother now, for he has, through suffering, *found himself*. His experiences, even though they were in wantonness and the lusts of the flesh, and even though he wasted his half of the parental estate with harlots, finally had made of him, through suffering, a true man, because these things had opened his eyes to the false and shown him the value of the real and the true. His offer to serve in the lowest capacity in his home shows him to have freed himself of selfishness and to be in attitude of true humility. This is the first step toward greatness or spirituality.

And this step places the two brothers in a position difficult to define. Throughout their lives and up to the time when the younger *found himself*, in the swine yard, the elder brother has been by far the more worthy of the two. But after that significant event in the "far country," after the bitterness of his ex-

periences had purified the younger brother and after his finding of himself and his recognition of his weaknesses—which means that he became conscious of his shortcomings and the errors of his ways and so discovered himself—he became the greater, for he freed himself of those evils which still slept unconsciously in the elder brother. He had thereby become evolved far and away above his sober and industrious brother who remained at home but who had thus far failed to find himself as is clearly shown by his anger that there should be rejoicing over the return of the lost one and that a part of his share of the estate should be spent in merrymaking. Moreover, had he known himself, this elder brother—who emphasized his own self-righteousness so strongly and who had thus far conducted himself so properly for the reason that he was too selfishly afraid of hurting himself to do otherwise, as do so many of our present-day people—would have rejoiced with the father over the return of the wanderer and his reinstatement in the family circle. The returned and reformed son is placed in a much more favorable light, all things considered, than the one who remained at home and who, though committing no wrong, neither had made any progress in so far as his Immortal self was concerned.

All this brings into consideration another important phase of the subject: that it is God-like to forgive an injury or a transgression, seeing that we all have need of forgiveness, and also, that the greater the injury or the loss involved in that forgiveness, the more God-like it becomes. This is the real lesson of the parable. Its moral lies in the fact that though a man or woman may “fall,” they may again find themselves, if by that means they rise to the status of regenerated manhood or womanhood, and it is then that the angels in heaven rejoice over the sinner who has repented and made reparation. In God’s sight as well as in the sight of loved ones, their true repentance and return to the fold raises them higher than those who had little to repent of because their small fears had prohibited them

from making any great effort in *any* direction, and who in their righteousness are forever condemning those who had once fallen though they afterwards become veritable angels of light. These stand far and away above such as have never known themselves, their own weaknesses or strengths, but have simply been "good" because they were too fear-full and selfish to be otherwise, and had not the stamina to face the criticism of their fellow men, or thought they might lose a part of what they already possessed.

The main points, then, in this great lesson so dramatically set forth by the Master Teacher, are: the unwavering Father love, its intensification showing it to be pure gold; the greater forgiveness of the erring one and its great unselfishness; the stirring of the son's blood for adventure and through it, knowledge; his "fall" into sin and error, and through its consequences and suffering the final coming to himself—his awakening to his own reality; his becoming great through humility; his humble petition.

On the other hand, the passive "goodness" of the elder son, his self-righteousness and conceit, his selfishness and jealousy, his repudiation of real Brotherhood, all these making him the unworthy son in reality.

This is the real interpretation which the Masters intend us to understand and to apply.

These are but a few of the phases of the parable. There are others equally important, some of them wholly unknown to the people at large. From this last point of view there is another phase which we may now but hint at, in the light of which, the two sons represent the two large classes of humanity: one, the self-righteous, hypocritical, condemning, judging, never-do-anything-out-of-the-ordinary class, who though they accomplish little, are forever pointing the finger of scorn at the big-hearted, large-Souled and broader-minded class, who, it is true, frequently slip and fall but who finally accomplish things which are for the betterment of the people as a whole and who receive

nothing but condemnation because they happened to make mistakes while they were endeavoring to accomplish great things. Such wayward sons will finally wear the greenest laurels when called beyond the vale of tears. We do not, however, wish our remarks on this point to be construed as sanctioning such "falls." They are truly regrettable and unfortunate experiences, but who shall be competent to judge them or to read the scroll whereon is written God's plan whereby they were to unfold their Souls and to work out the betterment of mankind as a whole? Surely not a slanderous and sin-cursed world, egotistical and cruel, and which finally benefits through such falls.

Finally, we must consider the principle underlying the parable as it concerns each one of us—every man and woman in the world. The story has in view nothing less than the experiences of the human Soul. The Father is the Creator of the Soul. The Soul is the son which the Father begets or creates. It goes to a far country, even to this material world, on an errand for the Father. Its mission is to gather experiences of Truth and Goodness while here, to be, in fact, a Saviour to all other fellow creatures, and finally by self-denials and suffering, to elevate its physical nature up to the Soul plane, following this by spiritualizing its Soul and thus becoming Christ-like or attaining Mastership, then returning again to the Father, bringing with it all of its gathered experiences and rewards. This is the perfect Sonship. This is the transfigured, individual Christ. This is the mission of every human mortal that ever appeared upon this earth. This is the goal that all must reach or finally be lost as individual Souls.

As many have neither rule nor reason to go by, it is but natural they should make mistakes, that some of them should fall to the lowest levels, but if they finally reach the goal and point the way to others, then they are infinitely better than those who have committed no great wrongs but who also have failed to make the effort to rise to higher levels. *He alone fails and dies*

who is too fearful to TRY. He who fails but continues to TRY shall ultimately reach the highest goal.

The Journey Beyond

We are spirits. . . . Bodies are lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. . . . Death is that way. Our friend and we are invited abroad on a party of pleasure, which is to last forever. His chair was ready first and he has gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him.—*Franklin.*

What a glorious sermon in a few words! How many questions answered in a few sentences! What a consolation to those who have lost a dear one! Let all those who have suffered a parting read this again and again with an understanding heart and the pain will cease and be replaced by an expectation of soon meeting again in another sphere of action, more real and complete than the present one.

The Priesthood Of AEth

Continued From Page One Hundred and Twenty-Four

"Foremost among the *real* and *genuine* thinkers of the age, stands P. B. Randolph, the author of many astounding and magnificent volumes. *Among* them, but not *of* them. A Mystic in the true sense of the word, and an initiate of the very loftiest order.

"To him, the great surging waves of this civilization have brought only woe. But they have not destroyed him, nor his work. From the depths of his great heart, from the garrets of poverty, hath he sent his riches of thought—which the world in its barrenness could not understand, or appreciate—broadcast upon the ice-locked wastes. To him, the spacious sophistries of the day have been only the pulings of infancy. Forgetful of the little present; in view of the dead past, with its myriad eyes all faded and lustreless, gazing out of the thickening night of decay at him; forgetful of the shining orbs of the o'erarching skies of today; in view of the darkening stars and dead worlds of the foretime, which once blazed with pristine splendor—he hath walked alone among the catacombs of Egypt, and questioned her ruins, her pyramids, her temples, and her drifting sands, and brought back her answer, which he has given to the world, a priceless legacy, under the title of *Pre-Adamite Man*,—beyond all question, the most exhaustive, profound, convincing and satisfactory work upon human antiquity the world ever saw, or will again for many and many a long decade. Rested he then, after completing his great work on *Human Origines*? Nay! But casting it at the feet of the world—dedicating it, by *direct request*, to his *personal friend*, and the friend of mankind, the lamented Abraham Lincoln—he, discouraged on all hands by ungenerous rivalry and envy, forthwith applied the whole power of his exhaustless mind to the solution of a still mightier prob-

lem; and with fearless tread, lighted only by the lamp of God and his own faith, he entered the gloomiest crypts of being, and dragged from the portals of the tomb its reluctant answer to the great question, which hath burst the hearts of men from earliest times: 'If a man die, shall he live again?' In doing which he died to the present, as much so as they whom he questioned. This man hath not sought in college halls for the thoughts of the mighty dead, but with his unaided hand he held aside the curtain that hides the past—walked through the shadow, and talked face to face with the glorious founders of earth's religions—stood dazed and appalled before the effulgent glories of *Rosicrucia's* blazing temples in the Hierarchies of the skies; and bowed down low in the shining presence of those whose spectra we sometimes vaguely glimpse.

"Freighted with gems from the golden shores of eternity, and jewels from the crowns of the upper hosts in the farther heavens—returning, he hath cast them also at our feet in his two works: *Dealing with the Dead*, and *Disembodied Man*, either of which works are sufficient to rest the fame of any man upon—no matter how profound a thinker, or expert a fashioner of thought;—and I here assert without fear of contradiction, that these two works of rare and impassioned genius, in their scope and profound simplicity, yet majestic and surpassing range or sweep of thought, are not equalled by any other similar works in existence!—and they have made, and are still making, their mark, and influencing the thoughts and literature of the age, in spite of prolonged and envious efforts to hurl them down to oblivion. They still live, thank God, to bless the world and instruct mankind.

"Not satisfied with this, and hearing much talk of a hell, he sought and found its adamantine walls, all charred and blackened with the smoke of eternal torment, and, bursting through them, stood undismayed amid the howling of demons and the shrieks and groans of the lost—walked unscathed amid

its fiercest flames, and dragged from its darkened caverns the *idea* itself, and showed it to the gaping herd—the uncharitable, ungrateful, unthinking, forgetful world, which starved him for his pains—to be only in the miseducated *human heart*. This he has demonstrated in answer to the groans of the civilized world under the curse of the ‘social evil’ in his two masterpieces, called *Love, and its Hidden History*, and *The Master Passion, or, the Curtain Raised*. Here he has dared to lift the sacred veil before which the civilized world bows down and worshipped, and calls the hand profane and unclean which ventures to disturb the putrid waters. Here he has told us the hidden meaning of ‘the sin against the Holy Ghost,’ which, according to one of the earth’s greatest thinkers, is unpardonable and was so recognized by the Mosaic Law.

“These volumes comprise but a few of those written by P. B. Randolph; but owing to their trenchant power and reformatory character, I regard them as the most important of those now in print.”

John B. Pilkington, of San Francisco, California, in a communication to a Boston paper, under date of November 21, 1861, said:

“One after another has visited our shores, of the army of humanity’s teachers, and last, but far from least, came P. B. Randolph, and of him—as an acknowledgment of his service, gratifying to his many friends, but more because knowledge of the noble self-sacrifice of any person should be the world’s property, as an example—I wish here to speak. We may praise, for he has gone again, sailing this morning *via* New York,—where he will make but a very short stay,—for Egypt, Persia, and the Orient, has written two small, but important works, delivered something like twenty lectures, or orations rather, and the universal testimony of friends and foes of Liberalism is, that no speeches ever given on this coast have equalled them for scope, power and eloquence.

"Pouring forth the tale of his own trials, temptations, falls, and efforts to rise again, he has carried conviction to many an obdurate heart and there cometh much good out of every Nazareth, but especially out of *Imperial Rosicrucia*! Many a narrow-minded bigot who listened to him, at first under protest, has had his Soul expanded, and openly declared, 'Where I was blind before, now I see!' He was some little time in gaining a foothold but did it. Large-hearted, condemning none, speaking well of all, and speaking just the needed words to all, his rooms and places of resort became daily a crowded levee, where, as he felt their needs, he dispensed intellectual, moral, and material healing to those who asked it. Pecuniary success rained in upon him. Friendships clustered warm around him, yet, strange to say, when everything that makes life pleasant was being lavishly offered him, he electrified us by telling us that he had received command to depart! . . . Untwining the daily deepening associations forming to keep him here; putting back fraternal love strong as that of woman's heart—with tears in his eyes, sorrow in his heart, he has gone on a journey of over thirty thousand miles, for two years in strange lands among inhospitable solitudes. *And all for an idea.* He went to seek *more light*, he who was already universal in knowledge, and beyond all rivalry the first, best, and most clear-viewing seer and clairvoyant on the globe.

" . . . God bless you, Paschal! And hundreds, no, thousands hereafter, will echo the benediction. You have commenced a work here that is already assured of immortality, and let it comfort you in your wanderings that through you, 'Try,' the motto of every Rosicrucian, will have a power, a moral and mental influence never before possessed by a word of angel or mortal utterance.

"He has not yet finished his literary labors, but is already engaged upon a massive work called *The Book of Rosicrucia*,*

*The text, *The Book of Rosicrucia*, as contemplated by Dr.

written at the instance of the Supreme Grand Lodge of the Order in America, Europe and Asia.

Two weeks after leaving California, Dr. Randolph left for the Orient for the purpose of gathering information respecting human antiquity and ethnology, and treading spots sacred from associations connected with Jesus, Plato, Mahomet and other great characters. In 1861-62 he successively visited England, Scotland, Ireland, France, Germany, Egypt, Arabia, Syria, Palestine, Turkey and Greece, the result being his celebrated work previously mentioned—*Pre-Adamite Man*, whereof three editions were exhausted in a little over eight months, and which work was dedicated to Abraham Lincoln, then President, at the express desire of that great Martyr.

Of the Initiates, Dr. Randolph, the *founder* of the Rosicrucian Order in America said:

"Many but not all the Alchemists and Hermetic Philosophers were Acolytes of the vast Brotherhood, which has thrived from the earliest ages, and, under *different* names in different lands, has performed, is still performing its mission. The members of the mystic union were the Magi of old, who flourished in Chaldea (Mesopotamia) ages before Heber,* one of their number, left his native plains, and on foreign soil founded the Hebraic confederation. They were the original Sabi and Sabeans,

P. B. Randolph was never completed by him. It was his idea to present to the public a consecutive history of the Fraternity much as this appeared on his Charters in a condensed form, based on the oral traditions as handed down from Grand Master to Grand Master, as well as on the secret history of the Order as known only to its Initiates, and to complete the triangle (the Trinity), to harmonize these two: the oral traditions and secret history with the writings of those known either to be Rosicrucians or to possess historic knowledge of the Fraternity. Dr. Randolph accomplished very little more than make copious notes which have been handed down through the **Secret Council**, and on which, with additional research and late activities, will be based the forthcoming **Book of Rosicrucia**.

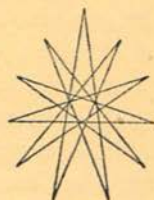
*See *The Fraternitatis Rosae Crucis*.

who for long ages preceded the Sages of Chaldea. They were the men who founded the Semitic civilization, that faint shade of which we find, having leaped long avenues of centuries, in the mouldy records of early China, itself numbering its years by the thousands. Of this great Brotherhood sprang Brahma, Buddha, Laotze, Zoroaster, Plato, the Gnostics, the Essenes, and therefore Jesus himself, who was an Essene, and who preached the Sacred Doctrine of the *Mountain of Light*. They were the dreamers of the ages—the suns of the epochs—eclipsed occasionally, but anon bursting forth in glory again. They were the men who first discovered the significance of *Fire*; and that there was something deeper than life in man; profounder than intellect in the universe. Whatever of transcendant light now illumines the world, comes from the torches which they lit at the fountain whence all light streameth upon that mystic mountain which they alone had courage and endurance to climb, and climbed, too, over a ladder whose rungs were centuries apart. Hermes Trismegistus, Egypt's mighty King (and that other Hermes—Asclepius IX), was an adept, a brother, and a Priest—as was Malki Zadek before him, that famous Pre-Adamite monarch, that Melchizadek, who was reputed to have been born of a thought, and to have lived for countless ages. And so with the Greek Mercurius. Theirs, too, was the wondrous learning wherein Moses was skilled; and at their fountain the Hebrew Joseph drank. Nothing original in Thaumaturgy, Theology, Philosophy, Psychology, Entology, and Ontology, but they gave it to the world; and when Philosophers thought they had gained new thoughts and truths, the records of the Order prove them to have been old ages before the Adamic era of Chronology, and to have been the common property of the adepts."

The *Door* to the *Secret Schools* of the *Initiates* is open to earnest, sincere seekers who are willing to lay aside preconceived ideas, bias and prejudgment, and to travel faithfully the Path that will lead to the unveiling of the *Sacred Mysteries*.

THE HIERARCHY OF SIRIUS

BY



BEYOND the realm of human knowledge and consciousness lies a great universe of being, tangible and contactable to the Initiates of the higher orders. The White Brotherhood is something more than a pleasing fiction of romancers. It is an aggregate of those who have developed their Soul faculties to a given plane of expansion. The White Brotherhood has its degrees just as the mundane order of the Rosy Cross has grades. It is not possible to pass from one grade to another except by individual effort and growth. Neither time nor loyalty—necessary as this quality is—figures in advancement. By growth and growth alone does the Soul advance from the earth order to planetary consciousness and then to solar being. Growth is of itself dependent on interest, assiduity, concentrated and consecrated effort, initiated and moulded by the spiritual love of God. As the Soul grows, its consciousness expands. It becomes aware of new powers pregnant with new responsibilities. It finds a spiritual sympathy among those whom perhaps it never had suspected were of greater insight and holiness than itself. Its new friends may come from the lowliest stations of life or be among the world's learned leaders. No saying is more true than that those of a given degree know only those of their own degree or those of lower attainments. The same is true in the intellectual world. The man of the street neither knows nor cares about the passerby who may be the greatest living astronomer or scientist. Let the man of the street develop an interest in astronomy or any other science and he not only will recognize those who are masters of

the subject but will long to attain, even to a small degree, toward their stature and knowledge that at some time he may meet them on an equal footing.

After a student has discovered his Soul Center, his next great task is to contact the Hierarchy. As youth graduated from college, the time has come for him to go to work and he must find the line of endeavor to which he is adapted, both by training and natural aptitude, under the supervision of those skilled in that particular line. He must become a contributor to the sum of the world's advancement in some capacity. The Master who has guided the student's faltering, feeble efforts to the finding of his Soul's Center, is capable and gracious enough to guide him along the Path to the next step or second degree, the contacting of a Hierarchy.

Focusing their wills like beams of light, are many groups of Hierarchical lodges whose concern is the rounded development of this earth and its potentialities, including man. Many such lodges are composed of former mortals who have passed the veil of death but who purpose to assist or to continue their earth work from the other side of the veil. The ancient Egyptians embalmed their dead to keep the Soul attached to the body it had fashioned by its thoughts and acts, that it might continue to work for the advancement of the land of Initiates, Egypt. So long as the body remained intact, the Soul remained attached, though not necessarily imprisoned, to one spot. A developed Soul or Initiate of even the lower degrees, by the sympathy engendered in the hearts who had loved it on earth or by the sympathy of those who are of equal development, whether contemporaneous or separated by ages of centuries, is able to influence the thought of those in the body and thus direct or assist in their development and in the evolution of the earth's destiny. The Soul who contacts such lodges while in the body becomes an entered apprentice of that Hierarchy and, as a neophyte, performs the tasks set for him.

Beyond the strictly super-earthly Hierarchies, are the Planetary Hierarchies. Each planet of the solar family is, as it were, a center, a nucleus in the body of the solar system. Each has its peculiar esoteric color (sometimes called "ray"), its essential keynote or tone, which, when sounded welds all members into one swelling note in the scale of perfection. Each Planetary Hierarchy embodies also one distinctive trait or quality. All its members have that quality as their peculiar, dominant characteristic. Each planet, including the earth, has a living, rational, conscious being as the Master of the Lodge. Two of the planets exercise a destructive force—they may be compared to the house-wreckers of modern building methods—they tear down in order that new forms, new constructions, may be erected in place of the old. The tools, methods and ends of these two planets are essentially different—as different as fire and water. Sometimes the work of one alone is necessary, sometimes they cooperate, yet other times they act alternately with some one of their companion planets whose function may be the exercise of the quality of construction, such as Will or Love.

Generals of well-trained, thoroughly equipped, expectant armies, the Planetary Heads hold conferences to decide the course of action necessary to further a desired end and then assign to one or more generals the task in hand. It must be remembered that planetary action is beyond the human conception of time—"a thousand years are as one day. . . ."

The immortal Soul as it develops, loses the human conception of time and space. The mortal mind figures with hours, days, years; the Planetary Spirit counts his hours by millions of years.

Do the Planetary Hierarchies originate the scheme of development which they put into execution? Only so far as the details are concerned. Beyond the foreman of the department, to change the simile, is the manager of that department and responsible for the perfection of the output of his division.

This Manager for the solar system is our glorious sun, to whom all living on any planet owe life. Of the most minute nucleus, that inner center around which even the ions and protons of the atom revolve, of our bodies, or of the most tenuous gas of the planetary system, the sun is the life and source of being, for the planets are the centers of its body, even as humans are the cells of the earth's body.

The sun, on a scale infinitely vast, is developing its Soul Center, even as a neophyte develops his modicum of Soul. The sun must raise its Soul forces to its Center and purify every atom to the same degree, before it can proceed to higher realms. As in the human body, certain functions are located in given nuclei of cells, so the sun allots to its various nuclei, the Planetary Spirits, certain functions, and concerns itself with the welfare of its body as a whole. The sun is a glorious, gracious, immortal Soul, loving even the seemingly most degenerate with the same love as the most highly enlightened, for all, the good and the seeming bad, the enlightened and the seeming degenerate, are of equal worth in his eyes. They are all part of himself. He must redeem them all, raise them all to his degree of consciousness and love.

As the immortal Soul of him who was man, develops, and his consciousness expands, he finds himself at one and ONE with ever increasing groups or Hierarchies. With increased understanding ever comes new and increased responsibilities. New power is his and new opportunities to exercise it under the guidance of the Master of the Lodge. These Hierarchies are the White Brotherhood, composed entirely of conscious, loving, lovable Souls who may be known, with whom the immortal Soul still in the human body, functioning on the earth plane, may converse, joke, tease, sympathise, work with and assist. He may see them. They are infinitely more "real" than the humans who live in the same house or passes on the street—more real because, having attained Immortality, they possess—they are—

LIFE.

Esoteric literature often mentions the Solar Ring, "Pass Not." By this term is meant that what may be beyond the sun's sphere of influence is not known to those within the Ring "Pass Not." While the beautiful white light that represents the sun to human eyes, hides the real "youth of a thousand summers" who is the sun, he may be known and loved with the same degree of intimacy as the Master who guided the neophyte's first steps on the Path. Who develops his soul fire to the plane of the sun, by persistent effort, desire and will, can pass beyond the Ring "Pass Not," and contact some of those greater Hierarchies beyond the solar system, in one of which the sun himself is a neophyte. There is no limit to which mortal man, become Immortal, may not attain.

In the month of November, appears in the evening skies in the east, a marvellous blue star, thirty times more brilliant than our sun and whose diameter is fifteen times greater. It is one of the brightest of the stars in the whole heaven. It follows the great belted Orion across the sky. Sixty thousand years ago it was on the eastern border of the Milky Way. It approaches our solar system at the rate of one-fourteenth of the moon's apparent diameter, in a century. To express it more accurately, the solar system is approaching Sirius at that rate, or, the sun is attaining that Hierarchy at just that rate, measured in spatial terms. Sirius and the red star, Antares, the largest star in the visible heavens, are never in the evening sky at the same time. If Sirius is visible, the sun is in Antares of Scorpio. When Antares is visible in the summer-night sky, the sun and Sirius are rising together or heliacally, to use the astronomical term.

Blue Sirius, of crystalline clear blueness, liquid aquamarine, that penetrates the very Soul of the most casual observer of the heavens, rises with the sun on July 19, at Cairo, a day sacred in all Egyptian history as marking the rise of the Nile at Cairo. Then follow the hottest days of the year, hence the

Greek name which means "scorching" and the modern expression "dog days"—the days of the Dog Star. As the life of Egypt depends entirely upon the rise of the Nile, the coincident rising of Sirius and the sun, marked for them the beginning of the sacred year. While, for general purposes, the 19th of July marks the heliacal rising of Sirius, a variation of eleven minutes occurs during the course of a century, and a full Sirian year would be the exact coincident rising of the sun and Sirius at the same moment as the original rising, or 1460 years, during which period all the signs of the Zodiac have been traversed. This sacred Egyptian year was called the Sothic year. For secular purposes, both a lunar year of 360 days and the solar year of $365\frac{1}{4}$ days were used.

The Sothis priesthood guarded the secret of the commencement or the moment of the Sothic year, knowing that at a given moment certain influences were at work as the star's beams intermingled with those of other stars, weaving a pattern of light in the tapestry of life. At different periods in the long Egyptian history, temples were so built that at the heliacal rising of Sirius, its light would penetrate to the inner sanctum, through the long pillard corridors. These temples were built without reference to the complete Sothic year but rather at moments when Sirian influence was desired for the accomplishment of a premeditated plan. Such temples are: Karnak "O" built about 3150 B. C.; Deir el Bahari of 2700 B. C.; Dosche, 2050 B. C.; Karnak, Temple I, 1800 B. C.; Noga, 1450 B. C.; Philae, 1100 B. C.; Denderah, N. W. Temple, 700 B. C. Sirian influence was particularly strong at these periods. Although Egyptian history now goes back to 5600 B. C., with five known civilizations prior to that time, taking the pre-historic period to about 10,000 B. C., authenticated dates, no Sirian temple is known before approximately 3150 B. C., for at that time the star Sirius replaced the star Phact of the Dove (*a Columbae*) whose influence was withdrawn.

Evidently there were Initiates or members of the Hierarchy of Sirius living on earth in the body during the days of Egypt. In the *Book of the Dead* (more correctly "The Coming Forth by Day" or "The Coming Forth as Light"), the rubric to Chapter 101, the chapter of "Protecting the Boat of the Sun," states: "He who recites this prayer shall be established as a star face to face with SPT-T [Sirius]."

In these Sirian temples an elaborate ritual under the patronage and guidance of the god of the star, called SP-T-U or Saptu, to give the modern vocals, the God of the East, was performed daily with special celebrations and observances on the day of Saptu, the day of the heliacal rising. The external ritual, like that of the modern Christian churches, was to inspire the congregation with a devotion and reverence towards the god. The inner mysteries taught only to Initiates of the Sun or Ra, tended to inspire the candidates to starship, to become a star face to face, that is to become conscious of the true meaning of the star, its potentialities and achievements, and so to absorb the power of the Sirian ray that the candidate himself should become a Master of Sirius. All ritual and drill sought to focus the concentrated attention on the star, on its essential being. Hear the jubilant exultation of one who attained: "It has been given me to alight at the Thigh of the Lake [the modern constellation of the Great Bear, Ursa Major] Island. I stand upon it. I sit down upon it. I rise up like a god. I eat of the food of the Fields of Peace and I go onwards to the domain of the starry gods. The doors of truth are opened to me and the double doors of the land of the great deep are unbolted before me. I set up a ladder to heaven among the gods. I am a divine being among them. I speak with the voice to which the gods listen. My speech and my voice are those of the star SPT-T [Sirius]."—*Papyrus of Nebensi*.

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
ELEVENTH NIGHT

It was near noontime when Grandfather came home. The rain had ceased and the sun was shining brightly. Anna and Arthur said they were hungry, but Grandfather said "No dinner, children, nothing for you but fruit juices."

"Oh!" said Anna, "I am very hungry and if I eat nothing except fruit, I will be weak and sick; I just know I will!"

"Well," said Grandfather, "yesterday you ate all you wished of everything. You were given your own way, and allowed to have as much as you desired of everything you wanted. Now what was the result? You filled your tummies so full they could not hold it all, and you became sleepy and sick. You could not stay awake to see the wonderful picture of the dogs and other animals, and really spoiled what might have been a perfectly enjoyable afternoon for all of us. So continued Grandfather, "having allowed you to have *your* way yesterday, do you not think it but right and fair that you allow Grandfather to have *his* way today? It seems to me that you should gladly do whatever, in Grandfather's opinion, most quickly will make you well and happy again, and Grandfather knows that if you obey him willingly, all will be well with you in a very short time."

Anna agreed, and so did Arthur, so when Mary had prepared a big glass of pure orange juice for each of them, they drank it gladly and with great relish, and both were surprised at how much better they felt, and that really after drinking it, they were no longer hungry.

If all little boys and girls would eat only fruit or drink fruit juices when ill, they would very soon be strong and happy, and this is such an *easy* way to get well, that it will be worth trying the next time *you* begin to feel as did Anna and Arthur.

After the orange juice, and after Grandfather had partaken of a light lunch of whole wheat bread and honey, he suggested that they come with him to a part of the garden they had never before visited. They were glad to go, but were not so enthusiastic and joyous over the opportunity to go with Grandfather as usual, due of course to having been so very unwise and thoughtless Saturday afternoon.

As they walked through the fields, Hector following faithfully, Grandfather talked to them, teaching them valuable lessons as usual, and remember, dear children, you for whom these stories are written, the things Grandfather taught Anna and Arthur, will, if you remember and *obey* them, help make *you* truly wise, and enable you to live to be very *very* old.

So, as they walked, Grandfather talked to them of their wonderful bodies, and of how necessary it is to take the very best care of them. He told them that if they obeyed God's Laws, their bodies would continue in health and strength, and that it was because they *disobeyed* some of these Laws that they were sick and unable to enjoy what was to have been their afternoon of fun in Quakertown.

Continuing, Grandfather explained that God had provided what are called *Nature's Remedies*, or *Medicines of Nature*, intended to keep us in perfect health at all times, and also to help us regain our health and strength if through disobedience we should become ill and sick as had Anna and Arthur. "Anyone," said Grandfather, "who is sufficiently wise to know them, may go into the fields and woods and find these wonderful medicines where God has caused them to grow. Grandfather will teach you to find them, also just how to make proper use of them, and when you are older you will be able to tell others about them

and help other little boys and girls to become strong and healthy."

Anna and Arthur were both pleased with this prospect and thought it would be fine to be *Nature Doctors*, as Grandfather told them they might sometime be.

Just then they saw Hector nosing around in the grass as though looking for something very special, and Arthur asked what it might be. "Watch him" said Grandfather. Soon they saw him actually eating some grass he had found, and then it was explained that animals really know more about some things than humans know, for they are able to go into the fields and find these *Medicines of Nature*, and by so doing, remain healthy. "But" said Anna, "dogs sometimes get sick, do they not?"

"Yes," said Grandfather, "but that is because they are given the wrong kinds of food by their masters and not through any fault of their own. However, when Hector feels badly, he knows enough to refuse to eat. He gives his stomach a good rest, goes out in the fields or woods and finds just the medicines he needs, and soon is all right again." Here was a great lesson for Anna and Arthur, and also for *all* boys and girls who read this story.

Grandfather had seemed to be looking for something, and suddenly stopped, and stooping, used his knife to loosen the earth about a long root. The top looked like a weed, and had a yellow flower, but was, he said, a dandelion, and was one of the medicines of which he had been telling them. He said they would take it home, wash it, make it very fine in the grinder, and then eat a little of it each day. "Very quickly," said he, "it will help throw out the poisons that made you sick, and will be *Nature's Way* of making you again strong, well, and happy."

At last they came to a long low house with a glass roof. The house was surrounded by beds of different kinds of growing plants. Grandfather called it his Herb Garden. Within the house were plants warmed by the sun, which could grow only

in very warm countries unless given the extra heat made possible by the glass roof over them.

Grandfather said this was a hothouse.

They wandered around through the hothouse and among the beds, Grandfather telling them about many of the plants, and what they would do when made into tea or syrups or powders. Finally he selected two of them and put a supply in a bag which he had brought for the purpose. MOTHERWORT and SHAVE GRASS he said they were and explained that they would make a very fine tea.

"And will we drink the tea?" asked Arthur.

"Yes" said Grandfather, "you will drink the tea, a little of it each day, and it will do much toward making you well again, and also aid in *keeping* you in good health at all times."

Now we have learned of three of Nature's Medicines: Dandelion Root, Shave Grass, and Motherwort. We cannot all have herb gardens like Grandfather's but there are places where we can procure these herbs, roots and grasses, and no matter how well we feel, it is a fine idea to drink some Motherwort or Shave Grass tea occasionally. Sweetened with honey, it is just fine. When you get a chance to find some dandelion root, just wash it nice and clean and eat some of it. I will not promise you that you will *like* it, in fact I am sure you will not. When Anna and Arthur tasted it, they thought it the *worst* they had ever tasted. "Oh!" said Anna. "It is terrible; it is bitter and nasty." Arthur was more brave. He did not like it, but said that if Grandfather said it was good for him, he would take it whether he *liked* it or not, because he wanted to be very wise, and live to be very old.

By supper time they were both feeling surprisingly better, and were most anxious to know if they were to have a bed-time story. Grandfather said they would have their usual story, but as it was Sunday, he would talk to them about the Bible, and tell them the story of the Baby Jesus.

THE ROSICRUCIANS

There are approximately 10,000 books written on Rosicrucian subjects, many of which, though costly, are open to the real student body and there need be no ignorance concerning this august Fraternity, its foundation and teachings, if one is really desirous to know the truth. However, the almost universal tendency of late years has been to accept the most foolish claims as fact rather than to search and study the texts of those known to have been members of the Fraternity. So general has become this superficiality in respect to this most secret and spiritual fraternity, that large numbers who have probably never read a single genuine Rosicrucian text, but who have joined some modern cult, believe and proclaim themselves to the world as Rosicrucians; these have been the means of bringing discredit and derision upon one of the noblest institutions that has ever existed, and this has caused real brothers to hide themselves more and more as they did in the time when it meant persecution to belong to any Occult Fraternity.

Probably one of the greatest sources of mis-information ever to appear in print was an article by a Theosophist signing himself Karl Kisewetter. This was first printed in the Theosophical magazine *The Sphinx*, and in 1890 was reprinted in *Theosophical Siftings*. Most of that which has appeared in magazine articles, booklets and propaganda literature issued by pseudo-occult organizations has been based on this article and has been accepted as a fact. We will give this *verbatim*, and our comments, based on authentic Rosicrucian literature, will be found in the *numbered* footnotes. The article was entitled *The Rosicrucians*, and we proceed.

THE ROSICRUCIANS

It is a remarkable historical fact that the Rosicrucian order sprang into existence, some three centuries ago, like Minerva from the head of Zeus, completely formed and organized without any visible source whence the exoteric world might trace its beginnings.¹ Indeed, the members of the order themselves are by no means certain as to its precise origin,² and the most far-fetched theories thereupon are to be found in their writings.

All the accounts, however, agree in pointing to an origin outside Europe in Oriental lands,³ and for this opinion there must have been some historical ground that has been either lost or completely shrouded beneath the veil of symbolism. On the one hand, it is impossible that a detailed constitution such as that of the Order, together with a system of occult science that embraces every domain of transcendental knowledge, should have been the product of a single man and a single epoch. There must rather have been the cooperation of many men of high spiritual attainments; and thus those hypothesis which attribute the foundation of the Order to a single man such as Studion or

¹ Search where we may, examine all the Rosicrucian texts since the name Rosicrucian was first known in 1616, nowhere do we find a single statement that would bear out this claim. Those who have the key to these texts, know how and why the Fraternity came into existence and for what purpose.

² If any member of the Fraternity is ignorant of the origin of the Fraternity, then he has no one but himself to blame. We go further and make the statement that as no one can possibly become a member of the Fraternity until he has, by personal, conscious efforts, attained Initiation, such member must necessarily know the secrets of the Order, and this includes a knowledge of its origin.

³ Contrary to this statement, not a single historical account bears out the belief that the *Fraternitatis Rosae Crucis* was founded in any other country than Germany. To be sure, there is the legend of the travels of Christian Rosencreutz's travels, but even in this there is no indicating statement that the Order was first established in an Oriental country. Students will study the book *The Fraternitatis Rosae Crucis*, wherein the authorities are given.

Valentine Andrea are untenable,⁴ and can only have risen through the prevailing ignorance about the Order.

It is known that every form of occultism was cultivated among the Egyptian priesthood, that magic, magnetism, astrology, and the secrets of chemistry found their votaries in the temples. Since Moses was said to be learned in all the wisdom of the Egyptians, which wisdom, as we know, included Magic, there is no inherent improbability in the kabbalistic tradition according to which Moses, with whom the Rosicrucians claim a certain connection,⁵ communicated his knowledge to certain chosen members of his nation. Perhaps we ought to consider the Essenes and the Therapeutae of the earliest Christian times, as bearers of the Mosaic tradition, while the depositories of the Egyptian temple secrets must be looked for in the Neo-Platonists, especially Jamblichus.

It is certain that from some such elements as these, among Europeans of Greco-Roman culture, there existed in the first centuries of our era a secret society,⁶ the principal aim of which was, together with magico-mystical studies, the transmutation of metals or alchemy. Such a society is referred to in the following passage from Thoelden's (Tollii) *Coelum reseratum chemicum*: "Our ancestors again united themselves in the time

⁴ Andrea did no more than give individuality to a new organization. In fact, there was nothing more than a change of name. Hermetists, Platonists, Alchemists and Paracelsians combined to form a new Fraternity, the Legend of Christian Rosencreutz, based on profound truth, i. e., the life of Paracelsus, alone was the work of Andrea.

⁵ In all the vast Rosicrucian literature, there is nowhere any pretension that there existed any connection whatever between the Hebraic Confederation and the Rosicrucians, nor is there a single authentic claim that the Rose Cross, as such, existed a single day prior to 1616.

⁶ No one would attempt to deny that such secret and mystical societies existed at the time mentioned. In fact, there is every indication that these societies were founded in the early age of man and have continued ever since, merely changing their name, form and activities to meet the condition of the ages in which they functioned.

of Valerius Diocletian, in the year 248. This tyrant reigned twenty years, and during his reign many of the good old men were martyred through his cruel rage, which not only learned men but others also were compelled to flee for safety to other lands with their wives and children." . . . Reference is plainly here made to a mystical society,⁶ which was in course of time destroyed⁷ through hostile circumstances, but afterwards reconstituted.

This view is supported by Professor Kopp in his *History of Chemistry and Materials for a History of Chemistry*. Kopp accounts in this way for the remarkable fact that, from the fourth to the sixth century, there was quite a flood of alchemical writings⁸ in the Greek language containing an amount of practical chemical knowledge, of which the prose writers of the classical age, such as Diodorus Siculus, Pliny, Dioscorides, and others, give no indication that they knew anything. This is further confirmed by the fixity of chemical symbolism and the mystical properties attributed to certain chemical substances, so that we are obliged to suppose that these things were more universal and of more ancient origin, because isolated searchers, during the confusion of the great migrations, would hardly have been able to find either leisure for such studies or a receptive public to appreciate them. We can therefore only conclude that the long course of experimental research undertaken by a closed body was written down, and thus communicated to the new members, who were admitted from time to time into its ranks.

⁷ There is no evidence that any of the true, or real, secret and mystical societies ever were destroyed. When persecution commenced, a few of the members were undoubtedly destroyed but the wiser ones sought protection in still greater secrecy, only to emerge into public activity when times changed or their numbers became sufficiently strong to defy tyrants.

⁸ These were alchemical writings and not Rosicrucian. Alchemy is but a small part of the Rosicrucian work. Many of the later day alchemists became Rosicrucians, or rather, affiliated with the Rosicrucian Fraternity.

As we find that the Arabians were the guardians of the science, so we find existing among them various secret unions having mystical and alchemical studies as their object. These are referred to in the different accounts of the schools of magic⁹ at Toledo, Salamanca, Barcelona, and other places, the existence of which is confirmed by Bernhard Basinus in his *De Cultibus Magicis* and by Martin Delrio in his *De Disquisitionibus Magicis*, both these writers being Spaniards living at a time when these schools were still flourishing. It is needless to mention that these schools of magic were not establishments where instruction was given in the art of "raising the devil," but centres of meeting for societies such as have been already described. It is well known that the Arabians were deep students of alchemy, magic, astrology, etc., and in proof that this was so I only mention the names of Geber, Avicenna, Thases, and Averrhoes.

As Christendom began to shake off the chains of barbarism in Europe, young men of all nations turned their eager steps to Spain, to sit at the feet of the great masters and learn from them the secret sciences. Such a student was Gerhard of Cremona (about 1130), who first translated Aristotle and Ptolemy into Latin; also the celebrated doctor of medicine, Arnald of Villanova (about 1243), and Petrus of Agano (died 1403), and lastly the celebrated Raymond Lully, who died in

⁹ Magic, *per se*, as such, never was part of the Rosicrucian teaching. For various reasons, the Magi, unlike the Hermetists, Platonists, Alchemists, and others, never affiliated with the Rosicrucian body at its institution in 1616, but continued their studies as an individual and independent organization. This was due to the fact that the Magician depends for his powers upon ceremonial practices, while the Neophyte in the Rosicrucian Fraternity seeks to become an Initiate through interior, or Soul development so as to become conscious of his Soul and then link it with God, the Over-Soul, or, if you will, the Hierarchies of the Order, i. e., the White Brotherhood. The methods of the two are diametrically opposite in almost every respect, and even the end, when finally achieved, is not altogether the same.

1336, and Pope Sylvester II., a native of Lorraine.¹⁰

All these men were deeply versed in the secret sciences, whence they were reputed to be magicians. They naturally sought to spread the knowledge they had acquired, and at that epoch this could only be accomplished through the means of secret societies.

Of the existence of such societies we find proofs from the writings of these men. Thus in the *Theoria* of Raymond Lully, printed in the *Theatrum Chemicum Argentoratum* (1613), there is a passage in which mention is made of a society, *Societas Physicorum*, and of a *Rex Physicorum*, and in the *Rosary* of Arnald of Villanova, written about 1230 and included in the fourth volume of the *Theatrum Chemicum*, we find traces of a similar society a century before the days of Lully, as we find mention made of the *Sons of the Order*.

In the same volume (page 1028) we further find a bishop of Treves, Count von Falkenstein, spoken of as the "most illustrious and serene prince and father of philosophers" in the fourteenth century. That the above was one of the titles of the high officers of the Rosicrucian Order is proved by the title of a manuscript in my possession called: *Compendium totius Philosophiae et Alchemiae Fraternitatis Rosae Crucis ex mandato Serenissimi Comitis de Falkenstein, Imperatoris nostri.*—Anno Domini 1374."¹¹

This manuscript is an exposition of alchemical theories in accordance with the science of the time, with a collection of such processes as are of value in practical alchemy.¹² Although it

¹⁰ These men were masters of the secret sciences, but as pointed out in *The Fraternitatis Rosae Crucis*, they were Alchemists, and not Rosicrucians as that name had not yet been coined.

¹¹ Either the title or the date is a forgery. In no existing MSS. written or catalogued prior to 1616, is the name *Fraternitatis Rosae Crucis* used. Even Waite of England, after years of the greatest search, could not find any such MS.

¹² A further proof that the manuscript itself is a forgery. When the combined associations of men formerly known as the

contains no philosophy of theology in the modern sense of the words, this manuscript has still a certain historical value, as in it we find the first use of the title "Imperator"¹³ as applied to a member of the Order, and also this is the earliest extant mention of the name *Fraternitatis Rosae Crucis* (Fraternity of the Rosy Cross). It is probable that the old secret Brotherhoods of Alchemists and mystics had this name at the time of the appearance of the many "Rosaries" produced by such men as Arnald Villanova, Lully, Ortholanus, Roger Bacon, etc., and united the symbol of the Rose which represents the secret as ineffable bliss,¹⁴ with the cross or symbol of the Christian faith.

The earliest extant accounts of the Order of the Rosicrucians are about contemporaneous with this manuscript,¹⁵ and

Alchemists, Hermetists, Platonists, and Paracelsians, took the name **Rosicrucian**, they had already discarded practical alchemy in connection with the secret science and had entered into the practice of Spiritual Alchemy. An absolute assurance of the truth of this fact is found in that other fact, namely, that a man might be the greatest chemist of all ages and yet not be an Initiate in the sense in which that term is used in arcane societies. Initiation refers to a state of inner **becoming**, or inner **being**, and has nothing whatever to do with outer or practical operations.

¹³ In so far as thus far discoverable, the term "Imperator" was never used in the authentic Fraternity. It is true that it was adopted by some of the cults which claimed connection with the real Fraternity, but it does not appear in any Manuscripts on file in the various great libraries of the world, and judged as genuine, and this manuscript has never been seen, examined or judged by those competent in such matters, nor was it placed in any of the European libraries after the death of the man claiming possession.

¹⁴ Clearly a misconception of the fundamental Rosicrucian teachings. The Rosicrucians never sought for bliss; that was the object of the speculative Mystics. The Rosicrucians were always activated by a keen desire for knowledge and advancement irrespective of the agony that must needs be suffered to gain such possession.

¹⁵ Search made in all the libraries of the world by many research workers never brought to light an authentic manuscript of date prior to 1616 in which the Fraternity or Society of the Rosy Cross was mentioned. See the book *Fraternitatis Rosae Crucis* which gives the opinions of most of those thus engaged.

the actual history of the Order may thus be said to commence from this time. This, however, is not very extensive, as the Order, entirely free from worldly aims or ambition, devoted its whole energy to the elevation of mankind and the search after the secrets of nature. The writer is, however, in a position to furnish some interesting facts connected with the Order, as his great-grandfather was long one of its most zealous members and held the office of Imperator.¹⁶ During the years from 1764 to 1802, he copied out of the chief contents of the archives of the Order and this manuscript library is still in my possession.¹⁷

About the year 1378, Christian Rosenkreutz,¹⁸ a knight of a noble family, newly returned from the East, established a secret society at some place now unknown.¹⁹ Rosenkreutz, who had learned many secrets during his travels in Arabia and Chaldea, was the head of this Order, and its object was the study of the higher chemistry or the search for the *Philosopher's Stone*.

The Society began with four members, their number being afterwards increased to eight. These lived with Rosenkreutz in

¹⁶ This statement has never been verified. As a matter of fact, one not a member of the Fraternity would not, at that period, have been aware that another, even though a father, held that position. The title *Imperator*, furthermore, was never used in the authentic Order.

¹⁷ Were this true, then the said member would clearly have been a traitor to his sacred vow. Those in an official position of the Fraternity, take exceedingly good care that none of the private teachings shall fall into the hands of the profane. Furthermore, other than the philosophy and historical facts, most generally are given by word of mouth. It is therefore clearly evident that the connections and the teachings were other than Rosicrucian.

¹⁸ This is the old Rosicrucian legend and practically all the investigators have agreed that there was no such person, but that it was a *nom-de-plume* assumed by Andrea and that the story is based on the life of Paracelsus. See *The Fraternitatis Rosae Crucis*.

¹⁹ This society was the Order of Paracelsians, its headquarters were known, and it became fused with the Rosicrucians when that Order was established.

a building erected by him called *Sancti Spiritus*.²⁰ Under a pledge of secrecy, Rosenkreutz dictated to the other members the secrets he had learned, and this knowledge was written out in books.²¹ Although it may have contained other similar manuscripts of older date, these books formed the nucleus of the library of the Order, and in my collection there are a number of manuscripts, beginning from the year 1400, each inscribed with the date at which it was written and the name of the Emperor by whose orders it was prepared.²²

The rules of the society founded by Christian Rosenkreutz were as follows: The members were to heal the sick without accepting remuneration for so doing. There was to be no distinct uniform worn by members of the brotherhood as such, but each was to dress in accordance with the customs of his country. At a certain day in every year all the brothers were to meet in the building²³ above mentioned, or assign good reasons for their absence. Each was to choose out a worthy person to be his successor in case of death.²⁴ The letters R. C. were to form their seal and watchword. The Brotherhood was to remain a secret one for a period of one hundred years.

Rosenkreutz is said to have died at the age of 106. The

²⁰ All Aspirants sought to establish the *Sancti Spiritus*, not as a building, but as a **state of being**. The misinterpretation of the term, and the acceptance of the legend as a fact, must be construed as evidence that the writer is not a Rosicrucian, not even a Neophyte, and his conclusions therefore of little value.

²¹ The writings of Paracelsus wherein he teaches his philosophy.

²² Needless to say, this collection of supposedly Rosicrucian literature is a myth as there has never been a trace of even a single volume.

²³ The Brethren all meet in the spirit at a stated time. All who can, in yearly Convocation, on All Souls night, though this last is not compulsory but is in the form of a High Mass for those who have departed for the moment this sphere of activity.

²⁴ Only the Grand Master chooses his successor. Members can never choose members to take their places; this has always been solely the privilege of the Grand Master.

other members knew of his death, but they did not know where he was buried, it being a maxim with the first Rosicrucians that their place of burial should be concealed even from the members of the Order.²⁵ In the same building other masters were chosen as necessity required, and the society continued for about 120 years, never having more than eight members, new ones being admitted only to take the place of those that died, under an oath of silence and fidelity.

After this time a door was discovered in the building (probably somewhere in South Germany), and on its being opened it was found to lead to a burial vault. The door bore the inscription *Post annos CXX patebo*. The vault had seven sides and corners, each side being five feet broad and eight feet high. It was lighted by an artificial sun. In the middle, instead of a tomb-stone, there was a round altar, and on it a small plate of brass bearing the inscription, *A. C. R. C. Hoc Universi Compendium vivus mihi Sepulchrum feci* (While alive I made this my sepulchre the compendium of the Universe).²⁶ Round the edge was *Jesus mihi omnia*. In the middle were four figures with the inscription: *Nequaquam vacuum. Legis Fugum. Libertas Evangelii. Dei gloria Intacta*.

The vault was divided by the brothers into roof or sky, wall or sides, and earth or pavement. The roof and the pavement were in triangles towards the seven sides, and each side was divided into ten squares, which were to be explained to those newly admitted. Each side had a door to a chest in which different things were kept, especially the secret books of the Order and other writings, which latter also might be seen by

²⁵ Evidently this Grand Master buried himself. The entire story is a legend hiding historical facts and profound truths.

²⁶ A Paracelsian teaching. Man is the Microcosm and the Universe is the Macrocosm. Man to be complete, must **become**, make of himself a counterpart of the Universe and function harmoniously with it; only then is his work completed. Paracelsus alone taught this doctrine at the time.

the profane. In these chests were found among other things, "mirrors possessing many virtues, little bells, burning lamps, all so arranged that even after many hundred years, when the whole order had been destroyed,²⁷ it could, by means of things in this vault, be again restored."

Under the altar, after removing the brass plate, the brothers found the body of Rosenkreutz, undecayed and uninjured. In his hand he held a book written on parchment with golden characters, with the letter T on the cover, and at the end signed by eight brothers "in two different circles, who had been present at the death and burial of the father of the Rosicruciana."²⁸

In the *testament* the society offers its secrets to the whole world; it declares that it belongs to the Christian religion, but to no particular sect; that it honours all governments "that the making of gold is but a small thing to them, and that they have a thousand better objects." The writing ends with the words: "Our building *Sancti Spiritus*, though a hundred thousand men have seen it, shall remain for ever undisturbed, undestroyed, unseen, and well hidden from the godless world."

The manuscripts in my possession are the only record of the doings of the Rosicrucians during the fifteenth century.²⁹ Among these there is especially a *Clavis Sapientiae* (key of Wisdom) or "A dialogue on wisdom (Alchemy) with a scholar of note." This is dated 1468, and bears the name of the Emperor Johann Carl Friesen;³⁰ it contains a collection of im-

²⁷ That which has been **destroyed** cannot be restored. It may be reestablished, but never restored.

²⁸ See note 25.

²⁹ Since there is not to be found a single manuscript or book in the libraries of the world which actually mentions the Society, Fraternity or Brotherhood of the Rosy Cross or Rosicrucians, prior to 1614, this statement is to be accepted at its actual worth and on a par with others of like nature.

³⁰ Admittedly this was a work on Alchemy and not Rosicrucianism. The Alchemists flourished at the time. As frequently stated and clearly shown in *The Fraternitatis Rosae Crucis*. The terms Rosy Cross or Rosicrucians, were unknown at

portant alchemical processes of which some few were known, though in an incomplete form, to the celebrated chemist Johann Kunkel von Loewenstern,³¹ who, as is stated in the chapter on Antimony, and Crocus Martis, in his *Laboratorium chymicum*, made gold from one of them.

At the beginning of the sixteenth century there appeared in Paris a secret society founded by Henry Cornelius Agrippa of Nettersheim³² in 1507. This society was connected with the Rosicrucians,³³ and the Rosicrucian Irenaeus Philalethes, when writing in 1650, expressly calls Agrippa Imperator.³⁴

The Rosicrucians were reorganized by Theophrastus Paracelsus.³⁵ During his long travels in the East he had evidently become acquainted with the Indian Secret doctrine,³⁶ and he drew after him in Europe a large number of disciples among the

that date. If, therefore, the manuscript is authentic, and if the term **Imperator** is actually used, then we are at last on firm ground and know that it was a name given to those high in the councils of the Alchemists. Again, if the term was used at this period, and the Rosicrucians being as yet not in existence, then by no stretch of the imagination can it be conceded to be a Rosicrucian title.

³¹ Johann Kunkel (1638-1703). Contemporary of Boyle and J. Becher. One of the foremost chemists of his time. Leaned more to iatro-chemistry (medical) than to Alchemy and was not in any sense a Mystic but a practical chemist. *Laboratorium Chymicum*, published at Hamburg and Leipzig, 1722.

³² See *The Fraternitatis Rosae Crucis*.

³³ Impossible. The Rosicrucian Society did not have an existence at this time.

³⁴ See note 30. Agrippa belonged to the Alchemists and Occultists of his day. If known as **Imperator**, then he was such of the Alchemists, further proving this to have been an Alchemical title, and in no sense Rosicrucian.

³⁵ Paracelsus reorganized no society. As a matter of historical fact, he taught a system evolved by himself and on which was founded the Paracelsians, sometimes called the Alchemists and even Hermetists. See *The Fraternitatis Rosae Crucis*.

³⁶ Wholly in error. It is doubtful if there is a shred of Indian teaching in the entire work of Paracelsus. His fundamental doctrine of the microcosmic theory was ancient Grecian.

learned men of the day, and united the Rosicrucian system with the older teachings, though we cannot now easily trace how far this was done.

This "Luther of medicine" is not only called in my manuscript *Imperator*,³⁷ but also *Reorganisator*. Moreover, the title *Monarcha Secretorum*, adopted by Paracelsus and used against him as a proof of his insanity, points to the same circumstance.

Paracelsus was inclined to be a free-thinker in ecclesiastical matters, and was more attracted to the teachings of Luther than those of the orthodox church, and from this time we find many protestants in the ranks of the Rosicrucians, such as the doctor of medicine Adam von Bodenstein, Michael Toxicates, Johann Hufer, Michael Maier, and Conrad Khunrath, who edited editions of the works of Paracelsus, and in a numerous collection of writings worked for the spread of the Rosicrucians.

We also find some theologians among the Rosicrucians, such as Johann Arndt, the celebrated author of *The True Christendom*, who in 1599 wrote a Rosicrucian book, a copy of which I possess, entitled *Zweytes Silentium Dei*. In this manuscript is taught the preparation of the philosopher's stone without artificial fire, by only using the heat of the sun, concentrated, by means of burning mirrors.³⁸ Whatever may be thought of the value of their aims in general, it is an interesting scientific fact that the Rosicrucians were acquainted with the use of burning mirrors a century before Tschirnhausen, which mirrors were quite equal in power to the celebrated works of this Saxon philosopher who was contemporary of Augustus the Strong.

³⁷ Paracelsus was imbued with the doctrines of the Arabian alchemists, with the Grecian philosophy regarding the Universe, and the Natural philosophy of the Hermetics. Before his own philosophy had been completed, he was, as far as investigation and research show, an Alchemist. If he used the term *Imperator*, or if it was applied to him, and the Rosicrucians not then yet born as such, then we have still further proof that this was an Alchemical title, and had nothing to do with the Rosicrucians.

³⁸ An Alchemical doctrine. As many Alchemists affiliated with the Rosicrucians, the theory was accepted by them.

The members of the Order must have been widely distributed in the year 1590,³⁹ for in that and the following year we find the French alchemist Barnaud⁴⁰ traveling about Germany to seek out the Hermetic masters.

In the year 1601 he had a Latin letter printed, addressed to all the Rosicrucians in France, warmly recommending to them King Henry IV. and Maurice of Nassau. From this we must gather that Barnaud had entered into close relations with the Order and may even have been its Emperor, as also that Henry IV. and Maurice of Nassau had evinced no unfriendly disposition towards it. It is remarkable that Emperor Rudolph II., who was known to be an eager student of Magic, alchemy, and astrology, was never a member of the Order, and this is the more remarkable since he had Rosicrucians as his physicians in Gerard Dorn, Thaddeus von Hayeck, and Michael Maier.⁴¹

In 1604, a certain Simon Studion, born at Urach in Wurtemberg, wrote a mystical work, only extant in manuscript, entitled *Naometria*.⁴² By this he means a new worship of the inner and outer temple—that is to say, a mystical description of the inner and outer man who is taken as the temple of God. The writer has many mystical things to say about the rose and the cross, and produces a set of allegories and apocalyptic calculations that are perfectly unintelligible. Studion was a man who was given to see visions, and who was affected with a sort of religious mania. Notwithstanding this, his curious work has been ignorantly supposed to be the foundation of the Rosicrucian system, and he has been looked upon as the founder of

³⁹ The Alchemists were known in almost every country of the day. Many of them were deep scholars and sincere, but the greater number were charlatans, living at the expense of the true Initiates.

⁴⁰ Barnaud does not even mention the Rosicrucians. He was an Alchemist, possibly a member of the Paracelsian group.

⁴¹ See *The Fraternitatis Rosae Crucis*.

⁴² See *The Fraternitatis Rosae Crucis*.

the Order.

Similar claims have been made on behalf of the well-known Wurtemberg Doctor, Johann Valentine Andrea⁴³ (1586-1634), a man of high culture and learning, who wrote a *Fama et Confessio Fraternitatis Rosae Crucis*, as well as his better known work, the *Chemical Marriage of Christian Rosenkreutz*, and also a *General Reformation of the Whole World*.

These works made a great impression, and were immediately translated into other languages—the *Fama* was translated into five different tongues. The utility of these works is about equal to those of Studion mentioned above. In the *Fama* and *Confessio* the history of the knight Rosenkreutz is related with a number of allegorical embellishments. The *Chemical Marriage* is a very abstruse alchemical book in which the universal alchemical process is taught under the figure of a marriage. The setting is, however, so bizarre, all direct reference to chemistry being avoided, that no one—that is, no one living at the present day—can make the least sense out of it.⁴⁴ In the *General Reformation* he gives a plan of an Utopia on a christian-theosophical basis; but the book is as unsatisfactory as his other works.

The fact that these works were translated into so many languages shows that there must have been a large number of persons who possessed the key to their dark symbolism,⁴⁵ so

⁴³ As shown by *verbatim* quotations in *The Fraternitatis Rosae Crucis*, practically all accepted authorities, including Waite, agree that the books by Andrea inaugurated the foundation of the Order thence known as *The Rosicrucians*.

⁴⁴ Our author assumes a great deal when he categorically announces that no one living has the key to *Chemical Marriage*. This statement is on a par with the declarations of those who said the engine could not run, steamboats were impossible, sending air messages a lunatic's dream. He advertises his ignorance. What a profound Rosicrucian organization he must have been affiliated with, none of whose Initiates (?) being able to comprehend the simple method of procedure for spiritual illumination as given in *Chemical Marriage*—

⁴⁵ This is not necessarily true. What was really true, was

that in spite of their oracular obscurity, these books were a source of commercial profit to their publishers.⁴⁶ Among those initiated into the mysteries of this hieroglyphic language there may have been a large number of exoteric alchemists, who vainly tortured their brains to arrive at the real meaning of the allegories without being able to tame the "red lions." All that we of this age can say is that the key to these writings is now lost.⁴⁷

The works of Andrea were the precursors of a whole literature, in which the Rosicrucian Order was either defended or attacked. To this belong especially the *Five Letters of the Worshipful Brotherhood of the Rosy Cross*. (Lintz, Austria, 1615) and the *Answer to the Enlightened Brotherhood of the Worshipful Order of the R. C.*, dated 12th January, 1615, in which is projected a reformation of the arts and sciences—especially of the healing art.

One of the chief studies of the Rosicrucians of the second

that a great many, due to various reformations, were ready for just that which the books of Andrea offered. The thinkers were becoming hungry for what they conceived to be the truth, and they felt that the Rosicrucians offered this.

⁴⁶ A false promise. Only in rare instances do books of this nature actually pay the expense of publication. It is undoubtedly true that many books supposed to deal with Occultism and its allied branches pay a big profit but this is because of the method adopted in placing them before the public. This method is seldom ethical or commendable.

⁴⁷ As this writer has been accepted as an authority, let the reader give this statement the consideration it deserves. "All that we [he and his associates] of this age can say is that the key to these writings is now lost." If the key is lost, that is, if they did not possess it, then can they possibly be Rosicrucians? If not, then how can they speak with authority? How can they pass on any subject dealing with Rosicrucianism? In this one statement the author pleads complete ignorance regarding this, to us, important subject. Moreover, what becomes of his previous boast (see Note 29) that he actually was in possession of the true manuscripts? If he possessed these manuscripts, why then is the key lost? Surely, if one has the writings of an association of men, he must be in possession of their secrets also. In this statement he confirms just what we have always contended, i. e., that he was not a Rosicrucian and knew little or nothing at all about them.

system was the Magico-magnetic healing. The imperial physician, Michael Maier, in his book entitled *Silentium Post Clamores*,* has an important passage on this subject: "Nature," he says, "is still half veiled. Many of her manifestations and secret methods of working, especially those of which a knowledge is necessary for the healing art, are still quite hidden. There is especially a lack of experiment and observation, for our senses alone are unable to trace out the inner being and its qualities. Much gratitude is therefore due to the Rosicrucians,⁴⁸ those *Indagatoribus scientiae naturalis* for working to supply this much-felt need. Their secrets are no other than those that every one, who is but to some extent acquainted with philosophy, must discover that they enable him by researches into the unknown to complete the known and use it to advantage."

About the year 1620 Michael Maier traveled in England in order to carry on the Rosicrucian propaganda. He was very well received, and made the acquaintance of the celebrated philosopher Robert Fludd. Fludd was a genial man, master of all the science of his time, and having moreover a strong vein of mysticism in his character. Since about the year 1600 he had begun the study of the kaballa, magic, astrology and alchemy, as is proved by his *Historia Utriusque Cosmi*.

In this work he unfolds a complete transcendental system; and it contains facts and theories of the most important nature. Fludd grasped the Rosicrucian scheme with fiery zeal, and was its most ardent defender in England. He wrote a book called *Summum Bonum*, in which he drew attention to the Rosicrucian Order, and applied the expressions used in alchemy to the mystical cleansing of the soul according to the Christian gospels. This work gave rise to the view that all alchemy had but a

*Frankfort, 1617.

⁴⁸ According to various investigators, the first works by Maier in which he mentions the Rosicrucians, did not appear until 1617, or one year after the Brotherhood became known to the public.

symbolical meaning, and that its teachings were to be interpreted in a spiritual sense only, without any reference to the actual transmutation of metals,⁴⁹ an error which shows a complete ignorance of the history of alchemy and chemistry.⁵⁰

Fludd's *Summum Bonum* aroused the wrath of the well-known Father Mersennus, the *Athiestorum Princeps* and the friend of Ramus, Peirescius and Gassendi, and a bitter feud was created between Fludd and Mersennus as well as Gassendi, Theophilus Schewighardt, and others. The perusal of these controversial writings, collected in the large Oppenheim edition (1617-1638), is now, however, without interest and almost unintelligible. A passage from the *Clavis Philosophiae Fluddance* (page 50) is, however, of some importance. From this it appears that the prosperity of the Rosicrucian Order in England was but short-lived, and the transition of the Rosicrucians to the Freemasons is at the same time hinted at.⁵¹ From this the rise of Freemasonry must be placed about the years 1629-1635; though it is not used by Fludd, it does not seem as if the name Freemason was then adopted. The inventor of the name and the date of its first adoption are alike matters of uncertainty.

In the year 1622 there was a Rosicrucian society at the Hague,⁵² where it was established in a palace, and its members lived in wealth. The society also had houses in Amsterdam, Nuremburg, Hamburg, Dantzic, Mantua, Venice and Erfurt. As a sign of recognition the brothers wore a black silk cord in the top buttonhole.⁵² This sign was received by neophytes after

⁴⁹ This was the actual contention of that great American Mystic and Alchemical writer, A. E. Hitchcock, whose writings were accepted by practically all the English and American scholars on Alchemical subjects.

⁵⁰ This might appear as ignorance relative to the end in view of chemistry, but was certainly true in as far as it concerned Alchemy, i. e., the science of **spiritual refinement**.

⁵¹ A mistake continually made by those not Initiates of the Fraternity but, who, due to their book erudition, profess to be Rosicrucians.

⁵² See the book, *The Fraternitatis Rosae Crucis*.

they had promised under oath, as my manuscript says, to be strangled by such a cord rather than break the silence imposed upon them. "Their other sign is that when they go into company they all wear a blue ribbon, to which is attached a golden cross with a rose on it,⁵³ and this they are given on being received into the society. This they wear round their necks under their coats so that not much of it is visible. The golden cross hangs down on the left side. The third sign is that on the top of the head they have a shaven spot about the size of a *louis d'or*, as you may see for yourself. Hence most of them wear a wig in order not to be recognized; they are, however, very devout and live very quietly. The fourth sign is that on all high festivals, very early at sunrise, they leave their residence by that same door (the one facing the sunrise, *i. e.*, the East) and wave a small green flag. When another of them appears at the place where one lives, he goes to this same place and there they enter into conversation in order to recognize one another, for in the beginning they do not trust one another. Thus they have a certain greeting among themselves which is as follows: The stranger says to the man he is visiting, "*Ave Frater!*" to which the other answers '*Rosae et Aureae*,' then the first says '*Crucis*.' Then both together say '*Benedictus Deus Dominus noster, qui nobis dedit Signum*.' Then they have a large document to which the Imperator affixes the secret seal."

I am in a position to give an exact description of this seal, since I was for many years in possession of the one formerly belonging to my great-grandfather, who, as mentioned above, was Imperator of the order.⁵⁴ Unfortunately, it was destroyed

⁵³ The credo of the Order, from its very beginning, has been that a member of the Fraternity be not permitted to wear any clothing, insignia or habit which would in any way make him appear as different from other men. While a Society such as mentioned did exist, it was not an esoteric Rosicrucian organization.

⁵⁴ Seemingly speaking with authority though but shortly having admitted that the key was lost, not only to himself, but

in the year 1874 by a fire in my parent's house. It was made of brass, and was about the size of a mark (about as large as half a ruple). It consisted of a shield within a circle; on the shield there was a cross, at the base of which was a conventional rose with five petals. At top, bottom and sides of the shield was the letter C, and these four letters signify: *Crux Christi Corona Christianorum* (The cross of Christ is the Christian's crown).

The Rosicrucians of these times must not be confounded with the Society of the Rose founded at Paris about the year 1660 by an alchemist and apothecary named Jacob Rose. This did not last, and was dissolved in 1674, in consequence of the notorious Brinvilliers case.

A short summary will be interesting of the chief points in the history of the Order during the seventeenth century.

1604. The Twelve tracts of Sendivogius on *The Stone of the Sages*, were published at Prague. In 1605 a new edition was issued with an edition addressed by the Wurtemberg councillor, Konrad Schuler, to the German prince.

1607. Benedict Figulus, the Rosicrucian, printed a *Dialogue of Mercury with a Philosopher*, a work which made a great impression at the time.

1608. The above-named Konrad Schuler published an *Explanation of the writings of Basil Valentine*.

1616. According to a catalogue of this year, some Rosicrucian writings were sold at Prague for the sum of 16,000 thalers.

1619. Gutmann's celebrated mystical work, *Revelation of Divine Majesty*, was printed at Frankfort.

1641. Two Rosicrucians who had disclosed their wealth, were tortured to death in Bohemia, in order to extract their

to all. The statement, in the light of what has been said, is utterly worthless, especially since i.e. states that even this seal, though made of brass, was destroyed by fire.

secrets from them.

1652. The *Lumen de Lumine* of Irenaeus Philalethes appeared. In this work the *Universal Process* is taught.

1667. Johannes Lange published the *Introitus apertus in regium palatium* by Irenaeus Philalethes, at Hamburg.

1673. The same *Introitus apertus* was published at Frankfurt in the German language. From this time there is a pause of forty years in Rosicrucian activity.

In the year 1714, as a celebration of the centennial jubilee of the works of the Order from the time of the great impetus given it by the publication of the *Fama Fraternitas* of Andrea, the Silesian paster, Sincerus Renastus (Richter), published a work entitled *The true and complete preparation of the Philosopher's Stone of the Brotherhood of the Golden and Rosy Cross for the benefit of the Sons of the Doctrine*.^{*} In this work there is the important information that "some years ago the Masters of the Rosicrucians went to India, and since that time none of them remained in Europe."⁵⁵

During the next few years, up to the year 1762, we have no authentic news of the doings of the Rosicrucians.⁵⁶ My grandfather merely makes mention in his writings of an "Adept" under the cipher F. C. R., who lived in Dresden in a sort of honorable imprisonment, under the care of several officers, and in 1784 made some four quintals of gold for the then prince of Saxony, and left some "Tincture of health" of the bulk of a hazelnut, and vanished from his prison in some mysterious way. An assistant of this Adept, a certain Johann Gottlob Fried, who was afterwards employed at Taucha, near Leipsic, and who was

^{*}Breslau: bey Esaia Fellguwbels sel. Witwe und Erben, 1716.

⁵⁵ A figure of speech only. Not to be literally interpreted.

⁵⁶ Wholly contradicted by the records of the Fraternity as given in the manuscript *The Book of Rosicruciae*. This was merely an assumption of our author who has already admitted that the key, so far as he and his associates are concerned, was wholly lost.

a serving brother of the R. C., informed my great-grandfather of this fact, and told him that from the crucible employed in making the gold he had got about twenty-one thalers worth of metal, and had also some of the tincture. My ancestor says in a note on the margin of a letter, dated 3rd July, 1765, "that he has no longer any doubt as to the reality of our stone, for he had tried the tincture. It proved to be lead and quicksilver made into a tincture, and it was found to give true results."

My great-grandfather was made acquainted with the Order, and was admitted as one of its members at Amsterdam by a certain Tobias Schulze,⁵⁷ the then Emperor. How this happened I am not able to say, but it appears from the manuscripts that he signed as Emperor from the year 1769. At this time the Order again made some stir in the world though why this was the case does not appear. Many who had inquired into the question, as, for instance, Nicholai, account for it on the hypothesis that the Jesuits, after the dissolution of the congregation by Pope Clement XIV. in 1774, had introduced themselves into the Order.⁵⁸ But in contradiction to this hypothesis, it appears from my manuscript that far from being the case, the Rosicrucians took a mystico-Protestant direction in their theological views, basing their teachings on Biblical grounds and sympathizing with the mysticism of Jacon Boehme. The tendency of

⁵⁷ This statement, accepted as a fact, would prove that this was not in truth a Rosicrucian Fraternity. In the authentic Order no man, irrespective of how great he may be, can be **made** a member of the Fraternity. Even the Grand Master is incapable of doing this. The Neophyte must enter, pass through the training and **become** a member. This is possible only after long and sincere personal efforts.

⁵⁸ No one, however erudite his learning or great his worldly or intellectual accomplishments, can **introduce himself into** the Order. As indicated in the preceding paragraph, imposture is impossible for the reason that book knowledge, formulas, claims, pretensions and pass-words do **not** make one a Rosicrucian and therefore do not permit one association in the authentic Order. **Inner** mystic, occult or spiritual accomplishments alone can do this and the Master at once **knows** if the one applying has thus attained.

these last Rosicrucians is a union of the emanation theories of the Kabbala with the doctrines of Christianity and by this means the Rosicrucians set on foot an amalgamation with the Martinists and the Illuminati.⁵⁹ Moreover the connection with the Order of such men as Schrepfer, St. Germain and Cagliostro renders it unlikely that the Jesuits had any relations with it.

It appears from the papers of my great-grandfather that the last of the true Rosicrucians passed their lives in contemplative quiet,⁶⁰ votaries of a christian Theosophy.⁶¹ It is plain that the introduction of masonic elements and the tenets of the Illuminati had shaken the old structure of the Order and forced it out of its former grooves,⁶² and from a memorandum in my possession it appears that in 1792 it had been decided to release the brothers from their oath and to destroy the library and the archives.⁶³ When and where this happened I am unable to say.

⁵⁹ Our author is genuinely confused as to what really did happen. This statement is on a par with those assertions or theories thus far advanced and indicate that he is wholly in the dark. The true Rosicrucians **never** fused either with the Martinists or Illuminati. These were entirely distinct bodies though in some instances there were degrees known as the Rose Croix, but these must not be confused with the Order or Fraternity of the Rosicrucians.

⁶⁰ Let us accept the author of this article at his word. If this is true, then according to his great-grandfather, the Order had passed out of existence before his, the author's existence. This being true, the said author could not by any possible means have been a Rosicrucian and of course could not know anything in fact relative to the Order or the Brethren.

The Rosicrucians **never**, from their beginning until now, can be said to have lived in "contemplative quiet." That would be **Mysticism**. The Rosicrucians have always been, and are now, active, progressive, constructive members of society. Contemplation is for the Mystic, activity for the Rosicrucian.

⁶¹ Christian theosophy is **Mysticism** and has nothing whatever to do with the practical philosophy and aggressive activity of the Rosicrucians.

⁶² Instead of these new-isms and organizations shaking the foundation of the Rose Cross, they confirmed the Brethren in the truths of their tenets and the practicability of their operations.

⁶³ Such a release never occurred. If the Brothers destroyed

In 1801 the well-known author of the *Jobsiade*, J. J. Kortum, endeavored to resuscitate the Order by founding a hermetic society.⁶⁴ This attempt, was, however, entirely fruitless, for the political ferment of the time had driven all ideas of mysticism⁶⁴ out of men's minds, and the few surviving, *Fratres Rosae et Aurae Crucis* were dying out.⁶⁵ It is, however, possible that down to the middle of the present century there were still living some genuine Rosicrucians;⁶⁶ but I do not think it probable that there is any collection of the writings similar to that of my great-grandfather now in existence. Although on account of the strict statutes of the Order⁶⁷ it contains but little historical material, it is most rich in information on practical matters, and one is struck with astonishment on reading of the innumerable secret arts with which the Rosi-

their library, which would appear to be confirmed by the author's next statement, how then is it possible that his earlier claim—the possession of the manuscripts dating from a time long even before the foundation of the Order—can be true? That, according to his last statement, this seems to have really been done, is borne out by the conclusion of his paragraph: "When and where this happened I am unable to say." Which statement is to be accepted? That he is in possession of the original manuscripts of the Order, or, that the library and archives were destroyed? Let the reader take his choice.

⁶⁴ This had nothing whatever to do with the Rosicrucians but was an individual attempt to start a new, an hermetic organization or school. Mysticism, as already stated, is not practical Rosicrucian Philosophy.

⁶⁵ The author had already told us that the Rosicrucians ceased to exist. See note 60. It appears that only now were they dying out. Certainly confusing statements.

⁶⁶ Still more confusing. In 1801 the members were dying out, but in the middle of the present century it is possible that some genuine members were still living. Almost every statement made by the author contradicts some other statement.

⁶⁷ In 1792 the Brethren were released from their oath and the library and archives destroyed, but now, on account of the strict statutes of the Order, these manuscripts contain but little information of practical value.

crucians were⁶⁸ acquainted.

KARL KISEWETTER.

OUR COMMENTS:

This entire article has been given, *not* because it has the slightest value whatsoever, but because it has been republished time and again, in innumerable mediums, as the truth relative to the Rosicrucians, and no one has attempted to point out the many contradictions. The author, time and again, admits that he knows nothing whatever relative to the Fraternity, yet poses as an authority, and it is because the unthinking mass has accepted his statements that we believe it of importance to here reproduce the article with our more or less caustic comments.

⁶⁸ If these manuscripts which were destroyed but still exist, contain "the innumerable secret arts with which the Rosicrucians were acquainted," why would not the possessor of these manuscripts likewise be so acquainted with them and in the secret?

A Cancer Hospital

There has long been need for an up-to-date institution where cancer could be treated by natural methods and without the use of destructive radium and surgery,--an institution which we could recommend. After investigation we are pleased to recommend the Hospital established by Dr. Charles O. Ozias, 400 West 63rd Street., Kansas City, Missouri. Those who can afford to enter such an institution, should get in touch with Dr. Ozias at once.

Dedication of the New York Temple

The task of recording the events leading up to the dedication of the Temple of Luxor, in the city of New York, and the minutes of the proceedings, is the writer's by the duty of office, and also his most pleasurably because he was a participant of all that transpired.

THE AMERICAN BEGINNING

So far as we, the students, are able to ascertain from the statements of our Supreme Grand Master, Dr. R. Swinburne Clymer, published in the third edition of his book, *The Rosicrucians: Their Teachings*, published in 1923, and in the magazine, *The Initiates*, year of 1928, these statements not having been disproved by any recognized authority, the Temple of Luxor, the first Temple established in America, is prototypic of and derives its origin from the *Supreme Grand Dome* of the *Triple Order of the Rosicrucians of France*. Dr. Paschal Beverly Randolph, the founder of the Fraternity in America, in the years 1861-63, was made Supreme Grand Master of the Triple Order by three Chiefs of the French Order then in authority.

The full histories of the past Grand Masters, from the first, Hermes the Thrice Wise (Melchizadek), down, can never be fully known to the uninitiated. Knowledge—Initiation—comes only through such training and Soul development as leads the Acolyte to an understanding of the great Mystery. It does well to recall the significant words of the Master-Teacher of the past age: "*Unto you is given the mystery of the kingdom of God: but unto them that are without [the uninitiated], all things are done in parables: that seeing, they may see and not perceive;*

and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."

Freeman B. Dowd, directly succeeded Dr. P. B. Randolph, and as aids to him, John Healy of Illinois and Dr. James B. Phelps, then of California, were chosen and continued in authority until their passing to the Beyond. Freeman B. Dowd selected Dr. Edward H. Brown as his successor, and Brother Brown continued in his chair until his passing.

In 1905, Dr. R. Swinburne Clymer was ordained as the Grand Master of the *Order of the Rose Cross, Brotherhood and Fraternity of the Rosicrucians*, and on the passing of Dr. Edward H. Brown, took seat as Supreme Grand Master of the *Triple Order and Hierarch of Eulis*.

In 1909, Dr. Clymer founded and became Director-General of the *Royal Fraternity Association, Inc.*, and so continues. Under this Association, known to the *true* Initiates as the Confederation of Initiates, and this legally filed, are included practically all of the Arcane institutions active in America and American possessions.

The spiritual and humanitarian work of the present Grand Master are too well known to need mention here, and his writings on Philosophy, Alchemy, Natural Medicines, Dietotherapy and allied subjects, are studied by most of those interested in these lines of thought, being recognized as authoritative. Many of his books such as *The Science of the Soul*, *The Way to Christhood*, *The Sons of God*, *Mastership: The Divine Law*, are used as text books in study circles throughout the world.

During the past twenty-five years many humble and sincere Aspirants have enrolled in the Secret Schools* for instruction in Soul Culture, under the personal training of Dr. Clymer. By

*Registered as an active Association in the State of Pennsylvania, as required by law.

dint of perseverance, patience, obedience, training and study—by living the life—these faithful ones learned their lessons well and some, of course, suffered accordingly. In time, some of these students were elevated and ordained to the Priesthood by right of their Initiation and special fitness, and thus the establishment of centers and Temples became a necessity.

The Work in New York City

In order to present a clear exposition of the origin and organization of the First Temple of the Order, *Knights of the Rose and Cross*, Temple of Luxor, Temple of Soul Science, Temple of Illuminati and Temple of Melchizadek—Order of the Magi, in New York City, a brief outline of the activities, strivings and sacrifices of the workers is essential at this point for it was their efforts and faithfulness to the Master's instructions that "caused the pendulum of their activities to swing in the direction of realization."

In the year 1922, Rev. J. C. Cake was instrumental in the formation of a Soul Science class in New York City. Out of this class a Temple was formed. For reasons spread upon the records of the Fraternity, this Temple was dissolved, but a few members privately continued their studies and training. Their association with Rev. Cake created in them a burning love for the Great Work. Gradually it dawned upon the consciousness of several, Magus Alban Sealy and Beatrice Franklin among them, that the truths they had learned should be conveyed, with all due caution and reserve, to others of their suffering fellowmen. Thus in the year 1924, through the personal efforts and instrumentality of Magus Alban Sealy, a class in Soul Science was formed and this first class grew, numerically, from the beginning.

The first Council of the *Imperial Order of the Magi* was formed by Magus Alban Sealy supported by the generous assistance of Rev. and Mrs. J. C. Cake in the Ceremonial Work of

the Order, and on September 12, 1926, the first official meeting of the Temple of Melchizadek was held.

On August 25, 1927, a *Temple and Order of the Illuminati* was organized, and on April 17, 1928, the *Royal Fraternity Association, Inc.*, was registered in the State and County of New York, all of this being accomplished through the efforts of Magus Alban Sealy and his willing and enthusiastic associates.

The first Lodge of the Order Illuminati Knights of the Rose and Cross, was formed by Magus Sealy on May 13, 1928, and Magus Sealy was elevated to the Priesthood and ordained to the Ministry.

On December 16, 1928, the Supreme Grand Master honored the New York Temple with his first official visit and sat in special session with the *Knights of the Rose Cross* and the *Imperial Council of the Magi of New York*.

On January 25, 1929, plans were actively begun to secure a home for the Work and for the renovation and transformation of a building to be used as a Temple. Through the wise leadership of Rev. Sealy and the great and willing assistance given him by the members, funds were raised through voluntary donations and entertainments given by the New Age Social Club and the activities of the Church of Illumination and the Rose Cross Aid.

The Temple of Luxor

On May 26, 1929, the name Temple of Luxor was designated and granted to the New York Temple by the Grand Master and the governing committee authorized to make the initial payment on a desired property. This was accomplished through many a sacrifice on the part of individual members. Immediately after the passing of the title to the Association, the three story building was taken over and the basement renovated and converted into a hall, and here was established a community center for religious, fraternal, educational and social work. Here also

are held the meetings of the Soul Science Class, the Church of Illumination, the New Age Social Club, and various other activities. Victor L. Mullings is the President of the New Age Social Club, and Mrs. Beatrice Franklin is the President of the Rose Cross Aid. On the first floor of the building is established the Temple of Luxor wherein are performed all ceremonies of Initiation. The entire floor had been entirely changed and its rebuilding was after the style of the authentic ancient temple interiors.

On the East wall of the Temple is hung an enlarged photograph of Dr. P. B. Randolph. On the West wall is placed the Certificate of Dedication:

TEMPLE OF LUXOR

Dedicated to the Masters

In Loving Memory of Former Grand Masters

Dr. Paschal Beverly Randolph

Freeman B. Dowd

Dr. Edward H. Brown

Dr. James R. Phelps

To Our Present Grand Master

Dr. R. Swinburne Clymer

and

To the faithful members of the Rosy Cross and Order of the Imperial Council of Magi, through whose sacrifices and service it is made possible; is this Temple dedicated on the Fifteenth Day of December, in the Year of Our Lord, Nineteen Hundred and Twenty-nine.

For The Dedication

During the past three months each member was assigned to the work preparatory to the dedication of the Temple of Luxor for which each individual was best adapted.

Baroness Eugenie de Launberg and her daughter, assisted by Mr. and Mrs. Presto, designed (and fashioned) the robes of royal purple and gold for the officers of the Temple, as well as all of the paterstries and the mystical symbols of the Order.

Mr. Lawrence Anderson, Temple choirmaster, wrote the music for two chants selected from the text book, *The Rose Cross*

College, (pages 67-68) and conducted the rehearsals. Miss Vivian Franklin, an inspiring and promising student of the violin, assisted Mr. Anderson. Mrs. Iris Anderson wrote the words and music of an anthem entitled, *O Temple of Luxor*.

**The Dedication
and
Third Official Visit of The Grand Master**

On Saturday, December 14, Dr. Clymer arrived in New York City, in the center of Harlem, and went to Hotel Theresa where a suite had been engaged for him. At 1 P. M., the Master proceeded to Headquarters of the *Royal Fraternity Association, Inc.*, and granted interviews to students as previously arranged. These interviews continued until well past six o'clock. The Grand Master then left for the Hotel where he gave interviews to out-of-town students, some having come for this purpose from as far away as California. On Sunday morning these interviews were again resumed and continued until time for the ceremonies.

The Council was called to order by Rev. Sealy at 11.30 A. M. The ceremonial work of opening the Temple took place and ended at 11.58 A. M. Then a brief period of silence pervaded the Temple, the Council reverently stood and the Grand Master entered and was received in ancient form. The Initiation of three candidates into the degree *Prince* of Melchizadek* then took place under the direction of Rev. Sealy and his degree team.

Following the ceremonials, Rev. Sealy assisted by Rev. J. C. Cake, executed the special Work of *charging* the Sacraments which were administered to the three new members. At the conclusion, the Grand Master pronounced the blessing over the congregation and the Council closed in due form at 12.35 P. M.

*The degree and title, **Priest of Melchizadek**, are reserved for those ordained to active ministry.

A luncheon was served in the Community Hall, all members of the Association partaking.

After the luncheon, the entire membership, comprising both Temples, assembled in session for the proceedings of the Dedication and the Work of the Lodge.

The honorary members comprising the official suite of the Grand Master were: Judge Floyd M. Spann, Esq., Count Oscar de Bogdan, Rev. J. C. Cake, Miss Vivian Franklin, Miss Gertrude Cosgrove, Baroness Eugenie de Laurenberg, Mrs. Marie Mantell, Mrs. Victor H. Kraus, Mrs. J. C. Cake.

The proceedings commenced at 1.45 P. M., with the singing of the anthem, *O Temple of Luxor!* accompanied by Mrs. Iris Anderson, pianist, Mr. L. Anderson, and Miss Vivian Franklin, violinists. At the close of the anthem, the Supreme Grand Master of the combined Temples of the Universe, wearing the royal robes of office, the outward symbols of Perfection and Immortality, rose to deliver the dedicatory address, the subject matter of which it is not lawful to publish. At the close of the address, the Grand Master dwelt at length on the great accomplishment of the establishment of a home for the Work in New York by so limited a number of members, and the labor and sacrifice necessary to bring this about. All workers were given unstinted credit for their efforts.

At the close of the Grand Master's address, Rev. Sealy spoke eloquently of the faithfulness of Rev. J. C. Cake and the inevitable struggle experienced in the establishment of the Work in New York City. Then Miss Grace Franklin entered and delivered to Rev. Sealy a robe of the Order, designed in royal purple and gold. This robe Rev. Sealy presented to Rev. Cake, saying: "As Master of this Lodge and on behalf of the Temple of Luxor, I present to you this robe as a token of our appreciation for all the good you have done for us." Rev. Cake graciously expressed thanks to all for their kind consideration of his endeavors.

Rev. Sealy then turned to the Grand Master and said: "Dear Master! On behalf of these your children and students, we wish to thank you for your care and protection and all the good you have done and will continue to do for us. And in token of our appreciation, I present to you this Serpent made into a crown such as is worn only by Kings and Masters of the Fraternity—the emblem of Immortality, to reign for ever and ever."

The Grand Master in accepting the gift, said: "Master of the Lodge, friends, and fellow workers! It is impossible for me to thank you. My heart is too full for speech. To speak now would be to weep. I will give you my thanks later." An intense silence reigned—

"Of all speech, the silent part is best,
Of all expression, that which cannot be expressed."

The officers then repaired to the outer chamber for preparation.

The dedication proceeded to the singing of the anthem, *O Temple of Luxor!* during which the Priestess of Fire, the Priestess, High Priestess and Officers and Assistants of the *Imperial Council of the Magi and Knights of the Rose and Cross* marched in procession three times, completing the Circle, and then repaired to their respective Centers for the opening of the Lodge and the dedication.

The Lodge opened for exoteric work under the direction of Rev. Sealy at 2.23 P. M. and the Priestess of Fire set alight the Eternal Flame, which is to burn continually, and which was the gift of a Lady-Knight of the Order.

The *modus operandi* of the dedication and the induction of the officers cannot be recorded. The Work witnessed will live forever in the hearts and memories of all witnesses. During the impressive ceremony the choir chanted the two selections from the *Rose Cross College* services, including two Grand Marches. The dedication was completed at 3.10 P. M.

At the close of the ceremonies, the Grand Master officiated at the christening of two infants, one, the first born of Rev. Sealy, the other, that of Knight Kirwan. Rev. Cake assisted at the christenings. Following this, the Grand Master *charged* the Holy Sacraments and administered them to all present.

In closing, the Grand Master once again thanked the company for all they had accomplished and also for the gift presented to him. He then shook hands all around and at 3.45 left the Hall for the hotel and then for Headquarters.

* * * *

The First Lodge of the *Illuminati Knights of the Rose and Cross*, and the Temple of Melchizadek, hereby officially thank one and all for their active participation and cooperation in making possible that which now *is*.

And thus stands the Temple of Luxor, dedicated to God and the gods, to the New Age, to the *Royal Fraternity Association, Inc.*, to mankind. It stands as a covenant, a witness, a Light and a declaration to the world, that "That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is nothing new under the sun."

Respectfully submitted,

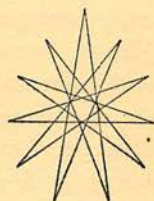
VICTOR L. MULLINGS,

Grand Secretary, Temple of Luxor.

New York City.

THE HIERARCHY OF SIRIUS

BY



Continued From Page One Hundred and Sixty-Four

Two thousand or more years before Nebensi claimed he spoke with the voice of the star Sirius, King Unas of the Fifth Dynasty had inscribed in his pyramid: "I have been brought to the door of the star SPT-T [Sirius]." Like all of his predecessors, he titles himself in these pyramid texts, "the runner whose course is millions and millions of years." "It is SPT-T who gives birth to thee, the star with the pointed face, with long steps, who carries the things of the path of Ra, Unas shines as this star." So exclaim his priests in the same text of the pyramid of Unas.

What did it and what does it mean to become a star? As he who was the wanderer in the desert learned in the pyramid, all advance is by triangulation. This is the only means of contacting a star. The first great extra solar triangle or pyramid is: earth (man), sun, Sirius.

The ancient Egyptian name of the star is SPT-T or SPD-T (D and T being interchangeable letters). An Egyptian hieroglyph is a noun, an adjective, an adverb, or verb, according to the context. The Word SPD-T, to use the older and more sacred form of the name as a noun, means triangle, three cornered. How significant is this sacred language of mystic Egypt! As a verb, SPD-T means: to prepare, to fit, to equip, to send. As an adjective: fit, skilled, qualified, sound, hearty, good, clever, excellent, thorough, pointed, master of. As a passive verb: to be—

any of the above adjectives; also to be sharp, to be concentrated, to be sent, to be the runner, to be the messenger.

In these definitions are the qualifications necessary to become equipped, skilled, thorough, pointed, concentrated and Master. For what? To be sent, to be "the runner whose course is millions and millions of years," "who guides the boat of Ra, the sun, across the celestial sea." To be sent, a messenger, implies a perfect knowledge of who the sender may be and whither one goes. A messenger carries a message to someone else. An intelligent being directs what is to be said and done and the messenger transmits the message. Is the Sirian Hierarchy then, simply a celestial Postal Telegraph service whose "boys" have no further responsibility than the delivery of the message? A Brother of the Sirian Hierarchy must be a Master. Of what? His mind and will. So trained are they that willing a thing is coincident with its manifestation. A Sirian Brother creates instantaneously with his thought, what his superiors inspire in his spiritual mind. Thus he is both messenger of the gods and creator on the earth plane. He is the intermediary. How such instantaneous creation is possible is known only to the Brothers of Sirius. In this Hierarchy are degrees as in all other occult work—degrees of attainment and power, conferable by growth alone.

Just as the human body is composed of various chemicals, so the star Sirius, according to well-established physical science, is largely composed of hydrogen, that most subtle of gases. To the presence of this gas is attributed that blue, penetrating, sharp light it emits. Hydrogen gas is the one basic element of all creation. It is to be found in everything. So in all action, Will is the constituent element. Without Will, creation, whether self motion or external motion, is not possible. As Will becomes concentrated, clear cut, sharp, it begins to bore through, to penetrate, which gave rise to the Egyptian expression, "sharp-pointed face." The description clearly indicates the visualized action of

concentrated Will.

As the star disappears from the light of the sun to become visible in the night heavens, so, at different periods, the Sirian influence is quiescent and other Hierarchies predominate. This, in order that the earth and earth Souls may attain a rounded development. These periods of active and passive influence follow a prescribed order.

Each Soul who transcends the Solar Ring "Pass Not," contacts the Hierarchy to which his development and talents adapt him and in which he may serve most effectively.

Let the Candidate search earnestly, consciously, to find his star, that he may fulfill the purpose for which he was born on the earth plane. And may the Presence of God bless him and every student, neophyte and seeker!

END OF ARTICLE

Three Hundred and Sixty-Five Nights and One Night

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

TWELFTH NIGHT

Sunday was a quiet day at Beverly. The children were up at their usual time in the morning, and so was Grandfather. Soon after breakfast they went for a long walk over the fields and into the woods, and as they walked Grandfather talked of many things which to the children were very wonderful.

They went to the top of a little hill at the edge of the woods overlooking the vast acres of Beverly, and from there Grandfather pointed out to them the beauties of the fields of waving grain, the flower gardens in the distance, the cows in the

meadow. Off to the right were the goats in an enclosure provided for them at the edge of the woods. To the left were the kennels from which could be heard the occasional bark of one of the beautiful collies, and at the foot of the hill upon which they were sitting, were sheep quietly feeding. The bleat of a lamb or the *baa* of Mr. Ram or Mamma Sheep, added to the charm of everything. Back of them was the woods, and it seemed that every kind of bird in all creation was singing a special song and giving honor to Anna and Arthur as guests at their concert.

Grandfather said Fairies were all around them and told the children that in due time, if they were *good*, and would follow his instructions, they too would be able to see the beautiful fairies as they danced and frolicked over the fields and through the woods.

Thus they sat and talked for a long time, Grandfather explaining the beauties of nature all about them, until all too soon to suit the children, he said they must soon return to the house as guests were there awaiting him. Asked how he knew, he said "a little bird told me," but Anna and Arthur knew it was not really a little bird, but that it was a something they did not understand, and that it had something to do with Grandfather being so very wise. He seemed to know just *everything*.

As they were about to leave the beautiful hill, Grandfather said "now children, to whom do you think we should be thankful for all the beautiful things which lie before us, and who do you think created them all?"

"God," said Anna and Arthur.

"Yes," said Grandfather, "you are right, but what do you mean by God?"

"Well," said Arthur, "God made *everything*."

"Yes," said Anna, "and God made us too, and He is away off up in Heaven and he watches us all the time."

"Right," said Grandfather, "but you have not told me

what you think God really *is*. You told me what He has done, but I want you to know more about Him, and to know that He is not away off from you, but very close to you. Now, my dears, before you may know a great deal about God, you must first *feel* Him inside your little selves. You will know it is God when right here in your *hearts*, you feel *Love*. Don't you just *love* these beautiful fields, the flowers, the woods, the dogs, the cows, the goats and sheep and birds, the lovely sun, and don't we just LOVE each other this fine morning?"

The children agreed that they surely loved everything and everybody, and Grandfather said, "Well, it is God in you who is doing the loving and giving you this wonderful kindly and affectionate feeling. God IS Love, and the more of Love you feel in your hearts, you may know that there is just that much more of God *within* you."

"But here is something else," continued Grandfather. "I want you to think of God as a FATHER. A Father to everything and everybody. He is the Great Father, and all the people in the big big world, are His children. This is very important for you to know if you are to become very wise and live to be very old. So remember, first, God is Love, and that it is GOD IN YOU that makes you love all the things that are good and beautiful. Next,—and now listen closely—God is the GREAT FATHER, and He has a place right in your own hearts which is *His Home* as long as you will allow Him to stay there. And now, as God is our Father and is right with us and *within* us all the time, don't you think it would be right and nice for us to thank Him for the lovely time we have had this morning and the lessons we have learned?"

And so, can't you just see Grandfather, tall and stately, the two lovely children beside him, as there on the hill top they stretched out their arms toward the sun, and Grandfather in his deep voice spoke to the God within each of them and gave thanks to Him? This is the prayer he offered.

"Father, so close and dear to us, we give thanks for all the beautiful things created for us, and for this wonderful day.

Our Dear Father, we know thou art close to us and within us, because we feel Love in our hearts, and we thank thee for it.

Father, in us and everywhere about us, help us to love everybody and all things good. Help us to be kind and gentle and loving, so that we may have more of thee within our hearts." *Amen.*

And then they walked rapidly down the hill and back to the house where sure enough there were several guests awaiting Grandfather's return.

Grandfather was very busy the balance of the day. Many came to ask him questions, knowing that he was very wise and could give them advice and teach them God's Law so that by obeying them, they could become healthy and happy and strong. The greatest thing that he taught all who came to seek his help was that they must first find God, or the Great Father *within themselves*. When they asked him how they could do this, he told them just as he told Anna and Arthur out on the hill top; "God is Love, and the love that is in your heart is God *within* you. Love does it all. Learn of God's Laws, then obey them because you LOVE to be obedient to them, and in that way you will *become* filled with God and will *become* healthy, strong, successful, and happy. Make your body a lovely home for God to dwell in, and He will live therein always."

The day ended, the guests departed, supper over, and bed time came. Again the children went to the big room for their story and Grandfather told them of the Baby Jesus. For this story, *you* will have to wait until next month.