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THE CHALLENGE

By Bruce McDaniel, A. B., J. D.

Civilization today is faced with the same challenge which each preceding civilization has been compelled to meet but which no nation, or group of nations, ever willingly has accepted and fully conquered. This challenge demands that each civilization choose between essentials and non-essentials, between realities and non-realities, that it decide between those things which are material, and transitory, and those which are spiritual and enduring.

Coupled with this demand to choose there is the warning that continued wrong choice ultimately means annihilation. Man thus becomes man's greatest destroyer. And on the courage and the ability of a civilization to make the proper choice directly depends the duration and the progress of that civilization. We know this to be true. The past is strewn with the skeletal remains of many civilizations, and these bleaching bones answer only too graphically the question as to whether any civilization ever yet has chosen wisely and timely.

Each act of choice, and we cannot avoid the realization that life involves a seemingly never-ending series of choices, means that the civilization doing the choosing will oppose or go in harmony with established universal principles or universal realities or universal laws. And each civilization is strengthened or destroyed by its own choosing in the same measure by which, respectively, it recognizes, understands, and flows in rhythm with these universal and divine principles, or by which it disregards or openly defies them. No civilization on this earth

ever yet has persisted. It is not illogical to assume, therefore, that no nation ever yet has existed here wholly in harmony with these divine principles. Perhaps, one may say, in the larger scheme of things no nation was intended so to survive. Be that as it may, each civilization has believed itself to be capable of perpetual life and, despite that belief, each civilization which went before us now has vanished.

Fortunately, there have been isolated and thrilling instances where certain individuals have triumphed. One need not do more than mention Kong-Fu-Tse, Gautama, Mahomet, and Jesus. The names alone seem to bring a warm glow. Their lives are flood-water marks of the universal essence which flows as the stream of consciousness through man on this earth. Like the visible marks left by floods against rocky hills these gauges of illumination remain to tell man that the stream of consciousness can rise to great heights; they give hope and courage and a promise.

Although these victories, perhaps, came about not through the cooperation of the then existing civilizations but usually despite the oppression and the ridicule, the persecution and the vengeance of jealous guardians of traditional moralities, these few individual achievements have been rare stars of inspiration to baffled peoples. They have testified anew to the hope that the end of life here is not bodily death; they have proved that one who has the desire, and the courage to know and to abide by universal and divine principles, shall like a comet shed light across the world. They have shown the way where it is our privilege to follow if we dare.

History goes a step further. It reveals the fact that those same civilizations which rushed angrily forth to throttle these men of vision later tried in their clumsy ways to glorify, sometimes to worship, and always to perpetuate the memory of that, to them, intangible something of mystery which had lifted these

more courageous individuals to flame-drenched pinnacles, to Illumination.

Although such belated efforts always have lost much of their savour because later civilizations could not escape the stark, mental picture of gaunt crosses silhouetted against angry skies, yet these glorious victories have kept aglow fires which otherwise long since might have grown cold. And in the appreciation of the beauty and the force and the promise of such achievements to a degree, at least, one forgets how civilization persistently has blocked its own way, how slow has been the march of man up from the eerie depths of yesterday.

No one knows, apparently, just how long man has been fumbling about here on earth, nor when his march began. Each decade the date of his arrival by science has been pushed farther back into the shadows of a misty past until now our limited faculties cannot comprehend the period of time which apparently has elapsed since civilizations first appeared on our earth. Our faculties dulled by negative thoughts and non-use and mis-use we cannot conceive of time so long as that which we are told has swept past the sluggish feet of man. At best, we form the opinion that man has been a long time on the way and that he still has far to go. Sometimes the degree of progression has been so minute almost as to engender a feeling of hopelessness and futility.

But the encouraging thing is that man, as such, has moved up the ladder. Man has done so not because of the striving of the majority but because, like spiritual magnets, these few enlightened and courageous personalities have drawn others toward the light. The throbs of the hearts of Gautama, and of Jesus, and of Mahomet, and of Kong-Fu-Tse, have been echoes of the drums of eternity playing music of the spheres written with star-cities as notes and the paths of universes marking the staves. Through them man has caught the sound of new music, he has

glimpsed the garden which is builded of realities.

And, gradually, we are coming to know that the main limiting factor in the onward struggle of man is,—man. "The world is not a 'prison-house,'" writes one who has seen through external camouflage, "but a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with wrong blocks."¹

The failure of past civilizations to endure and the comparatively slow progress of the living civilization is an indication, at least, that the right highways always have not been followed. It appears either that man has not clearly defined his destination, or that he has become bewildered by myriads of blind highways and by-ways. Or, and herein may abide the true answer, the majority of the peoples of each successive civilization deliberately may have avoided the right way because the wandering paths for the moment offered more immediate shade and smoother footing. Whatever the real causes may have been, we know that no civilizations have endured. All have disappeared beneath dust. Time has rolled over them.

And yet out of that dust shines those thoughts which were born at flood tide in the minds of those who found the way and who had the courage to follow it. And today, as ofttimes in the past, man stands again at a new cross-roads. We are beginning to find the courage to discuss matters of mental and spiritual import. The intrepid Steinmetz, who said that the next great revelations would come in the field of mental and spiritual development, if alive now would see his prophecy being fulfilled.

We are witnessing a new era. By that I do not refer to the spiritual back-lash, which inevitably followed the World War and which now is manifesting itself in our present "era of

¹ Edwin Arlington Robinson.

depression," but rather to the very evident feeling of spiritual unrest which, like a mighty sea, is sweeping across the civilized worlds. There is a pronounced search for some belief or religion or mode of living which will meet the need felt in the hearts of these seekers. And this phenomena is not confined to any particular group. The biologist and the chemist, the astronomer and the physicist, the academic philosopher and the probing psychologist, all are looking with wide-eyed wonderment at the startling vistas which recent years have opened to them. Life seems to have taken on new proportions. There is a new zest in it for them.

Science and philosophy thus move nearer one to the other.

Science is young. It was only in 1839 that Schwamm found out that the human body consisted of cell units. The first X-ray photograph was shown by Professor Roetgen in 1895; in 1896 Becquerel found that substances containing uranium spontaneously affected nearby photographic plates; Sir J. J. Thomson did not isolate in the atom the ultimate unit of negative electricity, the electron, until 1899. The discovery of the *quantum* was delayed until Max Planck, of Berlin University, in 1900 found this minute unit of radiant action, and not until 1901 did science know that the mass of one of these sub-atoms, the electron, is not fixed but rather increases as it approaches the speed of light.

Yesterday matter was regarded as inert, dead. To deny this was to reveal profound ignorance. Then came the realization through the discovery of radio-activity that atomic elements are not always the same, that, for example, if eight helium atoms are taken from uranium lead remains; that there is spontaneous activity in such heavier elements as uranium, thorium, and radium. The material world suddenly became alive and endowed with self maintenance and structural configuration, two of the outstanding characteristics of life.

"Materialism, once a scientific theory," writes the English biologist, J. S. Haldane, "is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils."

Good old solid matter unexpectedly became a seething mass of moving things. Science was wrong. In other words, there was an invisible something behind the outward, visible veil of matter. Undaunted, science dug in again. One discovery has led to another. And, through it all, man gradually has come to believe that there is a unity, a oneness about all nature, a relatedness whose mystery is not to be unveiled until man uncovers the underlying divine principles in accordance with which All is and has Its being.

"There is an everlasting creative life which moves towards wholeness," writes an American philosopher and psychologist.² "The universe as we now seem to see, is life of our life, spirit of our spirit. It is in us and of us. It moves in all our members. But if this is so, then every creative act we perform, small though it may be, every wish for the more nearly complete, and every will to get it achieved, is our own triumph in a universe that triumphs with us."

But we must learn to see through the disguises with which our senses drape nature. Behind everything external there is an internal significance, between the visible is the invisible. In truth, there is a world within our world, a sea within each sea, behind each star another star, behind each tree, a tree. Things are not just what to our senses they seem. Whoever you are, as you read this pause for a scant moment. Can you visualize the motivating forces behind the writing of these words? Can you bring to your mind's eye the numerous processes through which

² H. A. Overstreet (*The Enduring Quest*). (W. W. Norton & Co., Inc.)

this page, this book, passed to come to you? Do you smell the odor of the forest whence came the pulp to make this paper? Is the bite of the clean wind against your face? Is there the throb of the saw-mill and the press in your body? In other words, do you see and feel the myriad of invisible somethings which are behind these symbols which we call words?

If so, then you have made one step forward. If not, then your task may now be apparent to you, for a new philosophy of life is beginning to stir. There is beginning to be felt the pull which the mystics long have understood and which Jesus and Gautama were willing to follow even though to do so meant persecution and apparent death.

"By what light we have," writes Sir James Jeans, the British astronomer,³ "we seem to discern that the main message of astronomy is one of hope to the race and of responsibility to the individual—of responsibility because we are drawing plans and laying foundations for a longer future than we can well imagine.

"The tendency of modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds: bottled up waves which we call matter, and unbottled waves which we call radiation or light. If annihilation of matter occurs, the process is merely that of unbottling imprisoned wave energy and setting it free to travel through space. These concepts reduce the whole universe to the world of light, potential or existant, so that the whole story of its creation can be told with perfect accuracy and completeness in six words: God said, 'Let there be Light!'"

And coupled with these ideas is the growing belief in an ethical polarity, there is a feeling that one never succeeds unless

³ "The Universe Around Us."—Macmillan.

he makes it possible for others to do likewise. There is a sensing of the fact that our world is not just a place where man can drift idly. The universe is alive. It is going somewhere. Every part of it is a manifestation of universal and divine principles. The answers to all of our questions continually are before us. Our inability to know the answers is due to our own ignorance. A child lost on a main highway can see queer things above his head but he cannot read the road directions on them. Give him a motor vehicle or an airplane and still he will be no better off. He has not reached the point of understanding. He cannot decipher directions nor utilize the power which is awaiting release by him. So it is with you and with me. Our first task is to develop our own faculties to the point where we can read the signs and benefit through the forces which confront us on every hand. Like blind creatures we are aimlessly and fruitlessly darting hither and yon in a universe filled to the brim with tremendous possibilities and music sweet beyond our wildest imaginings.

Man, however, *can* prevision his future. He can imagine a tomorrow fraught with truth and beauty and goodness, he can strive to bring that vision into reality. Plants and animals may evolve; man has the ability to do more. He not only comes out of a past but he has the potential power to model a future to come into. But this power is a potentiality, a capacity, not a foregone conclusion, because man can destroy the springs whence rise this power even more swiftly than he can develop them.

The first step in the preservation of this power is that of directing it upward. This demands that man must differentiate between non-essentials and essentials, between non-realities and realities, between things animalistic and those spiritual. And on his choice hangs his own fate.

So long as man focuses his time and his energy solely on immediate needs he does not rise above the animal level. It is

only when he begins to realize that his physical comforts are not the major objectives of his life that his real self starts to grow. This does not mean that the body or the mind must be neglected. To the contrary, the more efficient the temple and its keeper become the better opportunity one has for progression. But one must maintain a sense of proportion, a sane balance. Over emphasis in any direction deters maximum development, and in like manner so does the tendency of basing ones actions on a single aspect of life. The viewpoint of the eagle as well as that of the microbe is essential to a full understanding of our world.

An open mind and a varied viewpoint prevent atrophy. "Every real way of experiencing life," says one psychologist,⁴ "is a way that has significance, and by regarding fully what each experience has to say for itself, it (the varied viewpoint) expects to achieve the fullest and possible understanding." Coupled with this, if one has the realization that everything is a manifestation of cosmic essentials, of the common denominators of life and of being, the way to understanding becomes broader and more fascinating.

The era of dogmatic certainties, at least from the standpoint of the scientist, appears to have been thrown into the discard. This is a healthy state of affairs. It permits progress. Today as never before our scientific men are shunning fixities. The tumbling castles of materialism wrought a tremendous change, and, what is equally important to us, it is now quite generally admitted that science does not have a boundless field.

"Hitherto scientists have felt that the possibilities of exploring the world are endless. It is now shown that there is an actual limit beyond which scientific research cannot go. The

⁴ Overstreet, H. A. ("The Enduring Quest") (W. W. Norton & Co., Inc.)

contention is based on the fact that seeing is a process that involves an inter-action of light rays between the seer and the object seen. When the object to be seen is as minute as an electron, the disturbance caused by the act of seeing is such that no accurate observation can be made. Thus there is a point beyond which observation cannot go, and since meaning is possible only where there can be observation, there is a realm of nature which is and must remain completely meaningless. In this meaningless realm, the laws which operate in the world we know have no meaning. The basic law of all laws to the scientist is the law of causality. But now, by the reduction of the sub-observable world the meaninglessness, the law of causality is denied entrance, and we are left with a realm of nature in which the law of causality itself does not operate."

If science's way is blocked, what road remains open? The same paths which from time immemorial the Masters have known and have followed.

In commenting on "Cosmic Consciousness" from the pen of the Canadian physician and psychiatrist, Richard Maurice Bucke, H. A. Overstreet again writes, "He (Bucke) examines those individuals in short who have had a peculiarly outstanding effect upon mankind. They are persons who, for the most part have been chiefly a puzzle to us, and in most cases to themselves. Jesus was so much of a puzzle that he was deemed divine. Buddha was a similar puzzle and was raised to divine status. Paul's sudden dramatic transformation which was the beginning of a career of notable power, was likewise regarded as of more than earthly origin.

"Mohammed, a great regenerator of his people, was worshipped as a prophet of God. Socrates spoke of himself with perplexity. When it came to the deepest matters, he said, it was not he himself that spoke, but some 'daimon,' or voice, within him. Plotinus, the Alexandrian mystic, a man of noblest char-

acter, revered by all who knew him, and of superb mentality, felt that his insight had come through a passing out of the ordinary condition of consciousness into one of what he called *ecstasis*. In that condition he saw as ordinary eyes do not see, felt as ordinary feeling does not feel. He experienced a transfiguring oneness with the source of all.

"Probably there is no one today but would grant that these men for the most part, stand head and shoulders above the average of mankind. Disagreement might arise as to the source of their power. Thus, for example, the rationalist might deny to Jesus his divine sonship, or to Plotinus his mystical ecstasies, but he would hardly deny to these men their real moral greatness.

"Wherein lay the secret of their superiority? That is the problem to which Bucke addresses himself. His answer whether true or false,—and we must remember that his book was a pioneering venture,—is sufficiently arresting to call for our serious consideration. Studying the life histories of these men, he finds in all of them,—sometimes in greater degree, sometimes in less,—a clearly marked phenomenon of consciousness. These men do not reason their way to conclusions, although reason,—the search for truth,—apparently played a part" (and a great one) "in preparation for their final insight. In every case they experienced what, for want of a better term, we may call 'Illumination.'

"We may, to be sure, brush these experiences aside as aberrations. . . . But there is a particular reason why we are stopped from brushing these experiences aside. These men do not act after the manner of men suffering from an aberration. Out of them has come a great portion of the spiritual wisdom of the race. They are, as it were, among the illuminati of mankind. If 'by their fruits ye shall know them,' these men have shown fruits so far above the average as to make them

spiritual leaders of mankind. . . .

"Keeping in mind also that the average individual is still, in the main, on a lesser plane of development, we shall not be at all surprised if occurrences which take place in those who have apparently, even in a small degree, emerged to a higher level of insight, are regarded as signs either of supernatural power or of psychic disorder. It is not possible, on the other hand, to regard these occurrences as signs simply of a higher stage of the very same typical development through which all of us are passing?"

Just how does this new consciousness function?

Again we read, "In all outstanding cases, there is a time—coming invariably in the maturity of life and after a long preparatory stage of exploration—of swift Illumination. Most often there is a sense of actual light, sometimes so bright that the individual seems to be stricken temporarily blind. In other cases, the Illumination is more of an inward nature, the darkness of ignorance and misconception seeming to fall away before the illuminating glow. Following the experience of the light there is the sudden intellectual clarification. Things are understood that were not understood before. . . .

"The whole scheme of things takes on meaning and significance. There is, as it were, a grasp of the clue to life and the universe. . . . The sharp division lines of individuality which we find in our average life drop away, and the individual, without indeed losing his individuality, becomes vitally a part of all life and lives in that apparently impossible oneness of existence."

The question in your mind and in mine is: Just where does one obtain this preliminary training? Whence comes the direction which enabled Jesus and Gautama to rise to a higher state of consciousness?

To which query the only answer seems to be that if one desires to know, sincerely and without selfish motive, the way opens and a kindly hand stretches forth to help one over the rough places.

Today, as never before in our memory, life offers more hope and promise. The stream of consciousness is rising.

Whether you will rise with it depends on you.

Scientists must theorize. They, too, must prevision a future. It is Sir James Jeans, the British astronomer, who with a flaming pen writes,⁵ "Looked at in terms of space, the message of astronomy is at best one of melancholy grandeur and oppressive vastness. Looked at in terms of time, it becomes one of almost endless possibility and hope. As denizens of the universe we may be living near its end rather than its beginning; for it seems likely that most of the universe had melted into radiation before we appeared on the scene. But as inhabitants of the earth, we are living at the very beginning of time. We have come into being in the fresh glory of the dawn, and a day of almost unthinkable length stretches before us with unimaginable opportunities for accomplishment. . . . We are still too much engulfed in the greyness of the morning mists to be able to imagine, however vaguely, how this world of ours will appear to those who will come after us and see it in the full light of day.

"Phenomena come to us disguised in their frameworks of time and space," he adds; "they are messages in cypher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings. . . . The astronomer must leave the problem at this stage. The message of astronomy is of obvious concern to philosophy, to religion and to humanity in general, but it is

⁵ "The Universe Around Us."—(Macmillan).

not the business of the astronomer to decode it. The observing astronomer watches and records the dots and dashes of the needle which delivers the message, the theoretical astronomer translates these into words . . . but it is for others to try to understand and explain the ultimate decoded meaning of the words he writes down."

This the philosophers, particularly the Mystics, long have done.

It is Sir James Jeans, also, who believes that, "Energy cannot run down hill forever, and, like the clockweight, it must touch bottom at last. And so the universe cannot go on forever; sooner or later the time must come when its last erg of energy has reached the lowest rung on the ladder or descending availability, and at this moment the active life of the universe must cease. The energy is still there, but it has lost its capacity for change; it is as little able to work the universe as the water in a flat pond is able to turn a water wheel. We are left with a dead, although possibly a warm, universe—a 'heat death.'

"Many, giving rein to their fancy," he continues, "have speculated that this low-level heat energy may in due course reform itself into new electrons and protons. As the existing universe dissolves away into radiation, their imagination sees new heavens and a new earth coming into being out of the ashes of the old. But science can give no support to such fancies. Perhaps it is as well; it is hard to see what advantage could accrue from an eternal reiteration of the same theme, or even from endless variations of it."

Sir James Jeans believes that matter is being annihilated by atomic simplification and goes forth as radiation and that the final state of the universe will be attained when every atom capable of annihilation has been annihilated. Unless man is able to adjust himself to a tremendous change, one which will find seas and rivers frozen packs of solid ice, he will cease to

use our earth in his present form.

Does this mean that if man is here to accomplish specific ends that the time within which he has to do those tasks is limited? If man fails to finish his work in that time, what will be the fate of those whose tasks are but partially completed?

Let us turn to another noted scientist, Professor Robert A. Millikan. A special press dispatch from Rome, dated October, 1931, reads: "Cosmic rays, beams from a region far beyond the sun and visible stars, are changing and will continue to change the world's ideas on the origin and destiny of the universe, Professor Robert A. Millikan, American physicist, said here today.

" 'Experiments conducted the past summer and described to the physicists today,' he said, 'showed that cosmic rays came from a point hundred of millions of miles beyond the sun and visible stars and have nothing to do with either. Furthermore, the energy of cosmic rays,' he said, 'is equal to, if not greater, than all other great radiant energies combined, including those of the sun.

" 'This tremendous energy—one cosmic ray is 786,000,000 volt electrons—comes from a vast field of hydrogen which is at an almost incalculable distance beyond the sun,' Dr. Millikan said. 'Results of our experiments in cosmic rays seem destined,' he said, 'to influence profoundly all theories of the origin and destiny of the universe, not only the present ones, but all future theories.'

"Dr. Millikan contradicted the second law of thermodynamics which states that all forms of energy have a tendency to change into heat and to radiate away from the earth. 'Cosmic rays originate,' Dr. Millikan said, 'in the building up of atoms from hydrogen.' "

We need not choose between Jeans, the astronomer, and

Millikan, the physicist. Whether their conclusions are sound makes little difference one way or the other in so far as universal realities are concerned. The important fact to us is that science and philosophy,—the patient, care-taking astronomer and physicist, the biologist and the psychologist,—each decade but add proof to the teachings of those men who for ages have been the principal source of light and promise to civilization.

It is difficult for man to oppose scientific statements. Materialism was put down as a fact. It took courage to refuse to accept the dogma. And yet, today, materialism from that viewpoint is known to be fallible.

The challenge of yesterday is with us today. But, added to the promises of the *Illuminati* are the discoveries of the scientists, and naturally man is better equipped than ever before to carry on his conquest. For those who demand tangible proof, such is at hand.

Bit by bit the wisdom of the Masters becomes the findings of civilization.

Fortunately the wise do not have to wait until science with its calipers and its test tubes ultimately stumbles on to those realities which Gautama, Mahomet, Kong-Fu-Tse, and Jesus knew to be divine principles.

There is a Light on the highest peak. There is a Way to it. And there is a guide.

That is the challenge.

Gen. E. A. HITCHCOCK

FIRST AMERICAN ALCHEMIST AND ROSICRUCIAN



General E. A. Hitchcock is well and favorably known to all students of Alchemy and the Sacred Science and wherever these sciences are studied. General Hitchcock is the author of probably more books than any other writer on the subject and what is of greater importance is the fact that his works are sane and practicable and readily understood by the average reader.

His first and most widely known work was *Remarks upon Alchemists, and the Supposed Objects of Their Pursuits*. Showing that the Philosopher's Stone is a mere Symbol, signifying something that could not be expressed openly, without incurring the danger of an *auto da fe*. This book was issued in 1855 and as by an Officer of the United States Army. So well was this book received that it, together with Louis Figuier's work *L'Alchemie et Alchimists, Essai critique et historique sur la Philosophie Hermetique, Paris, 1856*, received a review of fourteen columns in the conservative *Westminster Review*, October, 1856.

The next work from his pen, was: *Remarks on Alchemy and the Alchemists*. Indicating a Method of Discovering the True Nature of the Hermetic Philosophy, and showing that the Search after the Philosopher's Stone had for its object the discovery of an Agent for the Transmutation of Metals; being also an attempt to rescue from undeserved opprobrium the reputation of a class of extraordinary thinkers in past ages.—“Man shall not live by bread alone.”—Pp. 304. Boston, 1857.

Swedenborg, a Hermetic Philosopher. Being a Sequel to the *Remarks on Alchemy and the Alchemists*. Showing that Emanuel Swedenborg was a Hermetic Philosopher, and that his writings may be interpreted from the point of view of Hermetic Philosophy. With a chapter comparing Swedenborg and Spinoza.—“One truth openeth the way to another.” Pp. 352. New York, 1858.

Christ, the Spirit. An attempt to State the Primitive Views of Christianity.—“It is the Spirit that Quickeneth; the flesh profiteth nothing.”—*Corinthians vi*, 23. Pp. xiv x 376. St. Louis, Mo., 1860.

Christ, the Spirit. Second edition; enlarged. Two volumes. First edition, New York, 1861. Second edition, New York, 1874.

Spenser's Poems, Collin Clouts Comes Home Again. Explained, with Remarks upon the *Amoretti Sonnets*, and also on a few of the *Minor Poems of the early English Poets*. Pp. 286. New York, 1866.

Remarks on the Sonnets of Shakespeare. With the Sonnets. Showing they belong to a Hermetic Class of Writings, and explaining their general meaning and purpose. Pp. 286. New York, 1866.

Notes on the Vita Nuova and Minor Poems of Dante. Together with the *New Life*, and many other Poems. Pp. 378. New York, 1866.

The Red Book of Appin. A story of the Middle Ages. With other Hermetic Stories and Allegorical Tales. New Edition, enlarged by a Chapter of the *Palmerin of England*. With interpretations and remarks upon the *Arabian Night's Entertainments*. Pp. 298. New York, 1866.

This record of General Hitchcock's labors will give the

student an idea of his versatility and the extent of his research work. From youth General Hitchcock found great interest in spiritual science but it was not until he visited Europe before 1850 and there was received in the school at Frankfort-on-Main, that he commenced to write on Alchemy which is the Rosicrucian's science. In 1849, on his return to America, he made the acquaintance of Dr. P. B. Randolph, then already known for his fiery speeches in condemnation of certain forms of occult fraud, and it was through General Hitchcock's introduction that Dr. Randolph was received by and Initiated into the school at Frankfort. In fact, Randolph was the last Initiate of that Great School. After Randolph's initiation into the German Rose Cross, he was given an introduction to Lytton and Jennings of England, and to several prominent men of the French School. It was thus that his talents were turned toward the Rosicrucian foundation.

General Hitchcock, though a great soldier and a great writer on alchemical subjects, had no desire to found any school either in America or any other country, and the choice was given Randolph who had both the ability and the temperament for this purpose.

In 1887, General N. B. Buford, then president of the *Chicago Philosophical Society*, delivered before that society an address on *The Philosopher's Stone*, in which he paid splendid tribute to his fellow student and soldier, General Hitchcock. This we give *verbatim* in order that students may always be able to refer to it. Our comments will be found in the foot-notes.

THE PHILOSOPHER'S STONE

The most precious jewel ever coveted by man is the Philosopher's Stone. It has been diligently sought for in all ages. The science of Alchemy was cultivated earnestly during the middle ages by two classes of men. By one class the Phil-

osophers' Stone was used to designate the agent by which the baser metals could be turned into gold.¹ By another, and a wiser class, it was used synonymously with the *Pearl of Great Price!* The gold sought for was *Truth*. This latter class of thinkers has existed from the earliest periods of which we possess written records, and its peculiar style, using symbols, as more expressive than words, is found abundantly in the Old and New Testaments. Both classes exercised a great influence over all Europe from the seventh to the seventeenth century. The student may discover the evidence that Dante, Shakespeare, and Cervantes were thoroughly acquainted with the science. Many of the "dark sayings" of these geniuses can only be understood by interpreting them in harmony with the mystical writers. The sonnets of Shakespeare, which have puzzled the learned ever since they were written; and his purely imaginative dramas, *Midsummer Night's Dream*, and *The Tempest*, are made clear in the light of nature, truth and reason, when thus interpreted. The same may be said of the allegory of *Marcella*, in the early chapters of *Don Quixote*.

What I know of this science is mainly derived from the conversations and writings of General Ethan Allen Hitchcock, of whom I shall give a brief account. He was the son of Judge Samuel Hitchcock, of Vermont, and the grandson of the celebrated Ethan Allen, whom you all remember, at the beginning of the War of the Revolution, demanded the surrender of Fort Ticonderoga, "In the name of the Great Jehovah and the Continental Congress!" General Hitchcock was born in 1798,

¹ This class became the practical chemists of later years although we find that even many of the spiritual alchemists made discoveries which today are basic. Historical records clearly illustrate that some of our greatest discoveries were made accidentally. That is to say, the student being engaged along one line of research stumbled blindly and unsuspectedly upon something altogether different, which, in many instances, proved of far greater value to man, than success along the lines the experimenter was actually engaged in.

graduated at West Point in 1817, served with his regiment in the Southern States, where, before he was twenty-one, he became noted for his metaphysical ideas and knowledge of the Platonic philosophy.² He became commandant of the cadets at West Point, in 1831. Next, he served with distinction in the Florida and Mexican wars. After the latter, he travelled for two years in Europe,³ a student, and returned, singularly fitted to communicate the mystical ideas of the Hermetic philosophers, of whose writings he had become the possessor of more than one thousand volumes and pamphlets. He then became the General commanding our troops in California, where he continued from 1851 to 1854, during which time he frustrated attempts designed to separate our newly acquired territory on the Pacific slopes from the Union. In consequence of this patriotic conduct he was soon involved in an *unpleasantness* with the Secretary of

² The philosophy of the Fraternity of the Rosicrucians or *Fraternitatis Rosae Crucis*, was a combination of the teachings of the Gnostics, the Platonics, the Hermetics, the Paracelsians and the Alchemists. Many of the greatest Initiates of The Fraternity were deeply versed in the Platonic philosophy. Among the greatest of these, and a member of the *Secret Council* until his passing to the Beyond, was Alexander Wilder, M.D. Second to Dr. Wilder may be considered General Hitchcock whose writings took the Hermetic trend. Like Dr. Wilder, General Hitchcock remained a member of the *Secret Council* of the Fraternity until his passing, and Josie J. Hitchcock, M.D., continued with the Fraternity until her passing but a few days ago. Dr. Hitchcock continued the family domicile in St. Louis, Mo., until the end of her days.

³ It was during this period that General Hitchcock was received into the Order at Frankfort-on-Main and received his Initiation into that body, being commissioned to find in America a person temperamentally and otherwise fitted to establish the Order in America on his return. After his Initiation in Germany and in the original Fraternity, which was soon to close its doors due to the new regime, General Hitchcock visited Paris and there received letters of introduction to Drs. Toutain and Bergevin, two French physicians with whom Dr. Randolph had already become acquainted and it was here that General Hitchcock became acquainted with Dr. P. B. Randolph, who was destined to establish the Fraternity upon American soil and later be chosen the Chief of the Fraternity.

War,⁴ Jefferson Davis, which led to his resignation in 1855. After this event he made his home in St. Louis, devoting himself solely to the acquisition of knowledge, and the writing and publishing of his philosophical speculations. I pass over these now, soon to return to them, in order to state, that when the signs of the rebellion began to take form, after the election of Mr. Lincoln, he wielded the ablest pen in the West, publishing his articles in the *St. Louis Republican*, persuading the State of Missouri and other border States to stand by the flag.⁵ In accordance with his noble principles, he was one of the first of the retired officers to volunteer his service to the Union. I shall not detail the facts that led to his tardy acceptance by the government;⁶ but, on the tenth of February, 1862, he was commissioned a Major-General, and assigned to duty at the War Department, where he rendered valuable services. He soon

⁴ This incident is well treated by Dr. P. B. Randolph in his story of *Tom Clark*.

⁵ This service to the American nation was possibly second in importance only to that of Dr. Randolph, who at the behest of Abraham Lincoln and through his connection with the Fraternity of the Rosy Cross in Russia was able to prevail on the then Czar of the Russias to cast his lot with the American Union. The first act of the Czar, was to dispatch two fleets to America, one to the California Coast and the other to the Atlantic Coast, and to warn England that if she attempted to help the Confederacy, Russia would declare war on England. The periodicals of the day made mention of the dispatch of the fleets but knew nothing of the reasons for the acts. The American people owe an unpayable debt to Dr. Randolph for this one service as well as to White Russia for its part in saving the Union. The members of the *Secret Council* of the Russian Fraternity still possess the official records of this correspondence and one of its members in America favored the writer (April 10, 1930) with a perusal of these documents.

⁶ It is needless to say that President Lincoln had nothing whatever to do with this. As soon as the President was informed of the facts, and knowing of General Hitchcock's connection with the Fraternity of which he, the President, was a member, did General Hitchcock come in personal touch with the Secretary of War and his appointment quickly followed.

a *Harper's Magazine*, October 17, 1863.

acquired the entire confidence of Mr. Stanton, the sagacious Secretary of War, and a higher place, the *love* of Mr. Lincoln.

General Hitchcock's first publication on what he used to call *The Problem of Life* was *Remarks on Alchemy*, showing that the Philosopher's Stone was a symbol. It is to this work that I desire to draw your especial attention tonight; but, before I enter upon it, I think proper to notice his other writings, which, if properly studied, may prove the *best* introduction of the study of the *One Truth*, to which he devoted his age as well as his youth.

His second book, published in 1858, was entitled *Swedenborg, a Hermetic Philosopher*, in which he proves that that remarkable man, who quoted no works of other authors, was a master of all the writings of the Alchemists; and that his method, as far as he had any, was built out of Spinoza.

Next followed, in 1860, two volumes, *Christ the Spirit*, being an attempt to state the primitive view of Christianity. To properly notice this great work would take up my whole evening. He interprets the Gospels so as to present their divine truths as the *Spirit of Christ*, which dwells in all men who are the true sons of God.⁷ The spirit of virtue, the spirit of conscience, the spirit of the Soul communing with the Infinite, and obedient to *His* will. He makes clear to his readers, that among the Jews at the advent of Jesus there was a Secret Society called the Essenes, whose ethical principles and religious observances were essentially the same as those taught in the New Testament—love of God, love of virtue, love of man. This sect is often spoken

⁷ This was the arcane teaching of the Hermetic Brotherhood of pre-Rosicrucian times and it was their aim to teach all men this spiritual truth. With the advent of the Rosicrucian Fraternity this teaching was adopted as a fundamental work and made the practical Work of the Fraternity. In fact, the Work of The Rosy Cross is the effort to bring this Christ Spirit into manifestation in the being of every man and thus have him become in truth a Son of God, i. e., a Christos.

of in the Gospels, there called *the brethren*. He makes it appear probable that the Gospels were the secret books of this society, and he is sustained in his interpretation of them by the writings of the learned Philo the Jew, of Alexandria, who was born twenty years before Jesus, and lived to an extreme age; and by Origen, one of the most learned of the Christian Fathers. I shall recommend this book to all my hearers by quoting the words of and eminent clergyman, who says of it:

"A sweeter moral atmosphere we never breathed than pervades every paragraph of these two volumes. There is no harshness, there is no intolerance, there is no dogmatism, no assumption of superior wisdom. Its charity is perfect, for there is no air of charitableness about it; it is the good will of an honest, believing and gentle mind. We can scarcely think of a theologian who might not with profit sit at the feet of this brave soldier and listen as he talks of religion."

Next, in 1863, he published *The Red Book of Appin*, a fairy story. It, with other fairy stories, was interpreted. In it one may learn how to interpret the deepest mystics, and the most imaginative poets.

In 1865, he published *Remarks on the Sonnets of Shakespeare*, which has proven a key for the understanding of that most wonderful work, the puzzle of the scholars and commentators for nearly three centuries, now made as clear as they are beautiful and wise.

The same year he published the poems of Spenser, *Collin Clouts Come Home Againe*, explained, to which he happily applies the insight and the learning exhibited in the previous volumes.

And last, in 1866, he published *Notes on the Vita Nuova*, of Dante. He proves these three works are written in the Hermetic vein, and by understanding that science we at once see that Beatrice was not a mere woman, but to Dante a celestial

vision—Heavenly Wisdom personified.

Now to my work. Our author has proved that *Man* was the *subject* of Alchemy, and that the *object* of the *Art* was the perfection, or at least, the improvement of man.⁸ The salvation of man, his transformation from evil to good, or his passage from a state of nature to a state of grace, was symbolized under the figure of the transmutation of metals. The Alchemists all symbolized under words, gold, silver, lead; salt, sulphur, mercury; sol, luna, wine, etc. The various opinions of the writers on the questions of God, nature, and man, all developed from *one* central point, which is *Man*, the image of God. Now if these symbolic works had found no echo in the human heart, they would have perished; but, the fact is, they have been preserved through all past ages, awakening as much interest now in the minds of those who study them as when first published, which proves they have struck a vein of imperishable truth.

The Alchemists were the reformers in the dark ages, when the spirit of religion was buried under forms and ceremonies; when superstition was taught as truth, and the hierarchy was armed with civil power and used it to suppress all intellectual freedom. In that midnight of moral and intellectual darkness, it was a light from Heaven; but the truth was treated of in their books as the *elixir of life*,⁹ the universal medicine, the Philosopher's Stone, only to be understood by the Initiated. The

⁸ It is seldom possible to find copies of these books, but the most important of General Hitchcock's Hermetic and Alchemical teachings have been interwoven in the books *Alchemy and the Alchemists*, four volumes, which are accepted as authoritative by students of the subject and which can be had from The Philosophical Publishing Company, Quakertown, Pa.

⁹ This knowledge is in truth an *Elixir of Life* for he who learns the secret of its application will not only be able to lengthen his days here on earth but will likewise be able to establish his Immortality here and now so that Immortality in the after-life will be a certainty and his continuation of existence be assured him.

writings of these peculiar thinkers, these spiritually minded free men, were necessarily written in symbols, to secure them from the persecutions of the hierarchy of the inquisition. Many of the writers were monks. The truth, when it finds a lodgment in the human heart, is predominant. The *still small voice* was their secret. They were the genuinely religious men of their time. Their writings prove that they were students of Plato and Aristotle; also of mathematics and astronomy. It was they who were preparing the world for the discoveries in chemistry, in medicine, and the laws of the natural world which have been steadily increasing up to this time.

It was his superiority in knowledge that caused Roger Bacon to be called a magician, and Galileo to be compelled by the church to deny the fact that he had discovered that the earth moved.

The effulgence of this light of truth and science in spreading over Europe necessarily produced the great reformation, of which Martin Luther was the leader. He was acquainted with Alchemy, and translated one of the Hermetic books, *Theologia Germanica*, in corroboration of his teachings; and the writings of a holy monk, Thomas a Kempis, who was one of them, from that time became equally popular with both Protestants and Catholics, which continues to be a fact to this day.

I shall now quote some of these alchemical writers, and first, Sandivogius, who lived and wrote in 1650.

"There is abundance of knowledge, yet but little truth known. I know of but two ways that are ordained for getting of wisdom, namely: the Book of God and the book of nature; and these also, but as they are read with reason. Many look upon the former as a thing below them; upon the latter, as a ground of atheism, and therefore neglect both. It is my judgment, that as to search the scriptures is most necessary; so without reason it is impossible to understand them. Faith

without reason is but implicity. If I cannot understand by reason how a thing is, yet I will see that a thing is so, before I will believe it to be so. I will ground my believing upon reason; I will improve my reason by philosophy.

"When God made man after his own image, how was that? Was it not by making him a rational creature? Men, therefore, that lay aside reason, in the reading of sacred mysteries, do but *un-man* themselves, and become involved in labyrinths of errors. Hence, their religion is degenerated into irrational notions."

And again:

"The Most High Creator was willing to manifest all natural things unto man; wherefore, He showed to us that celestial things themselves were naturally made, by which His absolute and incomprehensible power and wisdom might be so much the more freely acknowledged; of all which things the Alchemists in the light of nature, as in a looking-glass, have a clear sight. For which cause they esteemed this art, not out of covetousness for gold and silver, but for knowledge's sake, not only of all natural things, but also the power of the Creator; but they were willing to speak of these things only sparingly and figuratively, lest the Divine Mysteries by which nature is illustrated should be discovered by the unworthy; which thou, if thou knowest how to *know thyself*, and art not of a stiff neck, mayest easily comprehend, created as thou art, in the *likeness of the great world*,¹⁰ yea, after the image of God."

¹⁰ This is a Paracelsian teaching though it is generally admitted that this doctrine was taught by the Arabian Alchemists many years prior to the period in which Paracelsus labored and taught his philosophy.

The Arabians, at the height of their power, when they had conquered Alexandria, all the North of Africa,¹¹ and Spain, were for a time the most advanced philosophers and physicians of the civilized world. I quote one of their leaders. *Alipilli*:

"The highest wisdom consists in this, for man to know himself, because in him God has placed His eternal word,¹² by which all things were made and upheld, to be his light and life, by which he is capable of knowing all things both in time and eternity. . . . Therefore, let the high inquirers and reachers into the deep mysteries of nature, learn first to know what they have in themselves, before they seek into foreign matters without them; and by the divine power within them, let them first heal themselves, and transmute their own Souls;¹³ then they may go on prosperously, and seek with good success the mysteries and wonders of God in all natural things.

"I admonish thee that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt *never find it without thee*.¹⁴ The universal orb of the world contains not so great

¹¹ Possibly the highest civilization known to man existed in Africa during the reign of the Arabians. Some of these ancient cities have lately been partly discovered and uncovered. Greater wonders are yet to be unveiled.

¹² A present day Rosicrucian concept. If man unveils all that exists within himself, then he has likewise unveiled all the mysteries of the universe and a great many of the heavens, or realms, above.

¹³ No modern Rosicrucian Initiate could state this any better or more clearly.

¹⁴ Initiation is an almost entirely interior work or development. That which pertains to the Soul and which man cannot find within himself, cannot be found in the external world. As the Soul is awakened and unveiled, so will the mysteries of the external universe likewise be unraveled. This is the work of the Rosicrucian Brotherhood.

mysteries and excellencies as a little man, formed by God in his own image. And he who desires the primacy among the students of nature, will nowhere find a greater or better field of study than *himself*. So, with a loud voice I proclaim: O, man, know thyself! In thee is hid the treasure of treasures!"

In as clear a manner, George Ripley declares the subject of the Stone, in the following lines:

"For as of one mass was made all things
Right, so must it in our practice be,
All our secrets of one image must spring:
In philosophers' books, therefore, who wishes may see,
Our stone is called the less world, *one* and *three*."

That is, the stone is man, of one nature, of body, Soul, and spirit.¹⁵

In the *Alchemists' Enchiridion*, published in 1672, man is indicated as the stone, as follows:

"Now will I manifest to thee the nature of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the stone of relief from languishment; in which is contained every secret, being a divine mystery and gift of God, than which there is nothing in this world more sublime.

"Therefore diligently observe: it is appareled with a triple garment, that is to say, with a body, Soul, and spirit."

Thus, again, it appears, man is the central object of all alchemical books; yet not man as he is an individual, but as he is a Nature, containing or manifesting the great world, or as he

¹⁵ Would be more correctly stated as four-fold man, of body, mind, spirit and Soul. Generally speaking, man is only three-fold, that is, of body, spirit (life) and mind. Soul is not actually a visible or tangible part of his nature until he has awakened to this fact.

is the image of God.

Geber, the Arabian Alchemist, whose strange mode of expression gave rise to our modern word "gibberish," wrote:

"The artist should be intent on the true end only, because our art is reserved in the divine will of God, and is given to, or withheld from, whom He will."

He speaks of the stone as a "medicine rejoicing and preserving the body in youth." This in alchemical language is Immortality, and how can it be better preserved than as perpetual youth?

Here is one of the prescriptions for obtaining perpetual youth: "Take a pound of persistence, and wash it with the water of your eyes; then let lie by your heart; then take of the best faith, hope, and charity you can get, a like quantity, and mix all together; use this confection every day. Then take both your hands full of good works and keep them close in a clear conscience, and use as occasion requires."

Had Ponce de Leon understood this recipe, he might have been saved his trials and journeys in Florida in pursuit of the fountain of perpetual youth.¹⁶

No Alchemist supports his views by appeal to authority. He would have every doctrine tested by "the possibility of nature." He acknowledges no master but One. He would have all things brought to the standard of truth; but truth must be submitted to God who is All in All.

The Alchemists in Christian countries received the doctrines of Jesus as true in themselves, or in the nature of things; but they were not accepted as true simply on the ground that

¹⁶ This should not be understood as inculcating the doctrine that life cannot be prolonged by certain material means and exoteric practices. Just as life and youth can be considerably shortened by our habits, such as food, exercise, hygiene and other means, so life and youth may be greatly prolonged by regimes known to the **Natura School of healing.**

Jesus announced them. With them the "wisdom of the doctrine established the truth of Christianity, not the miracles. The wisdom of the doctrine is the truth of it, and this is the authority of God."

I now come to the announcement that the conscience is the starting point in pursuit of the philosopher's stone. A consideration of more importance than all others is that conscience cannot be said to err; in other words, the conscience cannot sin. It sits in judgment upon every man, approving the good and condemning the bad, but in itself it is incorruptible. When we say a man has a bad conscience, we do not properly speak of the conscience, but of the man, whom a good conscience condemns! The error is not in the conscience, but in the judgment employed in applying means for the accomplishment of ends. The conscience has reference to ends, and not to means. A man is approved or condemned according to the end he aims at. If the end is approved by the wise, a mistake in the means, however lamented, commands pity and not condemnation.

The highest of all religious duties is that of obedience to God. It is right for the creature to obey the Creator [or the Law]. An obedience rendered on any other ground than right would not be free; and if produced by hope of reward or fear of punishment it is destitute of virtue. A sense of duty made cheerful by love is the true ground of that perfect obedience to God which it is the object of all pristine religion to secure. Fear never made, nor can make, a man religious although it may force him to do right.¹⁷

The key to a true life is nothing else but a true life itself; and this is the root of all philosophy which aims at the eleva-

¹⁷ Doing right because of some fear is not a spiritual virtue but is a cowardly weakness. It is true that doing the "will of God" may begin through fear but unless one gradually comes to live within the Law because one loves to do so, Immortality cannot be attained. Cowardly obedience to the Law will benefit our fellow men but bring no spiritual gifts to our Souls.

tion of man, and, in fine, it is the root itself, or rather it is root, body and branches. In vain, then, do men go out of themselves for that which can only be found within themselves.

By symbolism the Alchemists escape the difficulty of treating the subject in ordinary language; for the meaning of the terms employed must be taught by the nature of things; they must be tested by "the possibility of nature." They tell us, whoever departs from nature is lost, and must commence his work anew. Whoever is without the bounds of nature is in error.

When the Alchemists speak of a long life as one of the gifts of the stone, they mean Immortality; when they attribute to the stone the virtues of a universal medicine, the cure of all disease; they mean to deny the positive nature of evil, and thus deny its perpetuity; when they tell us that the stone is "the cut-throat of covetousness and of all evil desires," they mean that all evil affections disappear in the light of truth, as darkness yields to the presence of light.

Hermetic philosophy is *not* a doctrine; *it is properly a practice*. It is the practice of truth, justice and goodness [fairness and kindness]. Now the Law of conscience being the Law of God in the Soul of man, obedience to it becomes of the first importance to all men. Very few, in these days, recognize the conscience as the oracle of God, the Immanuel, and guide to his presence.

The power of man is defined by the knowledge of God—his acceptance of it, and his submission to it. A right view of this will explain the power and weakness of man, the power being measured by reason, the weakness by passion.

Such lessons as these eminently fit the Hermetic philosopher for the instruction of young men. Passion unseats reason. They repeatedly cry out: "O Man, Know Thyself!"¹⁸

¹⁸ It is not sufficient for the Aspirant to know himself.

All the Hermetic writers quote the Egyptian Hermes, not the later Greek one, as of men, the highest source of thought and knowledge, or the *Logos* embodied, and hence called him Trismegistus. The Neoplatonists also attributed to him the same superiority. The Hermetic creed is embraced in what is called the Smaragdine (or Emerald) Table. It is attributed to Hermes; but its real history, like that of the church creed itself, is entirely unknown. I shall proceed to compare them. It is admitted both by the churchmen and philosophers that the principal points are in harmony in the two creeds on the vital points of both of them.¹⁹

The Hermetic creed on the Smaragdine Table reads thus:

I. This is true and far distant from a lie: whatsoever is below is like that which is above; and that which is above is like that which is below. By this is acquired and perfected the miracle of one thing.

Here is a positive affirmation of something as true; and God is truth; in the above and below we recognize the heaven and earth of the creed: for these are declared to be the work of God, who cannot make anything contrary to his own nature. Now, the clear parallel to the first article of the church creed is as follows:

(1) I believe in God the Father Almighty, maker of heaven and earth.

Having come to know himself, he must then learn to **control** himself. That is even more difficult than to know oneself. The ignoble passions must be held in check and then transmuted. The weak, but desirable emotions must be strengthened. The **Work** is vast and almost unending, but unless the **Work** is finally completed, Immortality or the accomplishment of the **Stone**, is impossible.

¹⁹ This is true only if we are willing to interpret the Church creed liberally. Very few churchmen will be willing to admit that their creed means other than what the words imply and we are fair enough to allow that the Hermetic creed is wholly spiritually symbolic.

The second article of the Hermetic creed is:

II. Also, as all things were made from one, by the help of one, so all things are made from one thing by conjunction.

By this "one thing" we recognize the Gnostic *Logos*, word, in the gospel of John. This word in the creed is the person [*i. e.*, Creator]. The second article of the church creed reads:

(2) And in Jesus Christ, his only son, our Lord.

The third article of the Hermetic creed reads:

III. The father thereof is the sun, and the mother is the moon; the wind carries it in its belly, and the nurse thereof is the earth.²⁰

Here the sun and moon must be taken as symbols of the invisible father and the visible mother of all things, commonly called nature. The allusion to wind and to the earth is a declaration that living things must have air and body, life being the subject of both creeds.

The third article of the church creed expresses this, thus:

(3) Who was conceived by the Holy Ghost, (and) born of the Virgin Mary.

The fourth article of the Hermetic creed reads:

IV. This is the mother or fountain of all perfection; and its power is perfect and entire, if it be changed into earth.

This article will recall to our minds the fact that John, the

²⁰ To the orthodox churchman this is clearly a godless jargon and in fairness we must admit that only those who have at least in part penetrated the **Great Work** can have an inkling of the Arcanum involved in this one article. The Hermetic Creed is the secret confession and foundation of faith of Masters and Initiates, while the church creed was formulated either by one who had lost all knowledge of the Hermetic Arcanum or who sought to formulate a confession of faith for those who would never be other than believers. It is, in short, an article of faith for the masses, beautiful in conception but valueless as an Arcanum to be brought into spiritual manifestation.

beloved disciple, was perfected at the foot of the cross by the reception of the mother, which in the Hermetic creed is called the mother, or fountain of all perfection.

The earth is here used as a symbol of what the Hermetic philosophers call the *fixation* of the matter of the philosopher's stone, which is their mode of teaching the *necessity of practice*; no doctrine being considered as established until introduced into life and made actual by practice.²¹

The fifth article of the Hermetic creed reads thus:

V. Separate the earth from the fire,²² and the subtle and thin from the gross and thick; but prudently, with long suffering, gentleness, and patience,²³ and with wisdom and judgment.

This means the preparation of their art; the purification of the matter of the stone; in one word, the purification of man; the separation of the earth from the fire, the pure from the impure, which can only be done by wisdom and patience; there being nothing more difficult in our lives than to bring about a reformation of a man confirmed in evil habits.

The sixth article of the Hermetic creed still refers to the one.

²¹ The **Great Work** of the **Secret Schools** accepts no doctrine, irrespective of how beautiful or perfect it may be, as sufficient in itself to save man from the penalty of being purely mortal. On the contrary, it boldly and fearlessly defines its position and maintains, without qualification, that man must bring into manifestation, in his life and works, the spirit of his creed. Works, not faith alone, is the Key that will unlock the Doors to the Realms of Immortal Souls.

²² The elevation of the Soul above the earthly, weakening and degrading passions.

²³ The spirit of the creed of the church is to destroy that which is base and ignoble. The Law of The Hermetic Work is not to destroy anything, for "even the least of these" is recognized by God, but to transmute, or change, the gross into the fine, the material into the spiritual, the ignoble into the exalted, in the same manner as by material science we change coal into a refined gas.

VI. It ascends from earth up to heaven, and descends again from the heavens to the earth, and receives the powers and efficacy of the superiors and inferiors.

The parallel of this is found in the article of the church creed from the fourth to the eighth. They all refer to the one, who is the subject of both creeds.

(4) He (the one) suffered under Pontius Pilate, was crucified, dead and buried;

(5) He descended into hell;

(6) The third day he arose from the dead;

(7) He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

(8) From whence he shall come to judge the quick and the dead.

In the church creed, the one is said to pass from earth to heaven, and from thence again to earth with wonderful power, which now follows in the seventh and eighth articles of the Hermetic creed.

VII. In this work, you acquire to yourself the wealth and glory of the whole world; drive therefore from you all cloudiness, or obscurity, and darkness, and blindness.

The wealth and glory signify truth and wisdom, which the spirit may acquire in the successful experiences of life.

The parallel of the eighth church article above cited, is found in the article of the Hermetic creed:

VIII. For the work, increasing or going on in strength, adds strength to strength, forestalling and over-topping all other fortitudes and powers, and is able to subjugate and conquer all things, whether they be thin and subtle, or thick and solid bodies.

Here the power of the one over the quick and the dead, the power over "all things" in the church creed, is paralleled by the thin and subtle (the living), and the thick and solid (the dead)

in the Hermetic creed.

The remaining articles of the church creed are instructions in point of faith.

(9) I believe in the Holy Ghost.

(10) The Holy Catholic Church; the communion of saints;

(11) The forgiveness of sins;²⁴

(12) The resurrection of the body;²⁵ and the life everlasting. Amen.

The Hermetic creed concludes as follows:

IX. In this manner was the world made; and hence are wonderful conjunctions or joinings together of matter and parts there, and the marvellous, when in this way it was done, by which these wonders are effected.

X. And for this cause I am called Hermes Trismegistus; for that I have the knowledge and understanding of the philosophy of the three principles of the universe. My doctrine or discourse, which I have here delivered concerning the solar work, is complete and perfect.

²⁴ No Initiates of an Arcane school ever accepted the postulate of the "forgiveness of sin" as generally understood. **Manhood** is utterly incapable of standing by and permitting another to pay our just debts. If we commit a wrong, the payment must be twofold. First, righting the wrong; Second, receiving pardon for the wrong committed—pardon cannot be granted or received until **after** the debt is paid. In other words, the doctrine of Vicarious Atonement has always been utterly repudiated by all authentic schools of Initiates because the members of these schools are too proud, too truly men, to accept something which they have not honestly earned.

²⁵ Another doctrine never accepted by the Initiates. The body returns to the original elements, and the quicker the better for the Soul, therefore the desirability of cremation. When the Soul is in need of a body, it selects one that is being created for it and has not a single desire that its old worn-out body be resurrected. It was useless when discarded, why should it be recovered and again used?

This is the whole of the creed of the Hermetic philosophers, who saw in it the doctrine of what they call the great work of making the philosophers' stone. The three principles of the universe is another expression for the trinity, which they all believe in, though they entered into no controversies about persons, substances or things.

That Swedenborg was one of the most remarkable men of modern times is believed by all the scholars who have studied his writings. He was proficient in all the sciences, an engineer of genius, and was noble in the highest attributes of man. When about fifty years old his thoughts were exclusively turned to religion. He calls his new state the opening of his internal sight; as if a supernatural influence had been exerted upon him, which he attributed to the Lord. General Hitchcock has proved in his book that Swedenborg was thoroughly acquainted with the principles of the Hermetic writers, and also with those of Spinoza. The principle upon which the heavenly arcana was written is usually called that of correspondence. He thus states it:

"There is not anything in the mind to which something of the body does not correspond; and this which corresponds may be called the embodying of that."

In the Smaragdine Table, this principle was thus announced:

"That which is above is as that which is beneath, and that which is beneath is as that which is above, to work the miracle of one thing."

The "above" and "beneath" are the spiritual and natural worlds of Swedenborg; and the "one thing" is the Lord, the Life of the two worlds. In the language of Swedenborg, the Lord is the end, the spiritual world of cause, and the natural world is the effect; yet the effect contains the cause, and both express the life. Call them salt, sulphur, and mercury, and we shall express the same in alchemical language. The natural

world, the visible, is a world of effect, and symbolizes or "corresponds," to the spiritual world, and would be nothing without it, as the spiritual, in its turn, would be nothing without the life, the "one thing" in all.

This doctrine has been thus expressed: "Heaven above, heaven beneath, stars above, stars beneath. All that is above is also beneath. Understand this and be happy."

The principle of correspondence is also found in the doctrines of Plato:

"His intelligible word, or world of ideas, contains the types or patterns of all natural things in the universe; our houses, our ships, our furniture, and our implements."

The Alchemists were of the opinion that true religion cannot be taught. It may be preached about, talked about and written about; but there always remains something in the depths of a religious Soul which cannot be expressed in language. Hence the line, "Expressive silence muse his praise," is the best utterance of a true religious feeling. The final step, the entrance into *Light*, is not taken by any force of mere human Will. This is one of the reasons for the use in all past ages of symbolic writings.

We may now see how the Hermetic philosophers handled the subject of man's free will. To obtain the idea of God's omnipotence in the usual sense, and of the eternity and immutability of His decrees, as extending to all things, and at the same time, the notion of man's free agency, as if he possessed an actual power of his own, is impossible. Whoever holds these two opinions must necessarily carry about a conflict within himself. One or both sets of ideas should be purified, in order to produce harmony. If the philosopher's stone could solve this question, it might be worth seeking if for nothing else. Let us hear the Hermetic writers:

"Let the power of God be called sulphur, and the

power of man, mercury; then find a salt that shall be their unity. This is the problem. The philosopher may find that the controversy lies between two of the elements or principles of man, and must last until the third principle is recognized, which, though last discovered, is the first in order, and stands above, as it were, the other two, and through it decides, though it takes no part in the controversy. This third principle, when awakened in man, his God given intuition, he no longer 'opines' about things, but *knows*. The Alchemists call this knowledge 'the gift of God.' God must be the author and finisher of our faith, if we have a true faith!"

Perhaps you may discover an analogy in what I shall next quote.

"Two of the principles of the Alchemists are called extremes, but an invisible one includes the two inseparably, as one idea with two images. When the idea is realized, its illustrations become multitudinous. Let us examine this one: Wronging and being wronged are two extremes, caused by excess and deficiency; then comes justice by equality in the middle. Justice is the regulating principle of the universe, operating silently and invisibly, but as surely, as it is absolutely beyond the control of man. The link between the human and Divine, matter and spirit, has never been revealed. Is not this the philosophers' stone?"

It is impossible in a limited period to more than indicate the symbolism used by the Hermetic philosophers. I shall indicate a few of them; salt, sulphur, and mercury are the words commonly used for body, Soul and spirit, but not invariably. The *way* indicates the conscience. A circle indicates nature now returning into itself. We use the word nature for the true mother; she gives us a clue to walk by, to guide us; if we lose

the clue, we fall into difficulties; her laws are everlasting commandments. The hand is used as the symbol of power; a fearful beast for a bad passion; a tree for a firm principle, rooted in the ground with its branches ascending to heaven. The black state of matter is the one that can only be made white, by repentance.

Six boys and a little girl, the seven champions of Christianity, Prudence, Temperance, Fortitude, Justice, Faith, Hope, and Charity. The plain ring indicates Humility. His horse his pride. He turns his horse, indicates he reflects. The sun, the all seeing eye, the moon, are used as emblems of the reason, the conscience, and the affections. The flail, that which separates the wheat from the straw, truth from error. The sea, life. Gold, truth. I have copied in a note-book more than two hundred of these symbols and their interpretations.

I shall next quote Eckhart, one of the German mystics, born 1250, became a monk, and died in 1329. He did not use Hermetic language, and so was condemned by the hierarchy, but escaped punishment by dying. He affirmed:

"All religious truth lay within the sphere of human reason. The universe is that which truly exists. The Soul is immaterial. The faculties of the Soul are the external senses, and the lower and higher faculties. The lower faculties are the empirical understanding, the heart (organ of Passions) and the appetite faculty. The higher faculties are memory, reason, and Will. The Soul is not subject to the conditions of time and space. The Soul is something intermediate between God and created things. The highest activity of the Soul is that of cognition. There are three species of cognition; sensible, rational, and super-rational; only the last reaches the whole truth. Whatever can be ex-

TO BE CONTINUED IN NEXT ISSUE

EUTHANASIA

We have frequently been oppertuned for an expression on whether or not the *Secret Schools* of which the *Fraternitatis Rosae Crucis* is a member, is in favor of *Euthanasia*, i. e., the putting to death of a human being suffering from a supposed incurable disease and believed to be without hope.

The following article, an address by the French authority *Dr. Foveau De Courmelles*, expresses the views of our Schools better than we could ourselves and the membership and student body should accept this article as an authoritative statement from the Fraternity.

* * *

By DR. FOVEAU De COURMELLES
(An address broadcast from the Eiffel Tower,
July 12th, 1929—Translated)

As most people know, Euthanasia is, or rather would be, the right to put to death a human being, suffering atrociously and incurably and inevitably doomed to die. In other words, homicide, through pity.

The courts have sometimes condemned the kindly murderer, other times, not.

A prejudicial question has been often raised, but never solved, to wit: Have we the right to practise Euthanasia? Have we the right, during the course of terrible suffering to demand Euthanasia?

Quite recently a mother implored her son to do away with her because, personally, she did not have the courage or the strength to kill herself. What did the culprit son do afterwards? Feeling himself guilty of a crime, he attempted suicide. Previously and under similar circumstances a woman killed her

lover who ardently desired an end to his presumably incurable sufferings. She was acquitted. In the meantime, similar cases have been variously interpreted by the courts.

There are, on the part of the two actors of the drama, instinctive reactions, which, to us, appear to clarify the problem and, even, in our opinion, to solve it.

The mother cannot and does not want to kill herself. In reality and in her innermost soul, she still hopes and desires to be cured and to live. It is machinal and unreasoned, but the instinct of self-preservation remains.

The son feels he is a murderer. Instinctively the atavic reflex, "Thou shalt not kill," turns him against himself. He is harrassed by his conscience and he asks himself, in remorse, whether his mother might not have been cured; whether science is infallible—for there are so many instances where patients, condemned as incurable by some of the highest medical authorities, have later recovered their health.

In reality the question of incurability is never demonstrated with absolute certainty. It is the one point which may, or should, regulate our conduct.

How many cancerous patients have been cured, sometimes spontaneously, after having suffered acutely for so long? How many new, curative methods do we not possess, and what progress has not been accomplished by surgery, radium therapy, opotherapy and pharmacology? Again, how many cancerous patients have had their existence prolonged, made bearable and active and thus made useful to themselves and to others, not to mention those which have been cured from this disease, as well as from such afflictions as tuberculosis and leprosy? Moreover, cancerous patients have been known to recover and live after they had been cut open by the surgeon, only to be hastily closed as inoperable, on account of the extensive invasion of the disease, and given but a few hours to live.

Medical science, and, for that matter, mathematical

science, is fallible and subject to errors, just as it is to progress and, fortunately, to incessant progress. It cannot legitimately condemn to death, much less assist towards it.

Even though he may have been incessantly implored to do so, what regrets, after due reflection, may not the too sympathetic person experience after he has practised Euthanasia?

Every diagnosis, made by even the highest medical authorities, may be subject to error. The most eminent masters recognize this fact.

In the domain of radiotherapy, where I rank among its oldest practitioners, how often have I personally seen so-called "incurable" diseases, causing acute suffering, lose their virulence and thus permit a patient to return to his work, notwithstanding confirmed diagnosis, based on the most modern histological data, to the contrary?

*On the other hand, what abuses might be practised in the name of Euthanasia? How many expected inheritances would be prematurely and unduly grasped by the interested persons, because the patient had not made his final dispositions, while the inheritors had made theirs too soon?**

Let us look at the matter from its best, or its worst, angle. How shall we kill? By informing the patient first or not? To tell him is to take away from him every hope and to precipitate him into abysmal despair — worse suffering than any other and, we repeat, often unjustified. If we give him no warning, although, we grant, he may have implored us to kill him, shall we do so, cowardly, from behind?

Whatever may be the point of view from which we face the question and whatever the manner and the way of killing, in no manner do we possess this right before the instability of science and the innumerable resources of nature. The proverb, "Where there is life there is hope," remains forever true! Our

*It is in this respect that the greatest abuse would result. No man or woman with wealth would be assured safety.

duty is to keep alight the torch, no matter how low it may be flickering; to keep it burning to the end and to repress Euthanasia sternly. Let us give relief, but let us not kill!

Three Hundred and Sixty-Five Nights and One Night

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

THIRTEENTH NIGHT

Bed time; story time; and in the "big room" we find Anna and Arthur comfortably fixed in Grandfather's arms.

It is the close of a beautiful Sabbath day. There seems a hush—a sacred silence—over everything and everywhere. The birds softly twitter their last goodnights, and Mr. Whippoorwill calls not half so loudly as usual, as though he too was sending a *very* loving goodnight to his mate who answers him from across the fields in the woods up on the hill.

The sun has set, but the sky is a beautifully blended curtain of purple and golden light placed there by God Himself, to hold back the darkness of the coming night.

So there in the twilight sit Grandfather and the two children, and here is the story he told them of the baby Jesus.

"Now children," said Grandfather, "we are going to talk about a little baby who was born two thousand years ago. That is a *very* long time, so, you see, there must have been something *very wonderful* about this baby that nearly everybody in the whole world would revere and honor him such a great many years."

"Now first," asked Grandfather, "can you tell me the name

of the father and mother of the baby Jesus?"

"Joseph was his father's name," answered Arthur.

"His mother's name was Mary," said Anna.

"Right," said Grandfather, "and as every baby *must* have a father and a mother, we will first talk about Mary and Joseph as the mother and father of Jesus."

It was right here that Anna interrupted Grandfather to say that her Sunday School teacher said that the Bible said that Jesus was the Son of God.

"Oh yes!" said Grandfather, "Jesus was the Son of God, and just as we learned this morning, God is the *real* father of everyone, but in order that his children may come into the world and live here on this earth, they must have an earthly father and mother to provide a body for them to dwell in.

"We will think of Jesus as being in Heaven, and that there he is called the 'Angel Christ.' This beautiful angel is very very close to his Heavenly Father, and is filled with a very very great LOVE. He looks down upon the earth and sees oh! so much suffering and sickness and unhappiness among the little earth children, that he feels he just *must* do something for them. So, he asks God, His Heavenly Father, to allow Him to come down to the earth so that *he may teach the suffering ones God's Laws in order that they may become happy and healthy, and so live that they, like Him, might also learn to know God as their Heavenly Father.*

"God said 'all right,' but that first they must find an earthly father and mother who would prepare for the Angel Christ a perfect little earth body. They must, he said, find a very good man and a very good woman who had learned how to live in such manner that they were very very wise and would live to be very very old. Also, he said, if they were to give just the right kind of a body for the baby Angel to live in and use as his own, they must, above everything else, *love each other very very much.*

"Now where would they find two such wonderful people?" asked Grandfather.

"Soon they found Mary and Joseph who all their lives had been studying God's Laws and trying always to obey them. God filled the hearts of Mary and Joseph with a great Love for each other, and told Mary that she should be the mother, and Joseph the father of a marvelous baby body, and that when this wonderful body was born, He would send his Son, the Angel Christ, into that little body, and that they should call his name Jesus."

"He told Mary that when this happened they were to take the best of care of the Baby Jesus and that they must never forget that within that little body, would always be *His Son, the Angel Christ.*"

"And," said Grandfather, "all was as God said it would be. God 'overshadowed' Mary, and through their great love for each other, she and Joseph created a perfect baby body. When it was born, the Angel Christ came from beside His Heavenly Father and entered into that body. Mary and Joseph took the best of care of him, and named him Jesus."

"Jesus grew just as other children grow and learned God's Laws even as you children are now learning them. He was taught everything that would in any way help him to show his great love for God's other children and aid him in being of service to them. And, do you know, "said Grandfather," that after Mary and Joseph had taught him nearly all of what they knew, he was taken down into the land of Egypt where there were other VERY wise men who knew yet other of God's Laws.

"Through it all, he did not forget that He was God's Son although he loved his earthly father and mother as all children should do. But he loved the whole world and everybody in it so much and did so much for them that even today, after two thousand years, everybody loves him and we are all trying to learn the things which he taught so long ago. All who learn and *obey* will be healthy and happy, and will come to *know* that

they too are the children of the Heavenly Father.

"Now my dears, this has been a rather long story and it is now past your bed time. The birds are fast asleep, the sun has set, and I believe that even Mr. Whippoorwill has gone to bed, and here we are, sitting in the dark. "Mary," called Grandfather, "please light the candles." Sometimes instead of the electric light he liked to sit by candle light. He said it seemed to bring the Angels closer to him.

The candles lighted, there in the flickering shadows of unsteady light Grandfather gave them his final words for the night. "Remember," he said, "that the story of Jesus is more than just a story. It is *true* and means much to you. You were once a little Angel. Father and Mother loved each other so much that they created little baby bodies, and when these baby bodies were born, the Angel Anna came into one of them, and into the other came the Angel Arthur. These Angels are the REAL YOU, deep down inside yourselves. They speak often to you, telling you when you are doing right and warning you when you are naughty or wrong. If you will always *listen*, then you will not only become very very wise and live to be very old, but will also come to *know* your Heavenly Father, and can then truthfully say that you *know* you are His children, because your *real angel self* tells you so.

"Good night," and with a loving kiss the children went thoughtfully to bed.

ARROGANCE PERSONIFIED

THE KEY: In the following article, the letter written by Mr. Lewis, and all excerpts from it, appear in eight point type. Our comments appear in ten point type, while the articles printed in magazines and booklets by Mr. Lewis, and which contradict many of the contents of the letter, appear in twelve point type.

All the world has been taught that it is a duty to fight on the side of friends, family and country, but Rosicrucians believe that it is but right and honorable to defend even those who are neither friendly nor of one's family, when these are unjustly attacked.

In the magazine *Time*, issue of March 31, 1930, pages 60 and 61, it was stated that one "Imperator Lewis recently threatened suit against Mrs. Heindel of Oceanside, California, because she employed the term Rosicrucian in connection with her Fellowship."

We gave this notice some little consideration in our Introductory remarks to Volume II, *The Initiates*, and directly after the same had been printed we received from California what purports to be a *verbatim* letter written to Mrs. Max Heindel of the Rosicrucian Fellowship by H. Spencer Lewis, who styles himself *Imperator*. This letter is so arrogant that, although as averred in our previous articles, we hold no brief for Mrs. Heindel and consider her movement wholly without legitimate authority, we cannot permit it to pass unchallenged lest it be said that the authentic Fraternity is willing that those who are unauthorized by the long established Order should flaunt their activities in the face of all without protest.

We will first give the entire letter just as it is said to have been received by Mrs. Max Heindel and as the copy

reached us, and then proceed with our own comments, many of them based on H. Spencer Lewis's *own earlier writings*, published at a time when he probably did not expect any serious opposition to his arrogant activities.

THE LETTER

A M O R C—San Jose.

April 21, 1930

Mrs. Max Heindel,
% The Rosicrucian Fellowship,
Oceanside, California.

MY DEAR MRS. HEINDEL:

I suppose that you have heard that there is a nation-wide and very enthusiastic revival of the Rosicrucian activities throughout Germany and Austria, and that since the war, the Rosicrucians in those countries have become very active and have issued a great deal of new literature. One of their best new books is a very large volume which is a "Manual" containing an outline of all the grades and the courses of study, complete history, and other information like we have published in our "Manual" for America.

The various heads of the Rosicrucian Order in Germany asked us last year to assist them in modernizing their Rosicrucian literature and in arranging a correspondence course in more modern form than the one they have been using for several hundred years. To this end, we sent to Germany as our representative a person high in our work and of high German culture and social connections in that country who could have entree into the finest homes from the president of Germany down to the mayors of various cities. This representative has been touring through Germany for some weeks and has secured very valuable information in connection with present enthusiastic activities of the genuine Rosenkreuzer of Germany. It is reported that nearly a hundred thousand persons have shown their interest in the new form of the Rosicrucian work and I have a newspaper clipping before me from a New York paper containing a cable dispatch in which it says that in Berlin over ten thousand persons have attended some recent Rosicrucian lectures there and expressed their enthusiasm about the revival of the Rosicrucian activities which were shut down during the war period.

The purpose of my letter to you at the present time is to tell you that we have received from the Emperor of Germany and from the Grand Masters of a number of sections of Germany a signed and sealed document which distinctly claims that Mr. Heindel was never authorized by the German Rosicrucians to establish an organization in America, and that the present

"Rosicrucian Fellowship" has no connections with the genuine Rosicrucian organization in Germany and never did have, and that although you have a small local branch in Dusseldorf, the German people do not recognize that as a part of the true Rosicrucian Order, and now that the revival is on, they are going to issue literature showing that no Rosicrucian branch in America except AMORC was ever authorized or recognized as a part of the Rosicrucian Order of Germany or Austria. They are demanding that we take action in this country to prevent the misuse of the word "Rosicrucian" and at least issue official denial that any other Rosicrucian organization but AMORC was ever sponsored by the Rosicrucian Order or Fraternity of Germany. My son, our Supreme Secretary, and his wife and our Editorial Manager and his wife are leaving San Jose the end of this week to go to Germany to attend an official convention and private sessions in Vienna, Austria, and Berlin, and Munchen in Germany as well as visit six other European cities where similar conventions are being held, and they will bring back the documents and papers that the German organization insists that we shall use to protect the German organization against the propaganda in America which claims that other Rosicrucian societies here were sponsored by the German organization.

You know, Mrs. Heindel, that we have been very lenient and very tolerant in the face of the statements that have been made not only in some of your literature in the past but are being constantly made by your representatives in various cities. Every few weeks a newspaper clipping is sent to us written by one of your representatives in which it is positively stated that the Fellowship is the only authorized representative of the Rosicrucian organization, and other clippings positively state that Mr. Heindel and yourself were authorized by an invisible master representing the German organization of Rosicrucians. In every one of your branches our members are constantly informed that the AMORC is not the real organization but that yours is the only one authorized by Germany. We have a pile of letters written to us by members who have been told this, and more than half of them have an affidavit attached stating the names of persons and locations where this sort of misinformation has been given to them. Our lawyers and legal department could have started some action long ago to challenge your statements that you have the only authorized representation of the German Rosicrucian Order in America, and I suppose you realize that in a court of law, the story given by Mr. Heindel of his "initiation" and his interview with an invisible master or a "visible psychic master" would not be accepted, and that unless you can show some actual documents in the form of charters or signed and sealed papers, giving you the legal authority to operate a branch of the Rosicrucian Order, you would have no standing in court. Even as a matter of precedence, your organization could not claim to be the oldest, because there were German Rosicrucians

who came to America in 1694, and the organization from which they came was the original German organization which is still in existence, and furthermore, early in January of 1909, I was in communication with the German and French organization through one of its representatives, and in July of that year went to Europe and received authority of a material and legal nature to re-establish the work here again in America, and this was before Mr. Heindel had publically started his work or shown any authority of any kind for what he started.

It is quite evident that something must be done about this matter, and it is not my privilege or purpose to try to advise you about it, for in the past you have kept every door closed against any discussion of the matter with me or against any plan of satisfactory agreement on certain points. I hope that you will see the necessity now of looking at the matter squarely and fairly and agreeing to some understanding about the whole situation. It is not our desire to injure any good work that Mr. Heindel has done or that you are doing at the present time, but it is eminently unfair to us and the German organization to have your organization and your representatives continue to claim our organization as the improper one and your own as the only one that is authorized through German authority.

Yours very sincerely,

(Signed) H. SPENCER LEWIS, Imperator.

EXTRACTS FROM THE LETTER AND OUR COMMENTS

"One of their best new books is a very large volume which is a 'Manual' containing an outline of all the grades and courses of study, complete history, and other information like we have published in our 'Manual' for America."

¹ If all who are interested in the Rosicrucians and their activities had the opportunity to give even a cursory glance at the Manual issued by the AMORC and compared its contents with the many authentic works on the history and teachings of the Fraternity, only an outline of which we endeavored to include in the book *The Fraternitatis Rosae Crucis*, then comment would be entirely unnecessary here for these would then *know* that if the information given in the German publication is of no greater value it is also worthless.

As an example of its utter worthlessness, we need only turn to page 9 of said "Manual" for America. Here we are faced

with what purports to be a photograph of the great English statesman, Sir Francis Bacon, embellished and surrounded with words and symbols that are clearly simon-pure inventions. Clearly, the effect of this picture is to mislead the uninformed, and to impress the belief that Sir Francis Bacon had not only been a Rosicrucian, but also, that he was the founder of and the Emperor of the Fraternity, which every informed student of Rosicrucian history knows to be untrue and unfounded in fact.

So that sincere students may judge for themselves, we are printing an authentic photograph of Sir Francis Bacon side by side with this invention and permit our readers to form their own opinion. It is perhaps pertinent to state that most of the symbols with which the "Manual" print is embellished were either wholly unknown in Bacon's time and have never been known or accepted as Rosicrucian signatures and cannot be found in any of the 9,000 to 10,000 books published on the subject.

Surely it cannot be believed that even Mr. Lewis is serious in his various claims that Bacon founded the Fraternity of the Rosy Cross, because in the *October*, 1916 number of his magazine, then published in New York City, he states:

"The day is not distant—perhaps a year or two—when, having established Lodges in every large city on the North American continent, we will need no further publicity to continue to grow. Then we, like the Order in Germany, will retire to silence and probably the world will believe of us as it did of the Order in Germany, that we have disappeared in oblivion and exist no more. It is then that the great work will begin as it did when Rosenkreutz seemed to have died in oblivion along with "his" Order."

No word here of the Order in England or of Sir Francis Bacon, nor any indication that the real Order then existed other than in Germany and was presided over by Andrea.

The German publication may be truthful in every word and based on fact, but if its statements are comparable to those in the American publication then it is indeed of little value and it is certain that it will not admit that Sir Francis Bacon was founder of the Fraternity or at any time Imperator (a title never used by the authentic Order) of the authentic Rosicrucians.

"The various heads of the Rosicrucian Order in Germany asked us last year to assist them in modernizing² their Rosicrucian literature and in arranging a correspondence course in more modern form. . . ."

² We have no desire to question whether or not this request was made but *if it was*, then Rosicrucianism in Germany has fallen into a deplorable condition. Why? For the simple reason that if men who have been engaged in a sacred work for the length of time that the various Grand Masters of the several countries have held their position, are incapable of arranging their work to meet the conditions of those in their countries who are enrolled in the Fraternity, and must appeal for help to any man, and especially to one who admits over his own signature, that he has been engaged in the work only since 1915, then surely they would be wholly unfit for the positions of Grand Masters and no man, however great, would be capable of infusing life into such thoroughly petrified institutions. Moreover, and what is more directly to the point, true Rosicrucianism *cannot be modernized*. A Law is either a *Law* and must be eternally functioning, or it is merely an edict that changes with the desires of man and the passage of time. The entire Rosicrucian *Work* is based on absolute, undying, unchangeable Laws and these Laws will function as long as there is one human being living who has not become Im-

mortalized. We are safe in challenging the world to contradict this statement. If contradiction is possible, then there never was such a thing as a Rosicrucian truth, and for this reason we are entirely right in claiming that no *real* Rosicrucian has ever requested any man to help him *modernize* the Rosicrucian teachings.

"To this end, we sent to Germany as our representative a person high in our work and of high German culture" and social connections in that country who could have *entree* into the finest homes from the president of Germany down to the mayors of various cities."⁴

³ Is the standing of Mr. Lewis' organization such with the German Rosicrucian organization that it is necessary for him to court racial favor and appeal to German racial pride and prejudice by sending as his representative to Germany a person of "high German culture and social connections" whose connections in that country, as he boastfully alleges, gives *entree* from the President down to the mayors of the various cities? Is it not true that if Mr. Lewis and the members of his organization have achieved the high state of real Rosicrucian development which he would have us believe they have attained, they would have no trouble in properly contacting and being duly received in the Fraternal circles of the real organization in *any country and any clime*, and would have little need either to appeal to race prejudice, nor to choose one of any special country. In the abstract, at least, Rosicrucianism recognizes no race and no creed, but teaches in its highest sense the true and loftiest precepts of the Brotherhood of men and accepts boundary lines only to comply with the laws of country and to avoid confusion.

⁴ *Mirabile dictu!* If vulgarity were permitted, we should be inclined to use the popular modern expression "it is to laugh!" Is culture in America becoming so scarce that it is necessary to mention that one who has been chosen to represent

any institution in this or any other country is of culture and social connection giving him *entree* into the finest homes of certain cities or countries? Should not all men and women enrolled in institutions which have in view the *real* development of their fourfold being attain to that status?

"The purpose of my letter to you at the present time is to tell you that we have received from the Imperator of Germany and from the Grand Masters⁵ of a number of sections of Germany a signed and sealed document which distinctly claims that Mr. Heindel was never authorized by the German Rosicrucians to establish an organization in America, and that the present 'Rosicrucian Fellowship' has no connection with the genuine Rosicrucian organization in Germany and never did have, and that although you have a small organization in Dusseldorf,⁶ the German people do not recognize that as a part of the true Rosicrucian Order, and now that the revival is on, they are going to issue literature showing that no Rosicrucian branch in America except AMORC⁷ was ever authorized or recognized as a part of the Rosicrucian Order of Germany or Austria."

To all of this we ask with good reason: "What has this to do with Americans?"

⁵ Evidently all is not well in Denmark. It has been a Law, an unchangeable *Landmark*, as firmly established in the Rosicrucian Fraternity as *Landmarks* are in Masonry, that there can be but *one* Grand Master governing in any one country. Evidently schisms have occurred in Germany if these statements are to be taken as facts, and the established Order—or Rosicrucians—has deviated widely from its Landmarks and is no longer to be recognized as legitimate. With the foundation of the Fraternity Laws were accepted and these Laws must continue to govern as long as the Fraternity exists. It may be that the writer does not have in mind the real established Fraternity, but instead, bodies instituted by his own agents, in which case they would be wholly without authority for the reason that even the Supreme Grand Master of one country cannot, by any known authority, grant warrant or jurisdiction to anyone in a country wherein a Rosicrucian Order is already in existence.

⁶ If the Rosicrucian Fellowship has a branch, irrespective of whether it is large or small, in Dusseldorf or any other city in Germany, and if redress is desired, the legitimate German Order has full power, both fraternal and legislative, to proceed against the said Fellowship or its agents, and, if the Fellowship is found to be without legitimate authority, can force them to cease their activity. There is no need, nor reason for the German Order to appeal to anyone in America or any other country for help in any form in that direction.

⁷ The writer of the letter, it would appear to us, is making "confusion more confounded." The following are the exact words from one of his own earlier publications:

"With the necessary papers and assistance from the **Supreme Council** of France, the Order was established in America in February, 1915, and a Supreme American Council appointed April 1, 1915; and in September of the same year, after the Grand Lodge of America was in work in New York City, a visit to the Grand Master was paid by Mons. Jerome T. Verdier, **Magi of the Supreme Council of France** in Toulouse. His approval was given to the plans then under way for State Lodges in every State of the Union and for local Lodges in the principal cities."

It is needless to say that a Grand Master for any jurisdiction of the Fraternity, under Rosicrucian Law and according to Rosicrucian Landmarks, can be appointed, or made such, by only *one* Rosicrucian body, *i. e.*, by authority of the Supreme Grand Master or Supreme Grand Lodge of only one country and even so, the jurisdiction to be *worked* must be *open*, or free, from any similar activities. The writer of the letter commenced his operations in America by claiming authority from France, later as from Egypt, and *now* from Germany. Neither country,

in fact or law, had any legal right or fraternal authority to issue such a warrant for the one all-sufficient reason that the Rosicrucian Order, Brotherhood and Fraternity and Hierarchy of Eulis already had been established in America for more than sixty-five years and by one who, by the admission of the writer of the letter under consideration, had been Grand Master of the Order in France.

"My son, our Supreme Secretary, and his wife and our Editorial Manager and his wife are leaving San Jose the end of this week to go to Germany to attend an official convention . . . and they will bring back the documents and papers that the German organization insists that we shall use to protect the German⁸ organization against the propaganda in America which claims that other Rosicrucian societies here were sponsored by the German organization."⁹

⁸ In earlier literature nothing was said about the German Fraternity. Has the writer of the letter and his organization run afoul of the French Order and his oft-proclaimed connections and authority from France, that he is now called upon to protect German interests in America?

⁹ Evidently there is to be more "frightfulness" and another *der tag* but this time of a spiritual nature. Upon my personal responsibility and with complete willingness to assume all responsibility, I here state that a German organization has absolutely no right or authority in any way, shape or form, to grant any powers to any one in America to organize any form of Rosicrucian activities in America, and any such documents issued can receive neither legal nor fraternal recognition for reasons already given and again here stated, *viz.*: That a legitimate Rosicrucian Order, Brotherhood and Fraternity has continually existed in America for more than eighty years and the proofs, in many forms, are always at immediate command. When the writer of the letter attempts to make good his threats, which we doubt he ever will, he will find splendid legal talent, members of the legitimate organization, ready to meet him and

he will possibly find that clandestinism in any form may become so bold as to destroy itself.

"Every few weeks a newspaper clipping is sent to us written by one of your representatives in which it is positively stated that the Fellowship is the only authorized representative of the Rosicrucian organization, and other clippings positively state that Mr. Heindel and yourself were authorized by an invisible master representing the German organization of Rosicrucians."¹⁰

¹⁰ In passing, it may be stated that such claims are based on mind vapors. While it is true that the Grand Master of the Rosicrucians must be authorized by the invisible masters or Hierarchies of the Order, it is equally true that there must be visible authority as well and this must be in the form of either original and first organization in a country in which the Fraternity is not already established or by authority from some Supreme Grand Lodge in some other country. Mr. Heindel commenced his activities in, or about 1909. As the Fraternity had been established prior to that and this fact is readily proven, the Hierarchies of the Rose Cross *would not* authorize a second branch and neither Germany nor any other country could legally grant either a dispensation, warrant or charter to begin operation in a country wherein an organization of like, or similar, name already existed. This is a well known and recognized fraternal law. This interpretation of the fraternal-legal question has been upheld whenever and wherever a legitimate Fraternal body has tested it when the territory of the established Grand Lodge was invaded by clandestine organizations.

"In every one of your branches our members are constantly informed that the AMORC is not the real organization. . . ."¹¹

¹¹ We uphold this statement and back it to the limit of our resources. The Grand Lodge and Temple of the Order, Brotherhood and Fraternity of Rosicrucians has been in active existence in America since the year 1858 and was founded, not by a novice or a Neophyte, but by one who held the Grand Mas-

tership of the Fraternity in the country of his Initiation. The writer of the letter *admits* this. In one of his first publications, printed and circulated about the year 1915, he states as follows, but attempts to sidestep or evade the authority by *absolutely false* statements, made no doubt because he had no knowledge of things truly Rosicrucian and likewise to justify his irregular procedures:

“On the 9th of August, 1909, the present Grand Master of the Order in America (a) [the writer styling himself such] again renewed his eighth annual application for the privilege of establishing the Order in America (the United States). (b) Already prepared in the principles he was given the final tests in the City of Toulouse, France, (c) where the Grand Lodge of France was established in 883 A. D., (d) under the **charge** given to one Arnaud II., of Royal lineage. The necessary papers were prepared, certain Jewels assigned and the sponsorship guaranteed by Raynaud Emil de Bellecastle-Ligne, Grand Master of the R. C. Order in France and its Colonies. (e) The papers permitted public negotiations to be made in the United States only after January 1, 1915; (f) for the year 1915 was the only one designed centuries before as the proper time for the Order to be born in America. (g) This is why the attempts of Dr. Randolph and one or more other Rosicrucians of foreign initiation to establish the Order in this country within the past hundred years have always failed. (h) The necessary papers, co-operation and privileges could not be secured, even regardless of the fact that Dr. Randolph was one of the foremost men of the Order who ever lived in this country and at one time Grand Master (i) of the

R. C. Lodge in France, which was attended by one of the Napoleons."

It is necessary to give these statements the most careful consideration and thorough analysis to show that we are perfectly justified in stressing the statement as made.¹¹

(a) The present Supreme Grand Master in America was then as now, R. Swinburne Clymer, who had held this position for many years and who was so known by the many men and women who twice yearly attended the Convocations. The fact that such Convocations were regularly held and attended by the members enrolled is in itself uncontrovertible proof that an organization by a given name existed. Consequently, there being an organization thus active, presided over by a Grand Master, another Grand Master could not be legally appointed by any foreign organization and any organization attempting to function under such pretended authority must be considered illegal and clandestine. This is Fraternal Usage and we are advised that it is also the law of the land as enforced by our Courts.

(b) Since the Order, Brotherhood and Fraternity of Rosicrucians had previously been established by a Grand Master whose authority had never been questioned, but *admitted in Court*, no Grand Lodge of any other country could legally issue a dispensation or charter to establish an organization of men under the same, or nearly identical name; the Laws of Pennsylvania at least, are very specific in this respect.

(c) There did not exist in Toulouse, France, any actual or legitimate Rosicrucian Headquarters.

(d) No Grand Lodge or Order of Rosicrucians was ever established in France or any other country of the world in 883 A. D. The name itself was *not* known until the year 1614 or 1616. This statement is therefore essentially and basically false, and since no such Grand Lodge of Rosicrucians existed,

it is self-evident that no such mentioned authority could be issued to anyone. See the book *The Fraternitatis Rosae Crucis*.

(e) If Raynaud Emil de Belcastle-Ligne was then Grand Master of the Rosicrucians in France and *did* issue such papers, then he prostituted his authority and by that act became clandestine and unfit for such a position and the act nullified his position and authority. This statement is based on an "if" and is positive if such act is a fact.

(f) We wish the reader and all interested in Rosicrucianism to carefully remember this statement, made very positive by the writer of the letter to Mrs. Heindel. If we comprehend the English language, this statement directly contradicts a number of statements we shall shortly quote from the writer's letter.

(g) Italics are ours. The writer emphatically uses the word *born*. (f) and (g) should be considered as one statement in their relation to what is to follow.

(h) If the writer of the booklet knew anything whatever concerning the Rosicrucian Fraternity, then he must have been aware of the activities of the Grand Lodges as officered by Dr. P. B. Randolph, John Temple, Freeman B. Dowd, Edward H. Brown and lastly, the present Grand Master, as well as of the publication of the various books which, under the common law, protected the name of the Fraternity for the exclusive use of the Fraternity thus long established. No student of Rosicrucian philosophy and history could possibly plead ignorance of these various activities, nor could anyone, under any pretense, claim that the established Fraternity in America had failed when its activities were openly and frequently published in books and magazines and the twice-yearly Convocations were regularly held and some of their proceedings published.

(i) This is the most damaging admission of all. A Grand Master is the Supreme authority in the Fraternity; even the Councils of Three, of Seven and of Nine are subordinate to his

edicts. As there is no higher authority than the Grand Master, *so admitted in (e)* by the writer of the booklet from which we quote, Randolph had no need to obtain any privileges or rights, there was no known avenue or higher authority from which to obtain greater privileges, rights or authority.

"Our lawyers and legal department could have started some legal action long ago to challenge your statements that you have the only authorized representation of the German Rosicrucian Order in America,¹² and I suppose you realize that in a court of law, the story given by Mr. Heindel of his 'initiation' and his interview with an invisible master or a 'visible physic master' would not be accepted,¹³ and that unless you can show some actual documents in the form of charters or signed and sealed papers, giving you the legal authority to operate a branch of the Rosicrucian Order, you would have no standing in court."¹⁴

¹² In the statement quoted from the booklet issued by the Imperator of the AMORC he claims authority from the Grand Lodge of France; why then is he concerned about the German authority? Has the master of the AMORC transferred his allegiance from France to Germany? If so, why? A pertinent and all-important question. What becomes of the connections with the Grand Lodge of Egypt? What of the supposed Rosicrucian center at Toulouse? What about the connections with Spain? Have all these failed the AMORC in its hour of need?

¹³ Such a story would no doubt be considered of as much weight as evidence as the exhibition of a charter from a foreign Grand Lodge when it appears that said charter is void because said Grand Lodge had no right or authority to issue such, being wholly without jurisdiction.

¹⁴ Documents, charters, warrants, sealed papers are of value only when issued by a duly authorized society or assembly to a person fitted for the exalted position, and that are to be used in a country where an organization of such name and similar character does not already exist. Otherwise they are worthless, aye, less than worthless, for they at once indicate that the party or parties issuing them are ignorant of the laws governing the

said organization and therefore unfit to fill the position they occupy.

Why did these "lawyers" and this "legal department" not proceed to carry out the several threats made? Is it possible that some one is aware of the fact that if the issue is made it might be judicially determined that one or more organizations have been and are operating in a clandestine manner, without any due authority, and that therefore anyone so deceived might demand and recover the return of all monies paid or invested? This is an important question *thus far* unanswered.

"Even as a matter of precedence, your organization could not claim to be the oldest,¹⁵ because there were German Rosicrucians who came to America in 1694,¹⁶ and the organization from which they came was the original German organization which is still in existence."¹⁷

¹⁵ As a matter of fact, *priority* is very strong evidence of vested rights. However, said priority must always be established by proof of activity which continues to function. An organization of whatever name, so long as it does not infringe upon another already in use, is recognized as a *fact in law* and cannot be infringed upon or superceded by another organization of similar name which may be chartered by another state or country. These principles are basic and are strongly interwoven in the Acts of the legislatures of the several States governing associations, societies, fraternal organizations, etc. Therefore, if an existing organization ceases to function and its activities are in abeyance even for a short time it becomes legally non-existent in as far as the Law is concerned, and the name may in that event be used by another, either self-born or foreign, organization.

¹⁶ It is true that German and English Rosicrucians came to America at approximately the date given and while there is some slight evidence of organizations of a Mystical nature, there is not a scintilla of evidence that a Lodge of Rosicrucians



Authentic Photograph of Sir Francis Bacon
From Bacon's Essays



Portrait of Sir Francis Bacon with his Coat of Arms. From *Historie of the Reigne of King Henry VII*, by W. Marshall-M. Maighen, 1641. This print evidently gave the inspiration for the design of the spurious print.



The Spurious Print, See Page 36 and 37 of this Book—



The Founder of the Fraternity R. C.

was established. Even if there had been, the fact that it became inactive, therefore ceased to exist, would permit the foundation of another Rosicrucian body. When Randolph became Grand Master in France, he was shown that no such Order then existed in America before he proceeded to successfully establish a Grand Lodge in 1858-61, in America, which Grand Lodge has continued to function to this day and has never ceased to exist for a day; moreover, its name is registered and therefore legally recognized in the same state wherein it is alleged that Rosicrucian Lodges functioned some hundreds of years ago.

¹⁷ Still exists in Germany but not in America. Had the German Grand Lodge established a Grand Lodge in America and had it been able to show that it continued to function during all this time then Dr. Randolph could not legally have established the French Order in the same territory. The fact that such a Grand Lodge was never registered makes it self-evident that to all intents and purposes it does not exist.

" . . . and furthermore, early in January of 1909, I was in communion¹⁸ with the German and French organization through one of its representatives, and in July of that year went to Europe¹⁹ and received authority of a material and legal nature to reestablish²⁰ the work here again in America, and this was before Mr. Heindel had publicly started his work or shown any authority of any kind for what he started."

¹⁸ See notations (a), (b) and (c) in the present articles and taken from the booklet, *Ancient and Mystical Order Rosae Crucis*, and carefully compare.

¹⁹ As repeatedly stated, and now reaffirmed, no man can receive any acceptable "material and legal" matter from a foreign body to establish any Order or Fraternity in a country where an Order or Fraternity of such title has already been established. Such papers and authorities are worthless and cannot be recognized legally or in legitimate fraternal circles.

²⁰ Furthermore compare this statement and the word *re-establish* with this man's previous published statement, made at

a time when he no doubt thought he would have free sailing and not meet with opposition that will ultimately prove his Waterloo:

“The papers permitted public negotiations to be made in the United States **only after January 1, 1915**; for the year 1915 was the one designated centuries before as the proper time for the Order to be **born in America.**”

The italics are ours for emphasis.

This is not the only statement of its kind made by Mr. Lewis. In the December 1916 number of his magazine, issued in New York City, he has this to say:

“The Ancient and Mystical Order Rosae Crucis **was established** in America in February of 1915. . . . Its rights and privileges to establish, as well as all its rituals, teachings and wonderful laws, have been transmitted to the Supreme Council in this country from the Order in Europe by the approval of the Supreme Pontif of the Order in Egypt (a) and through the Supreme Council in France.”

Let him who can, reconcile these statements. Let us for the moment admit, for the sake of argument and for the purpose of fully covering this subject, that there had existed in America at some time a Rosicrucian Grand Lodge and let us accept the statement in the letter that he had received authority to *re-establish* the Order, then that in itself is an admission on his part that the ancient Order had ceased to exist. Now it is a Law, recognized in fraternal circles, and *specifically* in the Laws of Pennsylvania and several states, that when a society, association or fraternity ceases to function for a certain period, another and different body of men, may institute another Order of that name. Therefore, even if Dr. Randolph had not been

Grand Master he might, under this fraternal usage, have established the Order without any foreign or local authority and it would be legal and the legitimate Order. Mr. Lewis admits this fact in²⁰ when he tactlessly states that he had authority before Mr. Heindel started his work in 1909, but which is disproved by his several and various public statements which emphatically and without qualification mention that either the Order was *born* in 1915 or that it dared not *establish* itself before that date. This would, under the law of priority, give Max Heindel a clear six years, and free him from all interference by any one later operating under the Rosicrucian name, provided, of course, no such Order then existed or continued to exist under any other authority or right.

(a) Not a word is here mentioned relative to Germany. Evidently Germany and its Order had not yet entered the picture or, is it possible, that the purported authorization from France and Egypt will not bear investigation? We ask this as a point of information.

"It is quite evident that something must be done about this matter,²¹ and it is not my privilege or purpose to try to advise you about it, for in the past you have kept every door closed against any discussion of the matter with me²² or against any plan of satisfactory agreement on certain points."²³

²¹ Something *is* being done, under Rosicrucian Law, and when this Law has operated, then some large edifice built on sand will have toppled into the dust and carried with it all those who are foolishly connected with it. Judge Floyd M. Spann, in his Introduction to Volume 11 of *The Initiates*, has well written:

"Fortunately, for humanity, every evil, falsehood and deception, carries within itself its own destructive agency and remedy; every wrong action is followed by a reaction of its kind; every seed brings forth of its kind; deceivers who sow the wind, reap the whirlwind."

And what a whirlwind it will be when sincere students, men and women, learn how they have been imposed upon by men operating without any real authority and lacking even the simple fundamental knowledge under which the Rosy Cross functions.

²² Evidently efforts have been made to reconcile the Rosicrucian Fellowship and the AMORC. Is it not pertinent to ask: How is it possible for an organization based on a Spiritual philosophy and which is aware of its legal and spiritual authority to barter with another organization which it honestly feels is illegal, unauthorized and with no right of existence? Is it not self-evident that there must be some great weakness somewhere? What is that weakness? What is it the writer of the letter fears? Who is the one who is in fear?

²³ It is written that "he who compromises is lost." Can one who is spiritually redeemed bargain with the devil for dominion? Is the greater fearful of the lesser? Is right willing to countenance wrong for the sake of power? We should like the answers to these questions.

Finally, to complete our references and quotations and to more positively prove that the AMORC had no existence in America prior to 1914 and that it was in no sense a reestablishment of anything that had previously existed, we quote below from their publication *Rosicrucian Initiation*. Date is not given but presumably it was either 1915 or 1916. These statements further contradict the various assertions in the letter and show there was not a shadow of right for the invasion of territory already fully occupied by an Order of Rosicrucians long established and that if the Heindel group is, as the letter would imply, subject to prosecution, then this association established, according to their own literature, some six years later, is even more guilty of such illegal invasion. We quote, *viz.*:

"Less than fifty years ago Rosicrucians visiting

America from other lands brought the glad news that the year 1915 had been officially decreed as the year for the **American establishment**. There were then prophecies of a world war, of great European struggles and the need in 1915 of a newer center of Rosicrucian strength. The year 1915 became the expected year of Light for America.

“It was not strange then, that at the close of 1914 there appeared in the American occult world a certain strange mystic who sought among advanced thinkers in New York a few to whom he could confide the message he bore from France. Many who knew him discerned his strange actions, his deep study and mysterious preparation for nearly six years, and his previous activities in the world of occult science, psychic research and mystic unfoldment led them to expect a greater and more marvelous message than any that had come to America heretofore.

“It was no surprise, then, to learn in February, 1915, that he—the present Emperor and Grand Master General of the Order in America—was in possession of certain seals, jewels, papers, documents and manuscripts bearing the Rosicrucians symbols, rituals and teachings and that through other messengers from Egypt, India and France had come powers and instructions to ‘**establish and maintain**’ in America the true Ancient and Mystical Order Rosae Crucis.”

The italics are ours to further emphasize the fact that this was an entirely new organization which had its beginning no earlier than 1915. We now give a copy of the charter which indicates that it is a purely self-constituted body and has its

beginning no earlier than April, 1915, offsetting all the statements made to the contrary in the letter to Mrs. Max Heindel.

IN MEETING DULY ASSEMBLED

We, the undersigned, Ladies and Gentlemen, of New York City, were formally constituted members of the

SUPREME AMERICAN COUNCIL

of the

ANCIENT AND MYSTICAL ORDER OF THE
ROSE CROSS

in accordance with the Ancient Rites and Ceremonies under the direction and approval of the Most Worshipful Grand Master General of America Therefore be it known that; we hereby proclaim the establishment of the

ROSICRUCIAN ORDER IN AMERICA

and Recognize such Officers of its Grand Lodge as are Hereunto subscribed as being duly appointed, in conformity with the

FIRST AMERICAN MANIFESTO.

Signed this first day of April in the year 1915.

(Signed) H. SPENCER LEWIS,
Grand Master General.

(Signed) THOR KIIMALEHTO,
Secretary General.

(Signed) NICHOLAS STORM,
Deputy Master General.

“LET THERE BE LIGHT,” FIAT LUX.

Needless to say, that no Rosicrucian Order ever was so instituted and never can be. Furthermore, if as claimed, foreign authority had been received from any foreign Grand Lodge, and

the act considered as legitimate, then the Grand Master would have appointed his official family without the farce displayed.

Mr. Lewis has glaringly flaunted in the public eye through thousands of dollars worth of display advertising that he is the only one authorized by the true Rosicrucian Brotherhood. We emphatically deny his statement and maintain that he cannot and does not possess any legitimate authority under recognized Fraternal Laws, and we feel that we have at least in part, given the reasons why he does not.

(Signed) R. SWINBURNE CLYMER.

Supreme Grand Master of the Order, Brotherhood and
Fraternity of Rosicrucians and Hierarch of Eulis.

* * * * *

The June Convocation

In April past all Neophytes enrolled in the *Secret Schools*, of which the *Fraternitatis Rosae Crucis* is a member, were informed that by orders of the Grand Master of the Fraternity a Convocation was called to convene on the twenty-third day of June and that this Convocation should remain in session until the twenty-ninth day of June.

The response to this invitation was prompt and all that could be desired. So many accepted that a few students were compelled to seek other quarters than Beverly Hall, and the entire session was all that we expected and if we accept the verdict of the students themselves, then complete harmony prevailed throughout.

Notice of the October Convocation will be given in due time through the medium of this magazine.

Gen. E. A. HITCHCOCK

CONTINUED FROM PAGE TWENTY-FIVE

pressed by words is comprehended by the lower faculties, but the higher ones are not satisfied with so little; they constantly press further on, till they reach the source from whence the Soul originally flowed forth. Knowledge is the foundation of all essence, the ground of love, the determining power of the Will. Love is the principle of all virtues; love strives after the good.

"The lowest faculties of the Soul must be subordinated to the highest, and the highest to God. At the judgment day, it is *not* God who pronounces judgment, but man, *who passes judgment on himself!*"²⁶

I have quoted enough to show that the mystical elements in Eckhart were his conception of the highest activity of the reason as an immediate intellectual intuition; his demand that the individual self should be given up, and his doctrine of complete union with God as the supreme end of man.²⁷

It was from reading General Hitchcock's books, commencing fifteen years ago, that my mind became fixed in the study of philosophy. I discovered the difference between thinking, essences, and opinions. The doctrine of an unchangeable order of Providence is as old as philosophy. The art of Prophecy is divination concerning the future from things that are

²⁶ This is the conception of the **Secret Schools** of the absoluteness of the Law. God punishes no man, man is punished by the **reaction of his own acts**. This reaction cannot be prevented though it is sometimes delayed.

²⁷ This is the Mystics' concept. The Initiate and Occultist does not seek this complete union and a loss of individuality or personality, but rather seeks to complete himself within himself, and become one like God, or the Creator, and harmonious with the Law.

present and past. For neither is the original of anything without a cause, nor the foreknowledge of anything without a reason. If this *is*, that *preceded*; again, if this *is*, that *shall be*. The knowledge of the consequence is a rational thing; but sense gives the anticipation to reason.

The union of the sense and reason in the Soul is said to be a mystical marriage.²⁸ On the one side nature is seen as a blind force; on the other a life perfectly free. That there is a combination of these views resulting in a beautiful harmony, is the assertion of the Hermetic philosophers, while they have told us that their view is an incommunicable secret through the senses. This, in religion, I take to be a species of inspiration which has been felt in all ages. It is the common ground of true poetry, true philosophy, and true religion. The philosopher alone may attempt to explain this unity, but he is not satisfied with what he says. He told of it as the immutable; upon which, those who hear infer a fatality, that he does not mean at all. But after exhausting words and endeavoring to enunciate the unspeakable, the pious Soul calls it God, and forbids all attempts to represent it by images.

In one word, the spirit is free, but finds its freedom only in recognizing itself in God, and then can submit to nothing else.

Nothing in the universe can be proved but by the assumption of something unchangeable, not requiring proof; but this is God, conceived in His immutability. It is because God does not change, and anything remains true from one instant to another.

In conclusion, I must be allowed to say that it is with unaffected confidence I have discoursed here tonight. I felt sure I could not do it justice. I even feared I might not make

²⁸ This is the *Chemische Hochzeit*, or *Chemical Nuptials*, of Christian Rosencreutz, the second book by Andrea. If students will bear this in mind they will be able to read that book with understanding.

an impression at all. But it was through this class of studies that I found my way into the portico of the thinkers, and I have continued to find the way pleasant.

Careful study of these writings has enabled me to interpret a fairy story; next to discover, as I believe, Shakespeare's meaning in handling the problem of life. "He made nature his love, and she made him her child." Next, to interpret Goethe's hidden treasure in *Wilhelm Meister*, which is written in the Hermetic vein from beginning to end. Perhaps my best lesson was to learn to "try all things by the possibility of nature," and was thus led on to the study of Descartes, Leibnitz, Spinoza, thus back to Plato, and thus the fountains of Greek thought; thence to Kant and Hegel.

Those who find the philosopher's stone will find the transmutation real. It will turn the wicked to righteousness. The God spoken of by the searchers for the stone, is Truth [an applicable wisdom], pure and simple. "Reason is the eye of the Soul," for, as the eye cannot see without light, so neither can reason know without instruction—"it is the gift of God."

END OF ARTICLE

Three Hundred and Sixty-Five Nights and One Night

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

FOURTEENTH NIGHT

It is not to be wondered at that they felt so well and happy. I know some little boys and girls who, if asked to get up at break of day, would think it terrible. When Mother calls them

they are "so sleepy," and it is all she can do to get them out of bed to eat their breakfasts and off to school on time.

This proves that they are breaking some of God's Laws. Perhaps they stay up too late at night or it may be they eat too much, or indulge in foods which really harm them. If all boys and girls would live and *do* as Grandfather taught Anna and Arthur, they too would wake up every morning feeling fine, rested, and ready to bounce right out of bed.

Always a half hour before breakfast Anna and Arthur were given a glass of delicious orange juice. They ate much fruit, but *never with their meals*. This, Grandfather told them, was best for those who were sick, and, he said, anything that would help a sick person to get well also helps one who was well to *continue* in health.

Anna and Arthur gave very close attention to everything of this kind that Grandfather told them, because they never forgot that what they most wanted was to live so that they would grow to be very old and become very very wise.

Breakfast consisted of lovely whole wheat bread toasted nice and crisp, with lots of butter on it, together with honey of which they were so fond. With this they had a cup of barley coffee with rich thick cream, and sweetened with honey. This might seem like very little to a boy or girl accustomed to a breakfast of cereal, fried eggs, bacon, white bread and perhaps other things, but Anna and Arthur were satisfied. It may be that seeing how little Grandfather ate, had much to do with their satisfaction. Grandfather often took no food in the morning except perhaps a glass of orange juice or a little fruit, and he worked hard all day. And Grandfather *did* work too. It seemed he was never idle, and as the children went about with him, he taught them many of their most valuable lessons.

This morning after breakfast, Grandfather said, "Now children, I am working with the bees today and if you want to come with me and watch, you may do so."

They were delighted, of course, and were soon on their way to the hives or Apiary as it is called by those who make a business of bee culture and the selling of honey.

As they neared the hives, both Anna and Arthur became timid and afraid the bees would sting them. "Well," said Grandfather, "right here is where you receive the first lesson which the bees can teach you. The thing you are afraid of, is usually the thing that occurs. When you are afraid of anything, it seems to just *draw* and *draw*, and bring it closer to you, and after awhile if you continue to fear it, you will yourself do the thing that will make it happen."

"Now," said Grandfather, "I will walk right in among the bees; they will fly all around me, crawl over my face and neck and I will even take them up, many at a time, in my hands, but they will not sting me." This, he told them, was because he had no fear of them, "and," he said, "remember that this is also true of almost everything else."

Now Anna was a very practical little girl, so she at once asked Grandfather if that meant that if she was not *afraid* of getting wet, could she go right out into the rain without an umbrella? "Oh, no!" said Grandfather. "We should never do *foolish* and *unwise* things. You should not go out in the rain without being prepared. Make all due preparation and be *wise* enough to keep dry. BUT, "if you happened to be caught in the rain unexpectedly, it would be far better to *enjoy* getting wet and have some real fun over it, than to be scared and filled with fear that you would catch cold or be sick as the result of a little wetting."

With Grandfather's assurance that everything would be all right, the children sat down before one of the hives while he told them about bees.

He said that in every hive there were about twenty thousand bees and that of these there were about five hundred male bees

or drones, and fifteen thousand working bees, and only ONE Queen bee. The Queen bee, he said, was the largest one in the hive and ruled all the others. He told them how the working bees went out and gathered the honey and stored it in the hive, first having made the comb. Each working bee he told them, had a "honey pouch" or pocket in which was stored the honey as it gathered it from the flowers, and when filled, it flew back to the hive and deposited the honey in the comb.

The children were greatly interested and Anna asked what made the honey so sweet. "It is the sweetness of the flowers and blossoms," replied Grandfather. "It is the *sweet* that God himself has given." While it is stored in the body of the bee and before it is put in the honeycomb, Mrs. Bee puts something into it that really adds much to its value and makes of it what is called a VITAL food, because it gives more *life* to those who eat it."

Grandfather told them another very interesting thing about the bees. The little bees, he said, came from eggs, and as many as twelve thousand eggs would be laid in one hive in twenty-four days. The baby bees hatch in about four days, and grow so fast that in twelve days they are big, full-grown bees. "Now with so many bees in the hive, what do you suppose they do?" asked Grandfather.

"Fight," replied Arthur.

"Oh no!" said Grandfather. "The Queen bee leads all the new bees out of the hive and they follow her to a tree or some hidden place and there they gather into what is called a 'swarm.' They settle into a big round bunch of squirming bees, all clinging to each other. A new hive is then prepared and into it they are put to begin their work of making a home for themselves and storing more honey."

The front of Grandfather's beehives were of glass, and the second lesson taught Anna and Arthur by the bees was that they all WORKED. They could see them through the glass, hun-

dreds of them, working away, always carrying honey, building their homes, making places to lay their eggs and even storing food for the young bees so they might have something to eat as soon as they came out of the eggs.

"Lesson two," said Grandfather, "is that if we are to live, *we must work*. The drones in the hives do not work, and they are killed by the other bees. You must not be drones, so you must begin to learn to WORK."

Carefully watched by Grandfather, Anna and Arthur had grown accustomed to the bees and were not afraid. Not once had they been stung, although several times bees had crawled over their legs and arms, but just as Grandfather was about to say more concerning giving them work to do, a big bee flew on Anna's neck. She forgot all about what Grandfather had told them about being afraid, and before she realized what she was doing, she struck wildly at the bee.

Needless to say, Anna was stung, and the bee flew away. So did Anna. That is, she *almost* flew, screaming to the house and Mary, crying, "a bee stung me—I'm stung—a bee stung me—please do something quickly—a bee stung me!"

"Now, now," said Mary. "Just you wait a moment and it will be all right," and she put some wet salt over the place where the bee had left his sting, and soon it *was* all right.

The instruction about work which Grandfather was giving them was brought to a sudden end, but the children never forgot the lesson about being afraid.

Later in the day Anna said to Arthur, "You see, when you are *afraid* you are almost sure to do the things you should not do."

"Well," said Arthur, "you tried to hit the bee, but I didn't. Why (and he swelled out his chest in pride) a big one lit right on my face and *I* just let him stay there until he flew away!"

"Yes" replied Anna, "*but when it's on the back of your neck it's different.*"

Alchemy, or The Hermetic Philosophy

The writings of Alexander Wilder, M. D., are considered as valuable as they are rare. Although a student of rare ability throughout his long life, he wrote comparatively little except on Platonic subjects.

In the past we have republished, with notes, his article on *The Rosicrucians* and we now reproduce another paper on *Alchemy, or The Hermetic Philosophy* which appeared in the magazine *The Rosicrucian Brotherhood*,* under date of April, 1908, S. C. Gould, an Acolyte in our Fraternity, was the editor of this magazine.

As usual, we give the article *verbatim* and our comments will be found in the *numbered* footnotes.

ALCHEMY, OR THE HERMETIC PHILOSOPHY

By Alexander Wilder, M. D.

A century has passed since the compilers of the French Encyclopedia infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual exist-

*In many of the current magazines dealing with the Occult and Mystical subjects it will be noted that the claim is made by one of the advertisers that he represents the true **Rosicrucian Brotherhood** and in the literature mailed out that this Order of men was unknown prior to the activities represented by the said advertiser. This is an absolutely false statement. The **Rosicrucian Brotherhood** was, and is, a part of the **Secret Schools** founded by Dr. P. B. Randolph in 1856. In 1907 and 1908, S. C. Gould, one of the members under the present Supreme Grand Master, published the magazine representing this branch and called **The Rosicrucian Brotherhood**, and therefore *prima facie* evidence of its existence. The proofs are on file in the offices of this publication.

ence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to treat a subject which has been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and, so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigators, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is, itself, the token of ignorance, and of an ungenerous mind.

The opinion has become almost universal that Alchemy was a pretended science by which gold and silver were to be produced by transmutation of the elements of the baser metals,¹ and its professors are at this day regarded as the dupes of imposture, and as having been themselves impostors and charlatans. In these classes they are placed by the writers of books; and the prejudice has been so long cherished, that, for the present, there is small ground for the hope of its uprooting. The peculiar language employed by the alchemists is now commonly denominated "jargon," and this epithet appears to be conclusive logic with those whose convictions are chiefly produced by the employment of opprobrious names.

¹ It is not denied that gold can be so made, but up to the present the cost of production has been greater than its value. However, this is aside of the real consideration. What we must bear in mind is that the search for Gold is not the incentive of either the Hermetist or the Rosicrucian and that no genuine Rosicrucian is guilty of any such gross pretensions. Strangely enough, this has been the lure successfully held out to the mass by charlatans and pseudo-initiates and possibly will continue so to the end of time, or the elimination of ignorance from the world.

Alchemy, or The Hermetic Philosophy

By Alexander Wilder, M. D.

CONTINUED FROM PAGE SIXTY-FOUR

Yet a candid and critical examination of the Hermetic writers, we think, will entirely disabuse the mind of any intelligent person. It is plain enough, that their directions in relation to transmuting metals, are scarcely at all to be connected with any known manipulations now known as *chemical*. Yet it would be presumptuous to vilify such men as Roger Bacon, Boerhave, and VanHelmont, as ignorant, or to accuse them of imposture. We propose, therefore, in this essay, to direct inquiry in another quarter for the purpose of indicating what was really the scope of the science or philosophy, formerly extant under the name of *Alchemy*.

The first appearance of this system is not known. Some writers have declared that Adam was the first adept; others, that the "sons of God," spoken of in the sixth chapter of Genesis, who took wives of the daughters of men, communicated to them the knowledge of the strange mysteries of the created world. Moses and Solomon are also assigned the first rank in the knowledge of Hermetic learning—the former, because he was learned in "all the wisdom of the Egyptians;" and the other, as being the wisest of all men, and able, by his mystic seal and password to command spirits. We find expressions in the ancient writers indicating the existence of such science. "Its cradle," says Olaus Borrichius, "is to be sought in the most distant times." Clement of Alexandria makes mention of it. Democritus of Abdera was also a Hermetic Philosopher. But it is hardly

necessary to quote at greater length.

Under the old title of *magic*, a Persian term signifying knowledge, was included every science, natural or metaphysical which was cultivated. The sacerdotal and learned class were styled magians or magicians. We find them also called Chaldeans. The patriarch Abraham, it will be remembered, was said to be a Chaldean or Casdeon; and according to Josephus, he taught *mathematics*, or esoteric knowledge in Egypt. Astral literature was also cultivated as a part of the ancient learning; and the magian was probably an astrologer as well.

Alchemy, however, can hardly be regarded as a part of the old learning of the Magians and Chaldeans. It seems rather to have succeeded to their inheritance. William Goodwin, the author of the celebrated treatise on *Political Justice*, and father of the late Mrs. Shelley, has given an outline of its earlier history:

"Among the different pursuits," says he, "which engaged the curiosity of active minds in these unenlightened ages, was that of the transmutation of the ordinary metals into gold and silver. This art, though not properly of necromantic nature, was, however, elevated by its professors, by means of an imaginary connection between it and astrology, and even between it and an intercourse with invisible spirits. They believed that their investigations could not be successfully prosecuted but under favorable aspects of the planets, and that it was even indispensable to them to obtain supernatural aid.

"The first authentic record on this subject is an edict of Dioclesian, about three hundred years after Christ, ordering a diligent search to be made in Egypt for the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames. This edict, however, necessarily presumes a certain antiquity to the pursuit;

and fabulous history has recorded Solomon, Pythagoras and Hermes among its distinguished votaries.

"From this period the study seems to have slept till it was revived among the Arabians, after a lapse of five or six hundred years.² It is well known, however, how eagerly it was cultivated in various countries of the world after it was divulged by Geber. Men of the most wonderful talents devoted their lives to the investigation, and in multiplied instances the discovery was said to have been accomplished."

Two noticeable circumstances are indicated in this brief sketch; that alchemy had pretensions to a great antiquity, and that it was to be traced to those countries where the new platonian philosophy had flourished. Added to these is the remarkable fact, that the students in alchemy professed to be disciples of the same great masters, of Apollonius, Platonius, Porphyry and Iamblichus, and to believe the same doctrine. As the Mythical personage, Hermes, "the three times greatest," whom we suppose, from his Egyptian name *Thoth* (an assembly), to be but the embodiment of the collective voice of imagination to presume that there was a close relationship between the two, and perhaps an actual identity. Certain is it that the mystic, the philosopher, the so-called magician, the astrologer and the alchemist,³ during the middle ages, appear to have occupied the same field of thought, to have held very similar

² Actual date about 600 A. D. See the book *The Fraternitatis Rosae Crucis*.

³ Although the term astrologer is associated here with that of the mystic, philosopher and alchemist, it is not to be presumed that the office of an astrologer was the same as of those who call themselves by that name today. Astrologers of the earlier period devoted their energies toward unveiling the future as it concerned their country and its people, and seldom as prognosticators of the future of individuals except in rare cases as when forecasting the future of rulers and those high in the estimation of the mass of people.

opinions, and to have employed a form of speech very similar, although differing in technology.

Suidas, in his Lexicon, thus expounds the Golden Fleece: *deras*—the golden fleece, which Jason and the Argonauts, after a voyage through the Black Sea to Colchis, took together with Medea, daughter of Ætes, the King. But this is not what the poets represent, but a treatise written on *skins*, teaching how gold might be prepared by chemistry. Probably it was called golden by those who lived at that time, on account of its great importance.

THE THREE ALCHEMIC AGENTS

The agents sought for and praised by all true alchemists were three, namely: first, the Philosopher's Stone, by which metals were said to be transmuted; second, the Alcahest, or universal solvent; and third, the *Elixir Vitæ*, by which human life was capable of being prolonged indefinitely.

The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters as Lavoisier, Davy, Faraday and others of our day have explained the mysteries of chemistry.

But Alchemy, we apprehend, was a different affair; as professors and adepts only employed the peculiar dialect or "jargon" as a species of figurative language, to cover an esoteric meaning of a far different character. The philosopher's stone, the alcahest and the elixir were names of one and the same thing, and were supposed to accomplish an identical operation.

Baptista Porta, in his treatise on Natural Magic, declares as much: "I do not promise any golden mountains, nor yet that philosopher's stone which the world hath so great an opinion of, which hath been bragged of in so many ages and happily attained unto by some; neither yet do I promise here that golden liquor, whereof if any man do drink, it is supposed that it will render him Immortal. But it is a mere dream; for since the world is mutable and subject to alterations, therefore whatsoever the world produceth is subject to destruction."

Such was the real belief of all genuine alchemists.

The reason for the employment of a peculiar mystic form of speech was the great peril which was incurred for religious dissent. Learned men, generally, who were imprudent in the expression of their convictions, were punished during the middle ages, as in the case of Galileo, Copernicus and numerous others. They were all classed by the ignorant, among dealers in the "black art," having intercourse with spirits and demons; and were, as occasion served, burned at the stake, broken on the wheel, or disjointed on the rack, for disregarding the current belief and endeavoring to instruct the common people. Like the *nahash* or serpent of Eden, for showing men how to be as the Alein, they were "cursed above all cattle," and doomed to "eat dust"—suffer abuse—all the days of their life; because, in the language of Goethe,

Out of their heart's pulses they needs must gabble
And show their thoughts and feelings to the rabble.

Hence Irenaeus Philaletha Cosmopolita, an English alchemist, or Hermetic writer, in his book published in 1659, makes the following allusions to his prosecutions:

"Many who are strangers to the art believe that if they should enjoy it they would do such and such things; so also

even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come."

It was very likely, when a man, for differing in religious faith, was branded as an infidel and punished as an outlaw; when scientific knowledge was stigmatized as witchcraft, that men cultivating ideas out of the common order would invent a dialect of symbols and pass-words by which to communicate with one another, and yet remain unknown by their blood-thirsty adversaries. Besides, there was another reason, the one adopted by the psalmist, who "opened his mouth in a parable and uttered dark sayings of old," and imitated by Jesus. Geber,⁴ the Arabian, thus discloses it:

"If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery."

Alchemy, therefore, we believe to have been a *spiritual* philosophy, and not a physical science. The wonderful transmutation of baser metals into gold was a figurative expression of the transmutation of man from his natural evils and infirmities into a regenerate condition, a *partaker of the divine nature*.⁵ The philosopher's stone is well enough indicated by Aristotle, in his address to Alexander: "it is no stone; it is in every man

⁴ The language used by Geber, i. e., gibberish, or, a jargon.

⁵ This is the aim and end of the **Great Work of the Secret**

and in every place, and at all seasons, and is called the *end* of all philosophers." The alcahest is but the *al geist*, or divine spirit, which removes every grosser nature, that its unholy principles may be removed. The *elixir vitae* is accordingly the water of life, which is, to borrow the language of Goodwin, "a universal medicine, having the quality of renewing the youth of man, and causing him to live forever."

Doctor Kopp, of Germany, who published a *History of Chemistry* a quarter of a century ago, after alluding to alchemy in its peculiar character of precursor to that science, made use of this significant expression, which the Pythagorean and Platonist will instantly comprehend: "If by the world is understood the *microcosm* which man represents, the interpretation will be easy of the writings of alchemists."⁶

The Hindu story relates that Chrishna commanded his foster-mother to look into his mouth. She did so, and beheld there the whole universe. This was a figure of speech, indicating that in man the microcosm, or little world, is mirrored all things pertaining to the entire creation. The alchemist denominated the philosopher's stone *microcosmos*, and Weidenfield declares as follows: "The Most High God hath made us partakers of all the blessings contained in the greater world, for which reason man is called microcosm; for it has been revealed to us by divine inspiration, that the virtues and potencies of all things animal, vegetable and mineral, are in man."

Irenaeus Philaletha declares: "Our stone is the representative of the great world (or macrocosm), and hath the virtues of that great fabric, comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the

Schools.

⁶ This is the doctrine of Paracelsus and is expounded in his much mentioned book "M."

whole world. It is the celestial virtue, expounded universally in the whole creation, but epitomised in this small map or abridgment."

In a book, purporting to be a translation of the writings of Alipili, the following passage occurs:

"He that hath the knowledge of the microcosm, cannot long be ignorant of the knowledge of the macrocosm. This is that which the Egyptians, industrious searchers of nature, so often said and loudly proclaimed, that every one should KNOW HIMSELF. This speech, their dull disciples, the Greeks, took in a moral sense, and in ignorance affixed it to their temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest *not within thee*, thou wilt *never find it without thee*." He who desires the first place among the students of Nature will nowhere find a greater or better field of study than himself. Therefore, will I here follow the example of the Egyptians, and from my whole heart, and certain true experience proved by me, speak to my neighbor in the words of the Egyptians, and with a loud voice do now proclaim: Oh man, know thyself; for in thee is hidden the treasure of treasures."

Cornelius Agrippa, perhaps the most generally known of the magicians and alchemists, carries the idea further and says:

"There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end."

George Ripley, a monk, who wrote of alchemy, thus ex-

⁷ Italics ours.

plains the philosopher's stone:

For as of one mass was made all things,
 Right so must it in our practice be,
 All our sects from one image must spring,
 In philosopher's books, therefore, who wishes may see,
 Our stone is called the less-world, one and three.

In a dialogue published in the *Alchemist's Enchiridion*, in 1872, the matter is made more distinct:

"Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that is to say, with a body, Soul and spirit."

Moses, the Great Hebrew law-giver, differed not widely from these mystics when he enunciated: "The word, or ineffable name, is not in heaven nor beyond the sea, that thou should send messengers to seek it; it is very nigh thee, in thy mouth and in thy heart."⁸

The peculiar diction of the alchemical writers occasioned much of the general misunderstanding of their teachings. They treated of salt, sulphur, mercury, antimony, and the transmutation of metals; and probably large numbers of persons, not comprehending them aright, attempted to follow out their instructions literally, in quest of a fortune by the production of gold. Paracelsus, who does not seem to be well comprehended by con-

⁸ This "heart" is **not** the organ in the breast which is presumed to keep the blood in circulation, but is very differently located in the anatomy of man. In future articles consideration will be given this truly mystic subject.

temporaries or posterity, declaring himself a student of alchemy, ventured to employ the substances named to cure diseases. But it is plain that alchemists themselves did not regard the knowledge of the material substances as a part of their science. Espagnet declares as follows: "A studious tyro of a quick wit, constant mind, inflamed with a love of philosophy, of a pure heart, perfect in morals, mightily devoted to God, even though ignorant of practical chemistry, may with confidence enter the highway of Nature, and peruse the books of the philosophers."

Irenaeus Philaletha also remarks: "In the world our writings shall prove as a curious-edged knife; to some they will carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in Nature; and though we write in English, our matter will be hard as Greek to some, who will think, nevertheless, that they understand us well, when they misconstrue our meaning most perversely; for it is imaginable for those who are fools in Nature should be wise in books, which are testimonies unto Nature."

Espagnet also gives this caution: "Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies in obscurity; nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely."

Roger Bacon, in his treatise on the Admirable Force of Art and Nature, devotes the first part of his work on natural facts. He gives us hints of gunpowder, and predicts the use of steam as a propelling power. The hydraulic press, the diving bell, and the kaleidoscope are all described; and he foretells the making of "instruments to fly withal, so that one sitting in

the cockpit of the instrument and turning about an engine by which the wings, being artificially composed, may beat the air after the manner of a flying bird." He then defends himself and other alchemists for using secret writing. "The cause of this concealment among all wise men is the contempt and neglect of the secrets of wisdom by the vulgar sort, who know not how to use those things, it is altogether by chance and fortune, and do exceedingly abuse their knowledge, to the great damage and hurt of many men, even of whose societies; so that he is worse than mad that publisheth any secret, unless he conceals it from the multitude, and in such way deliver it that even the studious and learned shall hardly understand it

Some have hidden their secrets by their modes of writing; as namely, by consonants only; so that no man can read them unless he knows the signification of the words; and this is usual among the Jews, Chaldeans, Syrians and Arabians, yea, and the Grecians too; and, therefore, there is great concealment with them, but especially with the Jews."

The Elixir was supposed, according to the Hermetic belief, to have not so much the power of transmuting specifically base metals into gold and silver, as the power generally of bringing to its highest perfection any substance to which it was applied; indeed, the philosopher's stone was itself the universal medicine—the *al geist* or all-pervading spirit.

Ashmole says: "Unless the medicine be qualified as it ought, it is death to taste the least atom of it, because its nature is so highly vigorous and strong above that of man; and if its least parts are able to strike so fiercely and thoroughly into the body of a base and corrupt metal as to tinge and convert it into so high a degree as perfect gold, how less able is the body of man to resist such a force when its greatest strength is far inferior to the weakest metal? I do believe that many philoso-

phers, having a desire to enjoy perfect health, have destroyed themselves in attempting to take the medicine inwardly ere they know the true use thereof, or how to qualify it to be received by the nature of man without destruction."

CONCLUSION

The problem of alchemy, therefore, was, but in another form, the riddle of the Sphinx; and the answer is the same. "That which hath been is named already—and it is known that it is man." The real mystery, most familiar and at the same time most unfamiliar to every man, into which he must be initiated or perish as an atheist, is himself. For him is the elixir to life, to quaff which before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the eopt the true Immortality. He may know the truth as it really is—*ale thia*, the breath of God.

This is the alcahest which dissolves all things.

There have doubtless been charlatans who pretended to be alchemists, as there have been impostors professing the gift of prophecy, and quacks claiming knowledge beyond others of the healing art; but that is not superior ken which therefore declares all physicians, sages and gifted men to be but quacks and mountebanks. In the end, Wisdom is justified of her children.

END OF ARTICLE

The Sacred Cup

A Legend of Alexandria, from the Arabic of 944, A. D.

Translated by Dr. A. Maris Boggs

With the death of Porus, an Indian king whose capital was Mankir, Alexander found all the kings of India ready to submit to him. They hastened to send presents and to pay tribute. On the far off boundary of India was a king, wise, just to his subjects, a good administrator and pious. This king had already lived several centuries and was considered the master of all the philosophers and sages of India. Kend was his name. Master of himself he held in perfect subjection, concupiscence, anger and passion. He ruled as much by his natural generosity as by the constant exercise of all virtues. Alexander wrote him:

"When you receive this letter if you are standing, do not sit down; if walking do not turn your head; otherwise I shall rend your empire into pieces and shall send you to join the other vanquished kings of India."

Kend replied to the letter most courteously, giving Alexander the title of king of kings. He further advised him that he had in his possessions things no one else could boast of gathering together—a maiden of such beauty the sun had never before witnessed, a seer whose answers anticipated all questions put to him or even thought, so great was his penetration of spirit, the beauty of his nature, the perfect harmony of all his faculties, the vast extent of his wisdom; a doctor capable of the diagnosis and cure of every and all disease except always, the

could be added. Calling a messenger he said, "Just take this to the philosopher, without any message." The messenger did as he was bid. The philosopher, by that power of his intelligence with which he was wont to unravel the truth and attain an inner certainty, thought to himself, "Why did the king send me a cup of butter?" He thought awhile then asked for a thousand needles, stuck them into the butter and sent the cup back.

"Why did the sage return the cup of butter?" pondered Alexander. He ordered the contents moulded into a perfect ball and returned to the seer. The seer looked at Alexander's work, ordered the ball flattened, polished with a high lustre until it became a mirror, so clear it reflected everything about it and had it sent to Alexander, who looked at it and saw that it perfectly reflected the beauty of his face. So he called for a basin of water and submerged the mirror completely sending the whole to the philosopher.

As soon as he saw the combination, the seer made the mirror into a drinking jug like a *tardjehareh* in shape, placed it on the water where it floated and had it returned to the king. The king filled the jug with fine earth and sent it back to the philosopher.

At the sight of the earth, the philosopher's face fell, tears rolled down his cheeks, sighs heaved his breast and sobs mingled with groans. For a whole day he lay prostrated. With violent effort, as his strength returned, he cried, "Unfortunate are you, oh my soul! Who has thrown you into the shadows? Who has led you into the abyss of care? Who has conducted you into this black of night? Did you not walk freely in the sphere of light, did you not march proudly in the higher regions watching the arrival of the dawning, expanding in that world where day quivers in dawning, then you plunge yourself into the shadows of rebellion, injustice and perversity and have become the prey of ravishers and the plaything of tempests? Despoiled of the

knowledge of the hidden things, you have fallen from your high estate, exposed to attack on all sides. Far behind have you left all things desirable. Where now are your beginnings when so great happiness surrounded you? Where is the felicity unalterable? Now you live in the body, you know not how to subvert the tyranny of existence and perversity. O my soul, you dwell amidst the wild beasts that slay, venomous serpents devastating torrents, devouring fires, impetuous winds. Your life flows enveloped in ever denser grossness where you see only the indifferent and ignorant who show themselves circumspect in good and avid for all that is evil." Then raising his eyes to the gleaming star-sown skies, he cried in a loud voice, "O star travelling in space, O luminous body raised in a noble surrounding, why then have you fallen from your dignity? Your origin is in the world of the sublime where the Souls live in the highest regions where they rest in their sanctuaries. Ah, you have left the happiness of your celestial home land."

With these words he approached Alexander's emissary and showed him the contents of the cup untouched, "Take it and report to your master."

The messenger gave the whole story in full detail to Alexander who was not in the least surprised, for he had realized the philosopher would comprehend the subtlety of his thought and the symbolism of the descent of the Soul from the world of light to the gross earth and human embodiment.

Next day he thought to have a private audience with the seer and sent for him, for he had not yet seen him. How curiously he looked at his huge stature, his high forehead and well proportioned body. "Usually wisdom does not ally itself with such exterior," commented the king. Did this man unite beauty of body with beauty of mind, he would be unique in his age. He probably comprehends both qualities since he understood all the mysterious messages I sent him without conference, interview

or discussion with me. Surely there is none among his contemporaries comparable to him in wisdom or capable of surpassing him in science.

The philosopher was also making mental notes. As he looked at Alexander attentively, he took his index finger, encircled his face then put it in the end of his nose while advancing rapidly towards the king who was not sitting on his ceremonial throne, and saluted his majesty as one salutes a king. Alexander made him a sign to be seated. "Why did you look me over so carefully then encircle your face with your index finger and finally put it on the end of your nose?" asked the king curiously.

"O king, I have observed you in the light of my reason and in the mirror of my mind. When I observed your thoughts were on me and examining my person you were thinking, 'Usually wisdom does not ally itself with such exterior. Since it has in him, he is unique in his age.' So I encircled my face as a witness of the truth of your observation. I made you see a tangible sign which seems to say, 'As there is only a nose on my face so in all of India there is no one who resembles me, nor may there be found anywhere one who has attained my degree of wisdom.'"

"You have not exaggerated in the least," replied Alexander, "in thus speaking of the advantages of your person. In you is united a high intelligence whose attributes you have just described. But let us pass on to another subject. When I sent you the cup filled with butter, why did you return it with needles buried in it?"

"Great king, I knew you wished to say that my spirit was filled with wisdom as the cup was filled with butter so completely no sage could add one jot to my knowledge, so I declared to the king that my knowledge added to and penetrated his as the needles the butter."

"But," said Alexander, "after I had it made into a ball and returned to you, why did you make it into a mirror perfectly polished?"

"Oh prince, your act made me realize that your heart by expansion of blood and the administration of justice in the world had become as hard as this ball, a state where it was insensible to the charms of science and little interested in penetrating the depths of the study of wisdom. So I answered you by an allegory. In melting the ball and making it malleable, I showed you what part I had drawn and then I had it made into a mirror capable by its polish to reflect everything placed before it."

"Very well indeed have you penetrated my thought," commented Alexander. "But when I put the mirror in the water and it sank to the bottom of the basin why did you return it to me with the cup floating on top?"

"You desired me to understand," retorted the philosopher, "that life is short, that the most science can do is to effect a brief delay in the fatal moment. I responded symbolically that I knew a way to introduce some knowledge and to give access to it in the brief time permitted to us as I knew how to find a way to bring the mirror from the bottom of the bowl and make it swim on the surface."

"That is true," answered Alexander, "but tell me now when I filled the cup with fine earth why did you return it to me without any alteration?"

"I knew you wished to express to me, 'After life, inevitable death.' Then the house of our being enters the cold, dry, heavy element, there it disappears, its component parts fall apart, the spiritual principle pure, noble, subtle, disengages itself from the visible body."

"You are indeed right," remarked Alexander. "For your sake I shall show myself kindly to the Indians." He then gave

the philosopher a rich reward, a pension, and vast properties en fief. But the philosopher said, "Had I loved riches I would never have consecrated my life to wisdom, nor do I wish to introduce into the sanctuary of my spirit anything antagonistic to it. Consider, O king, possessions drag with them slavery. He is not free, endowed with reason, who serves other than himself and who dedicates his life to aught but the perfecting of his Soul. Now, who possesses the virtue of perfecting his Soul if it be not the philosophy, which gives it lustre and nourishment? On the contrary, animal things and all that which is created is in antipathy to it. All the world knows that wisdom is the path to the sublime regions, without it none approaches his Creator. Consider further that the whole organization of the world is based on justice to such degree that no party will submit to injustice. Justice is the balance of the Creator. His wisdom is the means of taking away all stain and blotting out all errors. Man resembles his Creator most when he seeks his neighbor's welfare. You, O wise king, have governed until now by the power of your sword, the force of your authority, the supervision of your affairs. All the economy of your administration has been based on the bodies of your subjects. Far better to reign over their hearts by your good deeds; justice and equity for your subjects are the true treasure of your empire. If you have the power of the word, they have the power of action. Be circumspect in your words, then you need not fear their action. Happy the prince who sees his power last throughout his entire life; unhappy indeed is he who is overthrown while yet he lives. Who takes justice as his rule of conduct, his heart shines with the gentle glory of purity."

Alexander realized the philosopher did not wish to live with him. He permitted him to return to his own country, after they had had together many discussions of every scientific subject. The many messages exchanged between Alexander and the

king of Kend and the salient thoughts and remarkable traits expressed by them we cited in our "Historic Annals." Now as to the miraculous cup: Alexander thought to prove its worth. He filled it with water, called a number of his soldiers to drink of it. Never did the liquid diminish. The cup was made of peculiar Indian products of immaterial substances and perfect principles according to the rules laid down by divination and those other sciences that the Indians pride themselves on possessing. Others pretend it came from Adam, father of man, from the land of Serendib, a dependency of India. From him the various kings inherited it until the king of Kend received it on account of the grandeur of his power and the high degree of wisdom that he had attained. The other tradition relative to the cup we have given in our preceding works.

The October Convocation

All inner students of the higher Work in the *Secret Schools* are notified that a Convocation is to be convened October the twenty-eighth and will remain in session until November the third. The usual All Souls services will take place on the night of November the second.

The present outlook is that all reservations will be filled in Beverly Hall and that it may be necessary for some who desire to attend, to find quarters in town. Application should be made without delay.

Knights of the Rose Cross

TEMPLE of the ILLUMINATI



Illuminism, the philosophy taught by the *Illuminati*, has been defined as "the term used by theologians and scholars to express the principle followed or applied by those persons who seek direct communication with God without

reliance upon any fixed dogma but with the thought and desire of obtaining for themselves the revealment of the spirit of religion. It is the idea of inspiration as the result of Soul growth. In such inspiration, and the experience of the mystic in general, there is, of course, a real and vital force, which possesses real significance for those who cultivate it. It proceeds from man's strong inward desire to have faith in powers above himself, and to resist the rampant intellectual skepticism."

The present great revival of the work of the Order and Temple of the *Illuminati*, is an expansion, enlargement and intensified and wider effort, even more inclusive in character, and designed to meet the requirements of the vast number who are seeking that of which they know nothing save the innate feeling that they are in *need* of something to satisfy an inner craving which heretofore has brought them only unrest and dissatisfaction. Creed and dogma alone are no longer adequate, and there is a general turning to pleasure, excitement, mental and physical diversions of various kinds, in an effort either to satisfy or lull to sleep that which is in reality the spiritual hunger of an *advancing race*, an hunger whose pangs can be quieted only in

one of two ways—by supplying the spiritual requirements of the Soul, or by the death of the Soul. The means named above having proved themselves to be utterly inadequate to satisfy, there is today a greater readiness than ever before, on the part of these seekers, to accept suggestion and instruction. To meet this readiness, the *Illuminati* comes to the fore with its plain, simplified, unadorned teaching of the *Way*, together with an organization adequate to establish a bond of fellowship and fraternalism between these seeking Souls.

The Order and Temple of the *Illuminati* is not a secret society of the nature of many other fraternal orders which fill a need in human society. It is essentially similar to the Essenian Fraternity at the period when that community of devout and spiritual men taught and trained the Master-Teacher—a *school of Spirituality*, a kindergarten for aspiring Souls no longer satisfied with the longings and demands of the carnal self with its sorrows and weaknesses, Souls who seek to *know*, to *obey* and to *become*.

As the name indicates, the Order and Temple of the *Illuminati*, is at once a Brotherhood and a School composed of those who have entered the *path* of discipline and training, looking forward to the attainment of Individualized Consciousness, to an At-one-ment with spiritual forces and entities, and to a freedom from weakness and sorrow generally unknown to the dwellers of earth.

In many organizations, Initiation implies nothing more or deeper than the ceremonial rites attendant upon the reception of candidates for membership. In some of them it possibly may signify a required amount of instruction but with little regard to the applicant's understanding or practical appropriation of such inculcations. In the Order and Temple of the *Illuminati*, the strongest emphasis is placed on the need of and means

toward an *inner growth* or *development* which the Aspirant is to experience as a result of the instructions and guidance, and which is to bring peace and satisfaction and meet the needs of his individual being.

Thus, in the *Illuminati*, outer initiation is both instructive and symbolic, an emblematic representation of the understanding that the Neophyte is to attain or that he already has attained by or through growth and development. In this Fraternity, the inner development is promoted by obedience to Divine Law as taught and through the practice of Sacred Mantrams.

"True Initiation is a process of growth; it is a refining, a 'transmuting' process; it is a purification by means of which the elements of the Soul become *free* in all their qualities; therefore, that which is vital and fundamental in Initiation one must experience in his own consciousness irrespective of how isolated his life may be. Furthermore, no matter how many degrees one may have received through ritualistic form, unless one has attained correct understanding of the Law and has experienced the proper purification of heart and the consequent proportionate degree of Illumination of Soul, one has not passed through the true Initiation."

The instructions in general have for their aim the harmonious development of the whole man—body, spirit, mind and Soul. This is brought about through the understanding and application of the Divine Law and harmonizing with the spirit of the Sacred Mantrams.

The special object of these instructions is to fit the Aspirants, through knowledge wisely used, not only to be masters of their own lives and conditions but to help their weaker brethren along the path of life. Purity of motive, thought and action; righteous use of holy gifts; justice and fairness in all affairs of life; sympathy and kindness; in short, humaneness practiced,

the helping hand extended;—these are a few of the stones to be gathered for the foundation of the eternal and Immortal Temple.

The faithful Aspirant giving himself with pure motives and determined purpose to pursuit and practice of the instructions and methods set forth, of a certainty will unfold the inherent powers of the Soul, among which are the gifts of healing, intuition, discernment, understanding, and freedom from undesirable weakness such as sickness and poverty. No distinction of sex, as regards privileges, is recognized. Men and women possessing sincere hearts and willing minds, together with upright characters, are eligible to enrollment and finally, to membership.

The work and principles of the *Illuminati* are such as to insure opportunity for *mystic* connection through membership in the Order, with the spiritual Hierarchies. Through this bond protection is assured from many evils, and, if only this were accomplished by the seeker, it alone would be well worth while, as such connection, protection and help in the hour of need cannot be had otherwise than through the truly Mystic Fraternities. This, the spirit of the ritual of the *Illuminati* offers. Moreover, through the instructions, exoteric and esoteric, the Aspirant receives such plans and practices as will help develop the highest powers of the Soul.

It is here emphasized that the mission of the *Illuminati* is to teach those who come in touch with it. The teachers connected with the Order and Temple are equal with those who would be termed "Masters" or "Mahatmas" by various other Societies. The *Illuminati*, however, makes no pretensions; it and its instructors are humble workers in the service of the Master.

The lessons themselves must necessarily be general in character; they are intended to enlighten as well as to arouse the mind and the conscience, that the Aspirant may become self-

reliant in his choice and his decisions. The purpose is to give such clear expositions of the Divine Law that the student may learn to determine the reactionary effects of thought and deed, and be led wisely.

The fundamental *Christic* and *Manistic* Laws are taught and how to live in harmony with them. The goal in view for the student is that he become master of himself, rather than come under the control of a Master. All powers, mastery, and divinity, *must come from within*—from the Soul, the Center of man's being. The teacher must instruct, direct, guide and protect the student along the Path that leads toward the goal. Not slavery, but freedom from slavery, mastery over conditions, environments and bondage, are the ends sought by the Temple for its Acolytes. Obedience to the *spirit* of the instructions is essential to success, and knowledge—*experience*—of Deific things is the result of growth of the Soul and its expansion into *Light*.

The instructive work of the Order and Temple is taught in a series of lessons known as *Soul Science*, of which the Neophyte is to study one lesson a week and to master the Laws taught as nearly as possible in order to be able to apply these laws in the every day affairs of life. These lessons primarily are for *study*, nor does this statement fully express their purpose, for, though an intellectual understanding of the truths taught is essential, such understanding is far from sufficient for complete success. Through the lessons and the associated help and suggestions of the teacher, *practical application of the principles laid down must be made and demonstrated*. Soul growth is a process of *becoming*, and only as the truths taught *are made a part of and incorporated into the Soul itself*, can the work in hand be said to have been accomplished. The Neophyte may master, mentally, all the principles of the art of transmutation, and

study exhaustively the secrets of the Alchemists, but until he himself is able to accomplish the transmutation of the baser "metals," known commonly as anger, hatred, passion, and other evils within us, into the pure gold of love and affection, and manifest such transmutation in his own life and character, he cannot be said to have been truly benefitted by his study.

This ancient alchemical process of transmutation is fully taught in the *Science of the Soul*. This, however, is but one feature of the course. A more complete system of training for every day life and living cannot be imagined. It is all-inclusive, and, to the sincere and earnest student, points out the royal road to Soul Growth, Success, Happiness, and the crown of all life—*Conscious Immortality*.

"*In unity there is strength*," is a truism that none attempt to dispute. How shall we attain unity in a work of this nature? A student body scattered over the entire globe can be bound only in a unity of sameness of purpose and harmony of vibration. Such union has served and still serves its purpose for those of greater advancement who are sufficiently strong to stand alone. Not all are able thus to stand, and it is questionable whether any are so strong that a closer contact with others of like mind and purpose will not prove of benefit as well as satisfaction. Fellowship and fraternalism thus become the keys to the interest and attention of many who are drifting yet seeking that which alone can bring them peace and contentment—seeking yet not finding. Consider the great and powerful organizations which have been built upon the foundation of fellowship and fraternalism, many of them without a shred of real spirituality in their rituals, and others which have lost sight of all spiritual significance, and of which the most that can be said is that they teach a high ideal of morality. If, under these conditions, fraternalism has been able to do so much, who can predict what can be done through an organization which teaches the highest

truths together with a symbolism which none can fail to comprehend?

There are few present day students who are aware that the *Illuminati* has a ritual comparable to any ever known both as to its beauty and as to the lessons it teaches. The degrees conferred are those of the *Knights of the Rose and Cross*. As generally accepted, this is a Lodge. It is, in fact, the organization through which unity is established, loyalty engendered, and the sublime teachings leading to Illumination inculcated in the minds and hearts of seeking Souls. The symbolism is sublime. In this ritual of the *Knights of the Rose and Cross*, the aspiring Soul will find secret work never before given except in the Inner Temples and to Neophytes of high degree. *A ritual may mean much or little according to the spirit in which it is given, but in a work of such sublimity that the outward sense of ritualism is lost in the consciousness of that which is symbolized, there can be no other feeling than of sacredness, worship, growth of Soul, and the coming into a bond overshadowed by the Spiritual Hierarchy of the Order.*

In effecting the organization and unification of the Work and the forming of a Center, the Soul Science class is the nucleus. A teacher is appointed and weekly lessons are given. In conjunction with the *Soul Science* class, the Order of the *Knights of the Rose and Cross* will be formed as quickly as possible, taking in all aspiring seekers for truth and freedom, as well as those attracted by a high order of symbolic and ritualistic work.

The individual student is the center of the Work. The seeker may enroll and become the student; as others are interested and join the Work, the basis is formed for the Temple work, and after that is instituted, all lessons are taught in the open forum of the *Knights of the Rose and Cross Temple*.

Three Hundred and Sixty-Five Nights and One Night

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

FIFTEENTH NIGHT

Bedtime story time finds Anna and Arthur again in their accustomed places with their nighties on and ready for bed as soon as the story shall be ended. They always felt that Grandfather loved them very much, but tonight there seemed to be something that drew the children especially to him and made them feel like cuddling closer in his arms.

Anna nestled within his embrace and looking up into his face said, "Oh, Grandfather! Your eyes shine, and there is a light all around you. It makes me just *love* you!"

"You did not know that it is possible to *see* people love you, did you?" asked Grandfather. "It is though, and that light which you see is Grandfather's *love* for his Anna and Arthur."

"But," said Arthur, "why do I not see it too?"

"Well" said Grandfather, "not every one can see the love light, and those who do must love very very much." Then, as he gave them a hug and drew them affectionately to him, Arthur excitedly exclaimed, "Oh Grandfather! I see it! I see your love light!"

"That is fine," said Grandfather, "and as you continue to do as Grandfather is teaching you to do, you will see the love light more often, because that is one of the signs that you are becoming very very wise. But we must now get to our story, for it is near your bed time."

This is how the story began:

"Once upon a time there was a little girl who went with her Grandfather to see the bees as they worked in their hives. While

they were watching, a bee happened to see the little girl and, thinking she was a big sunflower, settled down on the little lady's neck to hunt for honey.

"Now the little girl did not know the bee was only hunting for honey but became frightened, slapped at him, and of course he stung her. The bee, surprised, thought it most strange to see his beautiful sunflower run screaming away." Arthur at this point, began to laugh, and Anna exclaimed, "Now Grandfather! I think you are mean! You're just making fun of me."

"Oh! So *you* were the sunflower were you?" said Grandfather. "Well, if I am making fun of you it is because I want you to learn more thoroughly the great lesson of *not being afraid*, and I think you have learned it quite well.

"Now the other lesson the bees taught us, was about work, was it not?" asked Grandfather. "We must work to live, and if we do not work, then we are like the drone bees, and our friends will have nothing to do with us. Everyone should do something worth while. So tomorrow I should like both of you to begin with regular duties, such as will be a help to Mary and to me."

"And can we do something that will really *help* you, Grandfather?" asked Anna.

"Yes indeed, but if you, Anna, help Mary, and Arthur helps me, perhaps that would be the better way," said Grandfather.

"Sure!" said Arthur. "I don't want to wash dishes and make beds and do things that girls do."

"Ho! ho! You don't?" said Grandfather. "But suppose you were away up on the mountains and had to cook your own food? Or had to live all alone as Grandfather did for many years? What would you do *then* if you knew nothing about cooking or making beds? If you are to be very wise, you must know how to do *everything*, so don't think because you are a boy you need know nothing about cooking, sweeping and other work

inside a house. But for the present we will let Anna learn about the housework, and you and I, Arthur, will attend to the things outside."

Then Grandfather talked to them about WORK. He said that it is nice to do things because we want to be a help to others, but that it is more necessary that we work because of our LOVE for it.

"But," asked Arthur, "suppose it is something I do not *like* to do? I can't love to do that, can I?"

"Indeed you can," said Grandfather, "and that is what I want you to learn to do. That is what your *Thinker* is for," here he placed his hands on the tops of their heads, "and you can *make* it think just anything you *want* it to think."

"I don't see how I can think a thing is nice, if it is not," objected Arthur.

"In the first place," said Grandfather, "perhaps it really *is* nice, only you do not think so. But even when your work is hard or unpleasant, your mind will do for you just what you tell it to do. It is really wonderful how it will obey you."

Practical Miss Anna wanted to know *how* she could make her "thinker," as Grandfather had called it, do what she wanted it to do.

"Well," said Grandfather, "what did we do this afternoon when we changed from one station to another on the radio?"

"We did not like the program, so we turned the dial and got the lovely music from another station," replied Anna.

"Sure," said Grandfather. "And that is what you do when you want to change from unhappy thoughts to those that are more pleasant."

Anna laughed and said, "But Grandfather! I have no dials on my head, so how can I turn them?"

Grandfather laughed too, and said "No, not really dials, of course, but there is a *something* that is *inside yourself*, that you can turn, and this is the way you do it."

He then told them how one day last winter the snow was deep and it was snowing and sleeting and the wind was blowing, and oh, but it was cold! In the house all was warm and cozy, but up on the hill were the dogs—no water, no food, cold, thirsty and hungry. Grandfather looked out of the window at the deep snow and saw it swirling and blowing in the terrible wind as it piled into huge banks through which it seemed no one could pass.

"You would not think it very nice to have to go out into that, would you?" he asked the children.

"I should say *not*," said Anna. "And did you *have* to go?"

"Well, surely *you* would not have allowed the puppies to freeze and the beautiful dogs to suffer from cold, and go hungry and thirsty, would you?" he answered.

Anna answered hesitatingly that she supposed not, but wanted to know what that had to do with turning the dials and making his thinker do as he wanted it to do, and so he explained.

Grandfather loved his dogs. He thought of his great love for them and of how happy they would be to see him come trudging through the snow with food and drink. It seemed to him that he could hear in advance their joyous barking as they jumped around him, and he thought of how faithful Hector would come to him and lick his hand in affectionate greeting. "You see," said Grandfather, "I just turned the dial from cold, snowy, sleety, blowy and shivery thoughts, to *love thoughts*, and—*there you are!* Everything else was forgotten, the dogs were made happy and comfortable. "Shucks!" said Grandfather, "That snow just didn't mean anything. Now do you think you understand?"

"I think so," said Anna. "*You think about what you are going for, instead of how hard it is to get there.* Is that it?"

"That's just it," said Grandfather. "And tomorrow morning you will find out what kind of work you are to do."

THE LAW

By A Neophyte

This thesis by a Neophyte of the Secret Schools we consider of such exceptional merit and so completely in harmony with the entire philosophy as taught by the Fraternity that it is published without lengthy comments and we bespeak a careful study of it by every Acolyte enrolled.

"The Law is."

"Beyond the Law there is not."

"Higher than the Law there is not."

"Other than the Law there is not."

"The Law is the Absolute, Existing beyond Time and Space and Change; Transcending the Three Principles and the Seven Laws; It ever hath been, ever is, and ever shall be. Ever Unique; Unconditioned; Immutable; Self-Existent; Self-Sufficient; Independent; Abstract; It dwelleth Unknowable; Unthinkable; Ineffable."

"The Law is the Efficient Reason of all Things; and is the Supreme Power and Causer."

"The Law is Absolute. In this sentence is stated the highest truth capable of being expressed in words. Let us examine the term and see what it really means. "Absolute" means in its original and essential significance: "Unbound; Free; Unfettered; Unrestrained." In other words "Absoluteness" means Perfect Freedom; Sovereignty; Supremacy. There can be nothing higher than Absoluteness. There can be nothing over Absoluteness. There can be no power beyond Absoluteness. The "Law" of

a thing or things is the sovereign power that exercises a control over it. And an Absolute Law is the supreme, highest and unqualified Power over all things. Therefore is the Absolute called Law; therefore is the Law called Absolute. The term Absolute Law is the highest and most positive term in the language, expressing Power and Control. There can be nothing that can oppose such power; or run contrary to It or overrule It or "break" It. It is Power Absolutely Supreme.

The Absolute Law must not only be Self-Governed and Uncontrolled but must also be Self-Existent and Causeless, for if there were aught else to have created It, or to have caused It to exist, then the other would be the Absolute. The very meaning of the term precludes any outside Cause affecting It. It is Causeless; and It exists of and *because* of Itself. To speak of aught causing, governing or binding the Absolute is to utter words that have no meaning. And even if we postulate a Supreme Being, governed by the "Law of his own inner nature," then these "Inner Laws" rather than the Supreme Being are the Absolute. So you see that at the last the Law and the Absolute must be one and the same.

The above are extracts copied from the Arcane Teaching or Secret Doctrine of Ancient Atlantis, Egypt, Chaldea and Greece.

I have copied these extracts as they express in a few words my conception of the Absolute, Impersonal Creator of All Things.

Before going further let us see what the Arcane Teachings have to tell us in regard to the three Principles of the Cosmos, from which all forms, shapes, combinations and varieties of manifestation arise. These "Three Principles" are as follows: (1) The Cosmic Principle of Substance; (2) The Cosmic Principle of Motion; (3) The Cosmic Principle of Consciousness.

These Three Principles are Unmanifest during the Aeons of the Cosmic Night; but awaken into nascency and activity with the first thrill of the new Cosmic Day.

In the end and at the last these Three must be considered as phases of One (the Feminine Principle). But that One in itself is but the reflection so to speak of the Law, although not by any means to be considered as being qualities or phases of the Law. The Law has no "qualities" or "phases"—it is over and above these things, which are but aspects of Infinity or the Cosmos (the Feminine Principle). The Three Principles are fundamental in all manifestations of the Cosmos, from the lowest to the highest, from the simplest to the most complex. Wherever is found any manifestation of the Cosmos, there is and must be found the presence of the Three Principles in some degree of development or activity.

If you prefer you may think of the Cosmos as *consisting* of merely these "Three Principles" manifest or unmanifest. These Three Principles we can never know of themselves—we know them only through and by their manifestations. Let us consider them in detail.

1. *The First Principle—Substance.* Substance, as the term is used in the Arcane Teaching means the underlying "body" of things—their material quality. Everything that is manifested in the Cosmos has its "body" or material Quality. Substance includes all that we may think of as Matter, in its various degrees of solidity, or lack of solidity, from the hardest steel or granite to the most rarified gas or vapor known to science. It includes all that science dares to think of as material body, even in the highest flights of its reason or imagination—and then all that lies beyond those conceptions. The field of substance recognized by science as compared with the real extent of the Principle of Substance is as no more than a half line drawn across a yard stick. There are forms of matter

as much more solid and dense than steel or granite as the latter are more dense than hydrogen gas. And at the other end of the scale there are forms of substance that could not be described in words, so near akin to nothing are they. Between these two extremes there lies a bewildering number of degrees. That which science calls electricity and other subtle forms of energy, are not *energy* at all, but merely energy of motion manifesting through subtle forms of substance, which act as its body.

There are forms of substance many times finer and rarer than even these. These are bodies worn by Beings on higher Planes which are firmer and rarer than electricity. Even the ordinary Soulual Bodies of Beings on our own plane and stage of development are far rarer and finer than is electricity, or the finest rays of light or magnetism. These bodies are just as real as is the piece of the hardest steel through which they may pass as easily as the X-Ray passes through stone. The Universal Ether, which science assumes to be the extreme limit, and infinity, of subtle tenuity and fineness, is solid and compact when compared with many of the higher forms of substance. So much for Manifest Substance.

Unmanifest Substance is held by the Arcanes to be identical with Pure Space or nothing. This Nothing is merely the extreme limit of fineness or rareness of Substance. Space is not a mere idea—it is Substance carried to its extreme highest limit. The Arcanes do not object to the term Abstract Substance, although they do not regard "abstract" as meaning "not." One of the old Egyptian Hierophants was once asked by the Ruler of Egypt: "What is that which would exist were there no Universe; no Gods; no Anything?" His answer was "Space." And this Pure Space is the Unmanifest Cosmos (Feminine Principle) in its aspect or principle of Substance.

2. *The Second Principle—Motion.* Motion as the term is used in the Arcane Teaching, means the underlying "energy;"

force or "motive power" of things—their quality of action. Motion, is the Principle in which is gathered the causes of all that we know under the name of Energy; Force; Motive Power; Action; Activity; Attraction; Repulsion; of any and all kinds or degrees. Without Motion there could be no activities, energy or force of any kind. We are familiar with many manifestations of the Principle of Motion; such as Gravitation; Expansion, Cohesion, Chemical Affinity, Electronic Attraction, Contraction, Centrifugal and Centripetal Force, the Motive Force or Energy of Light, Heat, Electricity, Magnetism, the Energy of the Ultra Electric Rays, etc. But these are only a very small fraction of the forms and varieties of energy and force known to the advanced students of the Arcane Teachings, not to speak of the Masters, or those on higher planes of life. There are finer forces not dreamt of by even the most daring scientist. Motion like Substance, is found in each and every manifestation of the Cosmos. Wherever there is substance there is motion. In its highest form of manifestation, Motion manifests in vibrations of such exceedingly high degree and effect that there seems to be a condition of Absolute Rest. This condition is the one existing before the stirrings of the dawn of the new Cosmic Day. Motion is then Motionless to all intents and purposes—but it has not perished or been destroyed. It is Motion in Latency. There is no such thing as absolute rest in the *Manifest* Cosmos, but in the *Unmanifest* Cosmic there is Motion of so high a degree that it seems motionless and at rest. Thus do extremes meet in Infinity. When the Cosmos becomes manifest, motion decreases its rate of action or vibration and manifestation is really a lowering in the scale of Motion; just as manifestation is a lowering in the scale of Substance. There must first be Involution before there is Evolution of both Substance and Motion.

3. *The Third Principle—Consciousness.* Consciousness

as the term is used in the Arcane Teaching, means the Principle of awareness or "mind action" of things, their quality of mentalizing or consciousing, or becoming "aware" of other things, inner and outer. We are familiar with the form and degree of consciousness manifested in ourselves and other human beings, and we recognize different shades and degrees in this. We know a little about consciousness in the lower animals, in varying degrees. And some of us know of the degrees of consciousness in plants, in varying degrees. And those who have studied along Occult lines have become aware of the existence of mind and consciousness in so-called inanimate objects—the minerals, metals, etc., and even in the atoms and finally in the Ether. Everything in the Manifest Cosmos has some degree of Consciousness. But there are many other higher and lower degrees of Consciousness than those just mentioned. From the Unconscious Consciousness of the Cosmic Night, when the Cosmos is Conscious of nothing, because there is but Nothing of which to be Conscious, to the moment of the High Noon of the Cosmic Day when the Cosmos is fully conscious of itself as a whole—the extreme of Cosmic Consciousness; there is a scale impossible for man to grasp by reason or imagination.

There are degrees and planes of Consciousness awaiting the Advancing Soul, which transcend any possible dream or picture.

The Race has just begun to manifest Consciousness worthy of the name. It is just beginning to enter into the glorious possibilities of Cosmic Consciousness—it is just "beginning to begin."

And, so, when "the Law superimposes the Infinity of Nothingness," the stirrings of Manifestation are felt by the Unmanifest. The Three Principles of the Cosmos are awakened into activity—Substance, Motion and Consciousness begin to combine and become active. There is manifested an unrest and

tendency to stir into activity the latent possibilities of the Cosmos. Consciousness begins to awaken from its slumber of ages *and strives to know itself, and to realize its being*. This imparts activity to motion, which lowers its vibrations in its effort to manifest itself. This bestirs Substance into changing degrees of being. Thus do the first indications of the Cosmic Day begin to manifest themselves. From thence onward throughout the Cosmic Day, until its close, there is constant change of form, shape and degree of Substance; constant change in manifestation of Motion; constant change in manifestation of Consciousness.

This first stirring of Cosmic activity has been symbolized by the first stirring of the embryo within its temporary home, in which it has lain quietly since its conception. It is the first signs of the sprouting of the tiny seed of the plant. It is the peculiar, weird and mysterious light which precedes the first actual glimmer of the rising sun. Creation is beginning. The Cosmic Will or Universal Life Principle is becoming active. The birth of the new Cosmos is approaching. The One Life is arousing itself. Infinity is preparing to become Manifest. The "O" is evolving into "OO," or "OI."

In the manifestation of the Cosmos there is exhibited an infinitude of variety, degrees, shapes, form, and combination of the Three Principles. It almost staggers the imagination to think of the fact that in the entire Cosmos there is never a single instance of exact duplication—*there are never two things precisely alike*. In view of this fact does it not seem folly to endeavor to make human beings adhere to a common standard to fit into a common model. And yet through the entire Cosmos there is ever manifest the Law of Analogy—that law which ever manifests a correspondence and agreement between all things on all planes. So true is this that if we discover fixed principles in **one thing** we may reason by Analogy regarding other things and

thus discover the "unknown quality." "From One Know All" says the Arcane Axiom. "As Above, So Below" adds the Hermetist.

And through the entire Cosmos there is manifest the Law of Orderly Trend. Everything proceeds according to Law and Order. There is no Chance or Disorder in the Cosmos. The Universe is governed by Law. And all things are under the Laws of the Cosmos.

And throughout the entire Cosmos is ever manifest the Law of Sequence. Events proceed in a continuous stream, ever flowing onward. No event is separate or isolated. Every event has its precedent, also its subsequent and consequent. Everything has its cause and effect. Events compose a continuous and unbroken stream.

And throughout the entire Cosmos there is ever manifest the Law of Rhythm. Everything vibrates. Everything moves from one pole to the other—from one extreme to the opposite. Everything has its vibratory rate. Everything has its pendulum-like swing between poles. Day is always followed by Night, Summer by Winter, Heat by Cold, Action by Reaction.

And throughout the entire Cosmos there is ever manifest the Law of Balance. There is universal equilibrium, compensation and balance. Everything has something balancing and counterbalancing it. Everything has its price. Everything has its compensation. Nature always maintains its balance. And Man finds the Law of Balance always operative under the phase of the Law of Compensation. We must pay our price for everything—we cannot have our penny and cake at the same time. We must ever pay, pay, pay. We can *never* get something for Nothing.

And throughout the entire Cosmos there is ever manifest the Law of Cyclicity. Everything moves in Circles or Cycles,

or spirals. Worlds, nations, peoples and individuals travel in cycles—*the strong convert the Cycles into Spirals*, ever upwards.

And throughout the entire Cosmos there is ever manifest the Law of Opposites. Everything has its opposite pole. Everything has its other side. Everything is a paradox. Everything "is and isn't" at the same time. The Law of Polarity is one phase of the Law. In it are locked many Arcane Secrets.

Throughout all past ages the study of these Laws and Principles has been termed the study of *the Mysteries* or Religion. Those who have given up their lives to the study of these Mysteries have been called Priests.

How far this is from the modern conception of Religion. So much falsehood, crime, persecution and suffering have been inflicted upon Priest-ridden Humanity by an Ambitious and Unscrupulous Priesthood in the name of Religion that it is no wonder the word religion has long since lost its true significance. For this reason I will not use the word Religion at all in this paper. The Law dwelleth; Unknowable; Unthinkable; Ineffable; says the Arcanes, and therefore will always be a mystery. All we can ever hope to learn or understand with regard to these Impersonal Laws and Principles is their *application to the problems of life*. We know nothing of the Law of Gravity itself but our engineers who are students of this branch of Law can give us expert advice as to how to apply the Law of Gravity in the erection of our buildings, etc.

TO BE CONTINUED IN NEXT ISSUE

The Black Arts

General P. N. Krassnoff, in his book *THE WHITE COAT*, gives us a most vivid description of the Black Mass as it is still practiced in European countries. All occult students, of course, are more or less familiar with the unholy practices and reversion of holy symbols in the so-called Witche' Sabbath and the Black Mass, as occult literature of earlier days abounds with the details, but few of our sophisticated masses would believe that in this age such things are possible. General Krassnoff effectively tears the veil from our eyes, and in his description of the contents of the room where the Mass was to be celebrated, states in part:

"The Catholic altar, adorned with golden *triangles*, the *summits of which were turned downwards*, was quivering with the flame of many tapers."

A. Crowley, who boldly claimed to be a Devil worshipper and who wore the crown of the Mark of the Beast, was the first to establish the Black Mass in America. To his Initiates, the crossed Cross and the inverted triangle were known as the symbols of the Beast, or the Marks of the Beast, or the signature 666, and it is now said that under various leaders there are more than 20,000 adherents in America who accept these symbols as their guiding star.

The practices of some of these adherents to the *inverted triangle* are becoming known to many, due to the fact that they believe themselves to be true Initiates, and that what they practice and the symbol they wear are marks of honor and signs of spirituality.

First Rosicrucian Manifesto

The editor of *The Initiates* is constantly on the alert in his search for written and printed messages prepared by the first Grand Master of the Fraternity in America as it is his firm belief that these are of extreme interest to all sincere students—those who truly love the Work.

Lately we came across a leaflet issued by the Order in 1871. Much of the material in it has been published in one or the other of the books by Dr. Randolph. However, it has never appeared in any of them in this special form and for that reason we here give it *verbatim*, the original being filed in the archives of the Order.

THE ASIATIC MYSTERY

THE FIRE FAITH!—THE RELIGION OF FLAME!—THE
FORCE OF LOVE!—THE ENERGOS OF WILL!—THE
MAGIC OF POLAR MENTALITY!

FIRST ROSICRUCIAN MANIFESTO TO THE WORLD OUTSIDE THE ORDER!



OWING to the defection of nine false brethren,¹—now under Ban,—who sought to divert our principles from their pure intent, and who, being foiled, have sought to improve on the already perfect, and establish false lodges in this country,² the authorities of the Temple deem it expedient to issue this manifesto.

¹ The Biblical story of one betrayer in every twelve appears to be universal throughout all human activity, and especially is

During the past sixteen years five brethren³—Victorien Moreau, Paris, France, Le Compté d'Ouche, do., Hargrave Jennings, London, England, Paschal B. Randolph, Boston, America, and N'Sauvi Chitty, Bengal, India, have published to the world various works and speeches about our principles, which, though not professedly of a propagandistic character, nevertheless resulted in winning innumerable thousands of the best minds in the world to our system and standard of belief, and all such we regard as brethren without a lodge; until for two reasons it is no longer incumbent that the veil be unlifted. Hence we raise it. The first reason is, because false Rosicrucians

this true in the deeply spiritual affairs. It seems that even in men who have a profound spiritual sense there is found the serpent of envy, discontent, a desire to dictate, and, this refused, a betrayal. From many years of experience we find that the greatest source of inharmony is due to the fact that students who may not even have passed the first degree of spiritual perception, who have not even as yet attained to a state of Illumination or Soul Consciousness, will judge by their worldly eyes and begin to find fault with those who are selected as their teachers and leaders, men who have possibly passed the Exalted Third degree and who have learned to forget personality, obeying conscientiously the dictates of the Hierarchies and the most sacred laws of the Fraternity. When little or no attention is given to the suggestions and urgings of these students and they are forgiven because "they know not what they do," they feel they are not appreciated, and will oftentimes first cause inharmony in the ranks and then attempt to mislead others, ending finally by either outright secession or by secretly trying to establish clandestine lodges or orders. Judas, who had not reached Christhood, nevertheless felt that he should be considered of as much, or of greater importance, than his brethren, and when his ego was hurt, his vanity bruised and his self confounded, he betrayed the Master. As it was in that time so is it now for **Laws** cannot change. Dr. Randolph met with this same betrayal early in his career but fortunately, his seceders ended by nullifying their own efforts and destroying themselves.

² All of these lodges failed but left the thought for later charlatans and secessionists to build upon.

³ These were the men who cooperated in the establishment of a world-wide spiritual organization and whose head, after the passing of Randolph, was the **Count Guinoutti**, of whom Marie Corelli, under various names, wrote so much.

are abroad in the lands; and second, the Supreme Grand Master of the Order on Earth expressly so wills that it shall be.

We freely admit our Oriental character, origin and modes of thought, and challenge the showing of any grand human idea that did not originate in the Eastern lands.

We claim to know the GRAND SECRET, and to be able to teach mankind many things concerning the body, Soul, Will, prolongation of existence, and concentration of mental energy, never dreamed of by the thinkers of colder latitudes, and the assertion that any of our books contain matter opposite to the pure Christic faith, we utterly and flatly deny. True, these books contain startling and extraordinary statements; but it is far from likely that such widely famous houses as Wm. White & Co., Boston, or the American News Co., of New York, each of which have sold numerous thousands of the Rosicrucian books (which books are now published by the Rosicrucian Publishing House). Neither of the above publishers would, for any consideration, promote the sale of any works whatever, of the slightest questionable character, and we challenge any human being to point to a single line in the entire list, from Hargrave Jennings' "Curious Things—Fire," to "Pre-Adamite Man," "Ravalette, the Rosicrucian," "The Rosicrucian's Story," "The Rosicrucian Book of Dreams," "Love and its Hidden History," "The Master Passion," "Dealings with the Dead," "After Death; or, the Disembodiment of Man," "Love: Its Mystery; its History; its Principles, Phases, Moods and Laws," nor in the Rosicrucian Hand-book, "Seership," which has the slightest tendency to draw the Soul one inch away from God. On the contrary, our archives give proof that hosts have been saved from despair, suicide, and irremediable ruin, by perusing these works. It is, by the defeated aspirants, who now turn to rend the hands that fed them,⁴ urged against us that we "Believe in,

⁴ Did not Judas, after he had been accepted as a Brother by

and Practise Magic;" we admit the fact: we certainly *do*,—the pure white, bright, effulgent, radiantly glorious MAGIC OF THE HUMAN WILL,—through and by which *alone*, human passions are made to correct themselves, and by which alone, otherwise defenceless woman is fully armed against the coarse brutalisms of thousands of misnamed "men and husbands;" and this is a purely *Christic* power too, an integrant of the early Christic faith,—dead here, and buried nearly everywhere else, beneath mountains of gabble-dust, deserts of error. It is further charged that we have "certain quite extraordinary esoteric, or secret doctrines." We admit the fact, and the animus is apparent from that other fact, namely, "that these secret doctrines are only divulged to the pure, virtuous, and worthy." Our assailants *failed* in all their schemes to penetrate these mysteries, and the inference is plain, nor can even the disaffected nine fail to see "the reason why!" Now, however, we herewith present some of these "secret doctrines," withholding only such as concern the domestic, celestic, magnetic, and volantial interests and life and power of mankind, which we only reveal to initiates of the third and higher degrees; and be it known that there is nothing in even these secrets to soil the fabric of the fairest and purest female mind on the whole vast earth, much less that of any man who ever lived!

We publish these things now, for the first time in our *long* history, or since the world began,—a brief and partial compend of what we believe and *know*, concerning methods whereby

Jesus and carefully instructed in all the spiritual laws, turn and betray Jesus to the hosts of evil? Is any man today to be considered as greater than Jesus was, or as doing a more important work? Why then should we expect that a different law be functioning or that any teacher-leader be given greater protection? The man who has the strength to refuse to accept every suggestion made by those lesser than himself, and to obey the dictates of his Soul, is certain to be hated by these self-righteous and self-sufficient ones. The ego of such is much like that of the woman resisted, and hell has no fury like either.

the human being can penetrate the domains of the SHADOW, and glimpse the ineffable effulgence of the gorgeous LIGHT, and learn immeasurably more of the Dynamic or Mechanical, the Chemical, Sensory, Emotional, Electric, Æthic, Ethereal, Psychical, Magnetic and Intellectual Universes, or realms and grades of Being, than is possible to man not possessing our data, and therefore ignorant of the laws or *via*. We claim to STAND IN THE DOOR OF THE DAWN, *within* the cryptic portals of the luminous worlds, and that the lamp that lights us in Love supreme!

Unlike others, we do not recognize God as the Light, for this can be seen and known; but as the UNFATHOMABLE SHADOW, the unreachable CENTRE! the impenetrable MYSTERY, the unimaginable MAJESTE—*utterly* past discovery—and who, as we approach, ever recedes, luring us thus through illimitable ages and epochs, up the steep mountains of ACHIEVEMENT—the whole end of man's being—in which opinion we of course differ from all philosophies in Christendom.

We hold that no *power* ever comes to man through the intellect. We say that the adage "Knowledge is Power" is false; but that Goodness alone is Power, and that *that* pertains to the *heart* only, hence that Power comes only to the Soul through LOVE (not lust, mind you), but LOVE, the underlying, Primal FIRE LIFE, subtending the bases of Being,—the formative flowing floor of the worlds,—the true *sensing* of which is the beginning of the road to personal power. Love lieth at the foundation, and is the synonym of life and strength and clingingness. Thus it happens that a *loving* couple grow youthful in soul, because in their union they strike out this divine spark, replenish themselves with the essence of life, grow stronger and less brutal, and draw down to them the divine fire from the aerial spaces. (This now is *by accident*. We teach how to do so at pleasure).

Couples not loving, exhaust each other, and wear their Souls to shreds, so that after death they enter the ethereal realms

in a state of immortal scranniness, requiring a long lapse to reach celestial plumpitude. We claim methods of averting all this, and *how*, many have learned from the experience of Thomas Clark, as set forth in the *Rosicrucian's story*.

Holding, as we do, that Deity dwells within the Shadow, *behind*, the everlasting FLAME.⁵—the amazing glories of *which*, minds have confounded with the very God,—we declare all things, especially the human Soul, to be a form of Fire: that man is *not* the only intelligence in nature, but that there are, and the aerial spaces abound with, multiform intelligences, having their conscious origin in Æth,⁶ as man has his in matter; and that there are *grades* of these, towering away in infinite series of Hierarchies, human, and ultra human, to an unimaginable Eterne. We hold that the Soul is a polar world of *white fire* within the human body;⁷ that its *negative* only resides within the brain⁸ as a general dwelling; that in *dreamless* sleep it goes to the solar plexus to impart stores of life-fire to the body; in dream it visits (by sight and rapport) other scenery, and that all dreams have a determinate meaning and purpose.

We hold that the other pole of the Soul is situated within the genital system;⁹ that in *true* marriage the *entire Soul* officiates at the celebration; that both positive and negatives of

⁵ It is this **flame** which must be centered and penetrated before the Neophyte has passed the first Degree and before he is competent to receive the first great mystery of the Fraternity.

⁶ The mysteries of which can only be taught Neophytes of the Æth Priesthood through means of the training in the Higher Occult.

⁷ This White Light or flame must be fanned into an **Ineffable Light** before Initiation or Illumination can be an accomplished fact, and, as no two Neophytes ever develop in the same manner, each one must be individually guided; outward ceremonies and lesson tests, however informative, cannot bring this about.

⁸ For explanations, see the book EULIS by Dr. P. B. Randolph, now published by The Philosophical Publishing Co.

⁹ See the laws taught in EULIS,

each parent assist at the incarnation of the new Souls that genuine marriage calls into the world; that where no mutual love inspires the parents, only one of the two forces of their Souls officiate, and the consequence is that the world is full of half-men, half-women and weaklings; and thus it is seen why illegitimate children are generally the smartest,—it is because Love was the inspiration. Apply the principles laid down by us, and it is seen how wherefrom it happens that inferior-brained, but strong-loving women become mothers of mentomoral millionaires; while brainy mothers give us children born to intellectual penury; inferior-brained, but large, love-natured, men usually become fathers to their mental superiors; while we all know that genius generally, nay, notoriously, produces mental weaklings. We are quite aware of the extraordinary *novelty* of our beliefs, but we intend to revolutionize the world with them, nevertheless and notwithstanding.

Now the superior pole of the Soul is in direct magnetic and ethereal contact with the Soul of Being,—the foundation-fire of the universe,—with all that vast domain underlying increase, growth, emotion, beauty, power, heat, energy,—the *sole* and base of being,—the subtending Love, or Fire-floor of Existence. Hence through Love man seizes directly on all that is, and is in actual contact and rapport with all and singular every being that FEELS and Loves within the confines of God's habitable universe. But any amount of brain or learning he may have affiliates him to a very few at most, because all God's creatures *love* and *feel*, while comparatively few can *think* and *know*. LOVE FOREVER, *against* THE WORLD! The positive element or part of the Soul, in the male, is in, near, and about, the prostatic gland,¹⁰ with three radii extending to the connected viscera, whence it happens that emasculation injures the very

¹⁰ Not the Soul, but the substance from which the Sacred Flame from which Souls are created, is found there. See *Eutlis*.

Soul itself

In the female, the major force of the Soul resides in the uterus,¹¹ with three radii extending to the right and left ovaria and the connected viscera, whence it happens that illness or injuries there have the most baleful and debilitating effect upon all other departments of her nature. "A fine specimen of a man" is never spoken of any mere bundle of brains and learning, but always of one with fine physical presence and magnetic fullness, indicating love—well cultured. So also of woman. Thus the world unconsciously acknowledges that much of the truth enunciated now by us Rosicrucians. Declaring that true manhood and womanhood are more or less *en rapport* with one or more of the upper Hierarchies of Intelligent Potentialities, earth-born and *not* earth-born, we believe there are means whereby a person may become associated with, and receive instruction from, them. More than that: we believe in talismans,—that it is possible to construct and wear them, and that they emit a peculiar light, discernible across the gulfs of space by these intelligent powers, just as we discern a diamond across a play-house; that such are signals to the beholders, and that they will, and do, cross the chasms to save, succor, and assist the wearers, just as a good brother here flies to the relief of him who shall give the grand hailing-signs of distress. *This is provable.* This Asiatic mystery of the Will, properly cultured, is the highest aid to *man*, for it is a divine Energos, white, pure, magic, the miracle-working potentiality which cometh only to the free and wholly unshackled human Soul; while to woman it is the only salvation from marital vampirism; the shield and buckler of her power, and the groundwork upon which must be builded the real rule of her influence in the world and at home. We say that the field of its actions is over the natural elements of Physical Being (1). Over the Ætherics of Space (2). Over succession or

¹¹ See Eulis.

duration of events,—Time (3). But that these Powers and Energies are not to be had for the mere asking. They are obtainable only through a triumphant abnegation of mental *littleness*, *small* selfitude, and reasonless *Egoisme*; and by victorious performance of the tasks willed by IT: the very basis of the law of psychical evolution,—tasks of mind essential to the rapid growth, beneath the outer, and above the seen, of all who seek to become Knowing (1), Magnetic (2), Powerful (3). For a regal, thus-trained WILL, in man or woman is the *only* road to Vigor (1), Perpetuity of Specific Energy (2), Increment of youth-life in all, at any lapse of terrestrial time (3), Attainment of Specific Energy (4), beyond the lot of ordinary human beings.—“Accident” aside. In a word, we claim that IT is the only means of mastery over the sublimer Secrets and Forces of the Natural, Ethereal and Celestial universes and of the first as more concerning embodied man, because it leads directly to the key wherewith can be unlocked the SEVEN GATES,—Money (1), Love (2), Clairvoyance (3), Special Mental Power (4), General Power (5), Magnetic Presence (6), and Ubique, or far sight (7). Of these, at his initiation, the *writer* of this manifesto chose the second, third, and fourth,—with what result, the wide world well knows.

Many are called, but few are chosen, to abide with us in absolute, full fellowship, for three reasons: 1st, haste, impatience. 2d, gabbleism. Because SILENCE IS STRENGTH; and the silent lip and steady head alone are worthy. 3d, because we do not believe in the, to us, absurd dogma of human equality; it is the demonstrable negation of all human reason and experience; is a hypocritical, cruel, and delusive falsehood; puts people out of their element, and into wrong positions; it never was, will, nor can be, true; for “aristocracy” of some kind always rules, is always a unit in interests, while “democracy” always is *ruled*, and is eternally at war with itself, and clashing

about its own interests, which interests it perpetually injures and destroys. But it *is* true that some Souls are nobler, better, higher, finer, richer, riper, rounder,—these SEVEN,—than some other Souls, and are worth immeasurably more, whether weighed or plumbed in God's scales or man's. For some Souls are young, green, acid, acrid, bitter, imperfect, and non-poised,—*these seven*,—and such stand for æons of ages gaping, on the high-ways, at regal Souls rushing across the deeps toward achievement; now here, now there, up the streets of the worlds, and down the corridors of heaven. Splendid, "aristocratic" Souls, who will circumnavigate eternity while the others are wondering,—"What next? and "*Did you ever!*" New Souls, just created, requiring a thousand or two of ages to get their eternal sea-legs on, before being able to steadily walk the decks of the eviternal ship of centuries and power, or compete with those who, living now, yet have passed their ordeals long before this civilization had taken root in the mouldy soil of scores that has preceded it. Men who make and govern circumstances instead of allowing circumstances to govern them. Men, for instance, like James Gordon Bennett, James Fiske, Jr., and Benjamin F. Butler,—beyond all cavil the three ablest men on this continent, in their respective spheres, and whose equals, in absolute individuality of character, cannot, today, be found on earth, born kings of will, and majesty of purpose.

The reasons *why* will be readily seen by recurring to the basic propositions of the divine science, which declares that God, the *soul* of the universe, is POSITIVE HEAT, CELESTIAL FIRE; that the aura of Deity (God-od) is LOVE, the prime element of all power, the external fire-sphere, the informing and formative pulse of matter. The deduction is crystalline; for it follows that whoso hath most love—whether its *expression* be coarse or fine, cultured or rude—hath, therefore, most of God in him or her; the element of time being competent to the perfecting of all re-

fining influences, over the ocean, if not upon the hither side. Conversely put, the statement stands thus: whoso most resembleth God, therefore hath most of love, goodness, and the elements of power. God is not a *libertine*! Now these latent energies we claim that we alone have the true knowledge of; that we understand the laws of love, will, and ethereal force, and the principles and modes of their evolution, and crystallization in the homos, the result aimed at being the elimination of the gross, and their orderly consolidation into personal power. We hold that Love is ever, was, and eternally will be, absolutely pure. Paste is not diamond, though they resemble somewhat, nor is Love ever anything but its own transcendent self; yet normal passion is divine, because through it alone God gives TRUE MEN to the great man-wanting world. There can be no such thing as unholy *Love*; nor good badness, nor bad goodness.

True *Passione* is but one, and a minor mode, of Love's expression; its offices are triplicate, and when people understand that one grand secret, farewell to social, domestic, and all other ills; and it is this grand secret we have, for long years, been teaching, somewhat, not fully, in the Rosicrucian books, on both shores of the oceans that girdle the world. We know that brains and intellects differ, but hearts and affection are ever the same; that through these last man can attain unto Godness, and women reign queen and equal, where she now serves as drudge, toy, and legal and illegal—*something worse*: that woman, as such, has most of love crystallized within her, and for *that* reason is entitled to stand the peer of the best man breathing God's free air; *not* by reason of her beauty, accomplishments, wealth, or any other accident, but because she hath the womb!—the perfected laboratory wherein she fashioneth, and alone completes, what it took God, Nature, and Man, singly and combined to only begin; and that, too, so badly, that the wonder is that swarming hordes of murderers do not throng the world's highways where civilized

man now walks. But so infinitely great an *artiste* is she, that from the worst of seed she has raised a splendid human tree; redeemed the race from savagery; fostered and cultured art, science, religion, and all that renders earth habitable, and that, too, under all sorts of repressions and bad conditions; assuredly entitling her now to a chance of trying what *she* can do, under favorable circumstances, who did so well under the bad; and we hold this to be the strongest argument for the rights of woman ever made since the world began; and we advance it only as *one* of the external reasons we entertain, holding in reserve others as much stronger and more cogent than these, as a chain cable is superior to a child's slender whip-cord.

We, the Brotherhood of Rosicrucians, or by whatever name the world chooses to call us, further hold that there are Æthereal (spacial) centres of Love, Power, Force, Energy, Goodness, and for, and of, every kind, grade, species, and order of knowledge known to man, and whereof he knows not anything; and that it is not only *possible* to reach those centres, and obtain those knowledges, but that it is achievable by a vast number, who now drone and doze away life, die half ripe, and wake up, when too late, to find out what fools they have been, necessitating what it is not our present purpose to reveal. In the present instance it only remains, for the purposes of this Declaration of Principles, to draw a brief comparison between our system and the very best that can possibly, truthfully be said of the very best of all the other systems now extant anywhere. They are divided into two parts, one of which proceeds to totally ignore the body, mortifies the flesh, and renders life truly a semi-graveyard operation from birth to baptism, from that to death. The other allows the utmost limit to lust and license to the elect, and roundly berates all others outside. *Vide* Mormonism, Perfectionism and Islamism, and contrast them with their opposites in belief, as the Shakers. But current systems, as a

general thing, bend all their energies toward the salvation of men's Souls, and, in spending their time in trying to get Souls into heaven, lose sight of the bodies, which, practically may go to the other place, of so little account are *they*. They believe in crucifying the flesh altogether, and generally effect that very thing for the Soul. They wholly lose sight of a fundamental principle of human nature, which is to take delight in doing the very thing it is sternly forbidden to.

The people of a town might not, if let alone, leave its boundaries once in ten years; but you just make a law that they *shall not* leave it, and that town will be empty in less than a single day. Again: Said landlord Boniface, "Traveller, you must go further to pass the night, for my house is full, and I have no place to put you." Says weary traveller, "Don't say so; don't say no; poor me! How can you serve me so? I'm so fagged out I can't walk another step. I'll put up with anything rather than go on." Says Boniface, "Poor, weary man, I pity you, and on one condition you can stay: there is one room with two beds. The one nearest the door *you* can sleep in; the other—at the far corner—is occupied by a lady, who must not be disturbed in any way. You must enter it on tiptoe, without a light, go quietly to bed, and at daybreak quit it in the same manner. Do you agree to these conditions?"—"I do;" and he was shown the door, and again strictly cautioned. But, by and by, there was a sound of devilry by night, and that weary, way-worn traveller lifted up his voice and yelled aloud; and his voice went flying the descending stairs, and his body, with protruding eyes, and hair erect, came speedily following down, down, down, reaching the lower floor just one second after his voice. "O Lord!" said the traveller. "What's the matter?" asked Boniface. "Why, that woman's *dead!*"—"I knew that before," said landlord; "*but how did you find it out?*" Just so.

Human nature is strongly perverse,¹² and this incident suggests the query that were churches and marriage based upon CONSENT and ATTRACTION instead of what they *are* based on, there wouldn't be a hell on earth or anywhere else, in less than one hundred brief years,—brief to God, and to Immortal man. But all men are not Immortal!—the Bible affirms it, we maintain it. Jesus said it, we endorse it!

Churches and marriage exist as repressions,¹³—our system in expansion. *They* drive people to heaven, cross lots, over steep-down gulfs of hell; we teach them to avoid all such. *They* drive mankind by everlasting gabble on the horrors of deformity; we draw them by appeals to the good, the true, and the beautiful. *They* concern themselves about mourning; we about joy; they about making the best of a bad bargain, bearing life's crosses, abiding patiently till the end, and all that; while we teach people how to neutralize hells by wholesale,—and the worst of them, too, married ones,—and all through the white magic of Love, Will, and Ætherics. We fit men and women as teachers, and send them forth, unknown, unheralded, to indirectly teach the stupendous and vital truths of the Rosicrucian system. And we take a pupil, male or female, and in a week

¹² The reason why human enactments, such as prohibition, must **always** fail; and not only fail, but bring about the exact evils they attempt to eliminate. If man could be governed by the "thou shalt nots" of humans, then he would not be **man**, he would belong to the animal world. One man's Will, if it does not conflict and interfere with the **rights** of others, is as sacred under the Law of God as another's, and therefore no one person has the right to interfere with that of the God-given privileges of another. We repeat: provided it does not interfere with the rights and welfare of another.

¹³ This is not to be accepted as an indication that churches and marriages are condemned, but that they are essential only for the control of those who are incapable of governing their own animal propensities; as bonds to hold in check the passions of the mass. The truly free man obeys the Laws of God without human dictation.

transform their whole natures and prepare them to do the same for others. What teachers beside ourselves can give men and women all the information on the following list of practical points? or where are they who even pretend to know how to instruct the people? The fact is, they know nothing of what they call Magnetics, and which we call Ætherics; of what they call Will, which we call Volantiæ;¹⁴ of what they call by a thousand names, we by the one right title, LOVE. There are certain aims, qualities, forces, ends, energies, powers, and abilities longed for, vainly, by untold millions of people, men and women, in English-speaking lands, which we know the road to, and are able to so direct the wayfarer in the Paths, that, though he or she be a mere weakling, they cannot err therein. Of course we do not propose herein to state even a quarter part of our doctrines, nor of the powers derivable, for that were to transcend our present intention; beside which, many of them have already been given to the world through the works already named herein. Still it is deemed advisable to name a few, omitting such as are of a strictly domestic, social, magnetic, and ultra-recondite character.

In the course of human life, millions sigh for the Power of irresistibly affecting an appulsion; to draw or bring to them, for good ends, others when afar off, actually or sympathetically. 1st. *Special* Power, involving exercise of Volantiæ, Decretism, and Posism,¹⁵ on units only. 2d. The same power, near *and* afar off; general exertion on units multiple. 3d. Frustrating bad plans of others, when such will prove a benefit. 4th. The precisely opposite,—to assist others, by exertion of the Æthic force of Soul. 5th. Moral and other changes, effected by will-influence through health changes. 6th. Increasing the dynamic life-force

¹⁴ Part of the *Mystery of Eulis*. This is given only to those who have successfully passed the tests of the first degree.

¹⁵ The three fundamentals of the *Mystery of Eulis*.

through the three principles. 7th. Prolonging specific energy through the single breath-force. 8th. Tirau-clairism,—ability to think clearly to a point, and know it. 9th. Relating to money dealings, losses, gains, and to forecast them. 10th. The grand secret of Domestic Happiness,—the law of marital discord discovered, and its most effectual antidotes, not only the splendid one forming the theme of the *Rosicrucian's Story*, but enormously powerful ones beside—among which is one *not* discovered by us, but of *incalculable* value to every wedded couple whose health or finances may not warrant too frequent family additions, and thus we strike a blow direct against the monster crime of the age,—murder, red-handed, atrocious murder,—the awful crime of ABORTION.

What a vast throng of husbands and married women notoriously find home a hell for want of *reciprocation*, mutual-ity, sympathy and domesticity,—longing for death, or anything else, to mitigate or change the current horror! Now, none of these know, as we do, that: (1) power comes to the man through woman, who in turn imparts it to man; that (2) man can wholly modify woman's character, and *kindle* the ice to a gentle flame; and (3) that it lies in every unhappy woman's power to make or mar the best man living; that she is very often responsible for her own misery, and has the power to resist the depleting effects of Vampirism, diseases thus engendered; and to wholly transform the nature of almost any man, no matter how brutal, inconsiderate, or careless. In this aspect Rosicrucia victoriously plants the white banner over the ramparts of the social world.

Within the list of desirable powers, fully taught the worthy, are quite ONE HUNDRED SPECIAL POWERS, and SPECIFIC ESSENTIALS to a perfect life on earth. These, of course, we do *not* openly name; but when people who have suffered are inwardly prompted to seek information, no doubt that will be accorded. The requisite is, honesty of purpose, not a vain curiosity.

In conclusion: One of the recusant nine, "Baron" Fischer, avers that we were "the laughing-stock of Europe two hundred years ago;" which is *not* true, but would be no disgrace if it were so, for the world's best friends have ever been the laughing-stock of fools, which accounts for the "Baron's" smiles. The other, "the Cambridge gentleman," is said to have denounced us lately because we "are Urimists, and attain to clairvoyance by means of magic mirrors, and that we have put forth a book on it,—*Seership*,—teaching others how to do the same;" yet that *very man figures in that very book*, as a successful mirror-seer, and boasts that through it he reached a positive sight of soul utterly transcending his loftiest previous conceptions,—a clairvoyance scarcely second to any ever possessed by embodied human beings; and so infinitely superior to any producible by mere mesmerism, that there is no comparison whatever, nor any of its dangers!

We admit, and triumphantly, too, that we *do* use magic-mirrors; and furthermore, that we believe in the ELIXIR OF LIFE; and that the human stay on earth can be prolonged a *great deal* beyond the storied threescore years and ten.

Finally: having thus been forced to lift the veil, we are content to abide the issue, and leave the event with God, well knowing that victory is ours. ROSICRUCIANS NEVER fail. For

"THESE ARE THE great old Masters! these the men sublime,
Whose *distinct* footsteps echo down the corridors of time!"

Done at the Door of the Dome, February, 1871, by the Will of the Supreme Grand Master: Third Temple of *Rosicrucia*.

LONG LIVE THE ORDER!

PASCHAL B. RANDOLPH,
Secretary ex officio, Boston, Mass.

Three Hundred and Sixty-Five Nights and One Night

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

SIXTEENTH NIGHT

Next morning just as the sun was peeping over the hills, Anna and Arthur awoke. This was their habit, for they were no longer the little "sleepy heads" that their Grandfather sometimes affectionately called them when they first came to Beverly.

It is very difficult, you know, to get some little boys and girls out of their beds in the morning. They must be called many times, and they stretch and yawn and have oh! such a hard time to get their eyes really open. But with Anna and Arthur it was different. When they awoke, they were immediately *wide awake*, and this was because they were obeying Grandfather and doing the things which he said would make them very wise, and enable them to live to be very old.

As they hastily donned their blue silk pajamas, Anna suggested that they play a trick on their Grandfather. Said she, "we will go down the back stairway and hide, and when he does not see or hear us, he will come and call, and then we will jump out and surprise him."

Arthur thought that would be great fun, so down stairs they went, and hid where they were sure no one would see them.

Soon Grandfather came in, went to the front door and not seeing them on the lawn, went to the foot of the stairs and called, "Hey! up there! Sleepy heads! Don't you know this is the day you are to begin work?"

(You no doubt remember that the last thing Grandfather

had told them before they went to bed the night before, was "tomorrow morning you will find out what kind of work you are each to do.")

And then a funny thing happened. Anna and Arthur remained very quiet for a moment or two, then rushed out, shouting and clapping their hands expecting to find Grandfather standing right there at the foot of the stairs.

No Grandfather was in sight. Imagine if you can, their amazement, and you would have laughed to see their changed expressions, when without warning Grandfather stepped suddenly out from behind the door which had shielded him from their sight.

"Ha ha! You *will* try to fool your poor old Grandfather, will you?" said he. "You *will* try to scare me and make me think you are sleepy heads, when all the time you were wide awake and planning mischief?"

"But" said Arthur, "how did you know? How did you find out that we were not in bed, but were hiding from you?"

"That is MY secret" said Grandfather.

Anna thought that he must have seen or heard them, but Arthur said "No sir! Grandfather is just *so wise* that he knows *everything* and we never can fool *him*."

The fun over, Grandfather sat on the porch and watched while Anna and Arthur went out on the lawn for their dew bath and morning exercises. Sun bath, Air bath, big deep breaths, all these were a part of their daily regime, and when finished, they came in with faces glowing, cheeks rosy and red, eyes bright, and bodies brim full of life and health. Then upstairs they would go to make themselves ready for breakfast.

This morning, everything went as usual until just as they finished the morning meal, Grandfather said "now children, I would like you to take me to your bedroom. I want to see what it looks like, and Mary, will you please come too?"

Wondering what was to come next, they all trooped up the big stairway, and at the door of the children's bed room, Grandfather stopped. "Such a sight!" said he. And no wonder, for the room was in wild disorder. As though in amazement and real displeasure, Grandfather demanded to know who was responsible for such an untidy and disordered state of affairs.

"Anna hit me with a pillow," Arthur started to explain, when Anna interrupted with her version of the affair, and soon both were at one and the same time trying to tell the story.

"Here! here! one at a time please," said Grandfather. "I can very well see that you have been having a regular old-fashioned pillow fight. Now tell me! who is to put this room in order?"

"Why Miss Mary, of course," answered Anna.

"Miss Mary, eh! Is that so? Well, right here is where you are to begin using your 'thinker,' and 'turn the dials' of which we learned in our last night's bed-time story. If you turn the dials *just right*, you will hear something inside yourself speaking. First, it will ask a question: 'Who will put Anna's and Arthur's room in order?' Then will come the reply, 'Anna, of course.' 'Who will make Anna's and Arthur's beds?' And again, clear and plain you will hear it say—'Anna—of course.' And if you have turned the dials very carefully, you will be very happy, because you will learn that you have some real work to do every day, and that the better you do it, the nicer you make the room look with clean beds neatly and smoothly made, your clothes all in perfect order, and everything as it should be, the more happy you will be."

"That *will* be fun" said Anna, "but must I make Arthur's bed too?"

"Oh yes!" said Grandfather. "You see you can't be really happy if you work for yourself only. You must always try to do something for someone else too. By taking the very best of

care of the room, you will be helping Arthur, assisting Miss Mary, and benefitting yourself, all at the same time. You will also be giving your Grandfather much pleasure. Won't that be fine?"

"Indeed it will," said Anna, "but tell me, Grandfather, what is the name of the station to which I will listen when I hear it say 'Anna, of course.'"

"Oh that," said Grandfather, is one of the biggest and most powerful stations in the entire world."

"And does everybody listen to its programs?" asked Arthur.

"Not everyone, my dear, and none of us as often as we should."

"But you did not tell us the letters of this big station," insisted Anna.

"It's a three lettered station," answered Grandfather, "Its programs reach everywhere, and when there is *work* to be done and you want to be happy in doing it, just dial Station T R Y."

"Why that spells *try*," exclaimed the children together.

"Sure!" said Grandfather. "That's it, TRY!"

COURAGE

By R. E. DeWalt

I know a small laddie, his age is just five,
He's happy and carefree and glad he's alive.
His Mother and Daddy say he's a real pill
But all of his playmates call him just Bill.
Bill's strong and quite sturdy, joyful and gay,
He knows not a sorrow—delights in his play.

But Daddy and Mother seem worried and sad;
I overheard Daddy say business was bad;
He leaves home quite early and stays out all day
And when he returns, he has nothing to say;
He used to tell stories and ask Bill to play,
Now all he can say is—Some other day.

Ma says it's cause money is so hard to get
That folks are so gloomy and some of them fret;
But Bill looks up shyly and asks Ma just why
She don't think of some things that money can't buy?
He asks her quite calmly how much he is worth?
How much did she pay on the date of his birth?

Ma hugs him up tightly and says with a sigh
There's lots of good things that money can't buy;
There's Daddy and Sister and friends by the score,
There's song birds and flowers and yet something more;
There's honor and chivalry—loyalty—love;
These things you can't buy, they come from above:

You feel them within you, they make you feel glad;
They stir up your courage when business is bad
To push on and conquer and swallow the pill
That those who come after, like your little Bill,
Will think of you kindly, be glad that your life
Showed them an example thru trouble and strife.

So brace up your shoulders and lift up your head;
A real man's never down until he is dead,
And then he's remembered for what he has done
To make this world better, not what he has won:
So now that it's Christmas and time to be gay;
Go gather your troubles and put them away.

And think of the privilege it is just to live,
To work and to labor, to love and to give
To someone less fortunate, courage and cheer,
And so make life pleasant in the now and the here.
Then those who come after will bless you and say
"It must have been good to have lived in his day."

The Convocation in Kansas City

By Clara Witt

Dr. Clymer has been with us for our annual Convocation and the inevitable sense of loss we experienced, when he left us again, is being replaced by fresh determination to help ourselves personally and thus to advance the Great Work in ourselves and for others.

It is now recognized by all students of the Great Work that it was a wise decision on the part of Rev. A. W. Witt (official representative in Kansas City) that a mid-west Convocation should be held early in November of each year with Dr. R. S. Clymer present.

The local workers were well satisfied with the publicity given to the Convocation and its Leader, both before and during Dr. Clymer's stay in Kansas City, as this surely signifies a fuller recognition of the work he is doing and the growing need for the practical, all-embracing philosophy as taught by the Secret Schools. The following newspaper notices speak for themselves:

Mr. and Mrs. A. W. Witt will have as guest this week, Dr. R. Swinburne Clymer of Quakertown, Pa., who will be the guest speaker at the dinner to be given Wednesday night by the Humanitarian Society.—**Kansas City Star, Nov. 16.**

Dr. R. Swinburne Clymer of Quakertown, Pa., founder of the Humanitarian Society in America, will arrive Wednesday for a week's convocation of his mid-western representatives and followers. . . . The Humanitarian Society is an organization numbering about 50,000 adherents in the United States and devoted to the principles of scientific living. Dr. Clymer is a physician,

a consultant dietitian and psychoanalyst, and a teacher of practical psychology. He is the author of forty books relating to diet, health, marital relations, and the principles of his philosophy. . . . A dinner in Dr. Clymer's honor will be given at the Hotel Ambassador. On Monday night, November 24, he will speak before the men's group of the Humanitarian Society [Fraternity Sons of Osiris] at the Knights of Pythias Hall, Thirtieth and Troost Avenue. At 10.30 o'clock Tuesday, November 25, Dr. Clymer will speak before Mrs. Clara Witt's Humanitarian group at the Kansas City Athletic Club.—*Kansas City Post-Journal*, Nov. 16.

Dr. R. Swinburne Clymer of Quakertown, Pa., founder of the Humanitarian Society in America, arrived here today for a week's conference with his mid-western representatives and followers. He is the guest of Mr. and Mrs. A. W. Witt, 4322A Rockhill Road. A dinner in Dr. Clymer's honor will be given at 7 o'clock tonight at the Hotel Ambassador. Following the dinner, Dr. Clymer will conduct a question-and-answer forum on problems of health, diet marital relations, and social problems. Next Monday night he will speak before the men's group of the Humanitarian Society at the Knights of Pythias Hall at Thirtieth and Troost Avenue. At 10.30 o'clock Tuesday, Dr. Clymer will address Mrs. Clara Witt's Humanitarian group at K. C. A. C. He will hold individual conferences during the week at the Witt home.—*Kansas City Post-Journal*, Nov. 19.

Dr. Clymer was met upon his arrival on the morning of November 19 by Rev. and Mrs. A. W. Witt. That evening at 7 P. M. we proceeded to the Ambassador Hotel where a banquet was given in his honor; Dr. Mary E. Eden and Mrs. Edna Mar Sae were the hostesses. About 200 guests were present. Rev. Witt pronounced the blessing. During the course of the dinner, Dr. Clymer moved about informally among the guests, a large proportion of whom he had happily met at preceding Convocations, Mr. William Ripple, acting Exalted Master of the Temple of Memphis, Sons of Osiris, was Master of Ceremonies. All the artistic and appropriate decorative appointments were worked out in beautiful red roses—the rose being the floral symbol of the organization.

Mr. Ripple announced that Dr. Clymer would answer the

questions which had been handed to him by guests present. An hour was devoted to this interesting feature; as there were many more questions than there was time, the friends were invited to hear Dr. Clymer the following Sunday morning at the Church of Illumination when the round table of questions and answers would be continued.

The morning following the banquet, the *Kansas City Post-Journal* touched off a few of Dr. Clymer's replies, as follows:

**PERFECTLY HAPPY MARRIED COUPLE POSSIBLE,
LECTURER DECLARES HERE**

**But of Course They'd Disagree From Time to Time About
This and That, Dr. Clymer Adds.**

"Is there such a thing as a perfectly happy married couple?" That was one of the questions put last night to Dr. R. Swinburne Clymer, founder of the Humanitarian Society, at his question-and-answer address following a dinner at the Hotel Ambassador. Dr. Clymer's response to the question was "Yes."

While a ripple of surprise and doubt ran through the audience, Dr. Clymer explained that his definition of a happily married couple was not two persons who agreed on everything. "Two married persons who would agree on everything in general would be negative and would quickly come to hate one another," he said. "It requires a negative and a positive to make a perfect whole." The perfectly happy married husband and wife, of course, would have misunderstandings and disagreements. But both would be fair and loving enough to discuss their problems from every point of view and either agree on one point or agree to disagree.

Another question asked Dr. Clymer was, "Is it possible to overcome our moods?" He replied that moods could be overcome by substituting some dynamic activity for them.

Dr. Clymer conducted his entire lecture on the question-and-answer method, the questions having been written out in advance by the members of the audience. About 200 persons attended the dinner and lecture.

Following the banquet was the musical program conducted by Ethel Cutler Barnett, heartily appreciated by all.

All Thursday and Friday, evenings included, were given

over to personal interviews between Dr. Clymer and his clientele—this being a vital part of the Convocation's constructive activities—the close work being interrupted only by noon luncheons given in honor of Dr. Clymer by Mr. and Mrs. Earl B. Musser and Mr. V. H. Primm and his daughter, Mrs. Ethel Primm Darnold and by a dinner given by Mr. and Mrs. Earl B. Musser.

Saturday was given over by Dr. Clymer to the St. Joseph group of students and friends who accompanied them to the home of Rev. and Mrs. Witt.

We give our Teacher and friend little leisure when he is with us and the interviewing continued through Sunday morning up to the time of morning service. This service was held at the Church of Illumination. Most appropriate and inspiring music was furnished by Miss Betty Bronson and Miss Helen Shaefer.

In his introductory address, Rev. A. W. Witt spoke somewhat at length in regard to the revised edition of Dr. Clymer's book, very recently off the press, *Diet: A Key to Health*, stating that the work forms the basis of an entirely new *Natura Medica*, which would be the system of medication of the new era schools of medicine. He explained that *Natura Medica* based on Bio-Chemistry will be to the new system of medical science what *Materia Medica* has been to the old. Rev. Witt further pointed out that Dr. Clymer in his book, *Nature's Healing Agents*, states that it is Nature alone that heals and that the true physician can but point the way for the patient to live and instruct him how to obtain for his natural body such "organized" food-medicines as will help restore the disturbed balance of the body and correct lesions. Rev. Witt said that the Kansas City University of Physicians and Surgeons (of which Rev. Witt is secretary), has adopted Dr. Clymer's book, *Diet: A Key to Health*, as the authoritative text in the department of Dietotherapy.

Following Dr. Clymer's cordial response to the introduc-

tion, our Teacher spoke earnestly on the meaning of friendship. Then a questionnaire which had been prepared for this occasion, was given consideration for an hour.

After the Sunday morning gathering, Dr. Clymer was entertained at the home of Mr. and Mrs. Alpha Elberfield. Mr. Elberfield is chairman of the Church Board.

In the afternoon, the Sacramental Service was observed in the home of Rev. and Mrs. Witt, between 40 and 45 of the inner students partaking, after which our co-worker, Vernon D. Barr, was ordained into the Priesthood, reading an inspiring thesis following his ordination.

From this time on, every available hour—nay, moment—was packed with personal interviews. Monday noon, Dr. Clymer, the Witt family and Rev. and Mrs. Vernon Barr were the luncheon guests of Mr. and Mrs. Elberfield.

In the evening of Monday, Dr. Clymer was present at the Lodge Hall to witness the exemplification of the three degrees conferred upon seven candidates by the Temple of Memphis, Sons of Osiris; in an address to the members, Dr. Clymer emphasized the necessity of coming into a Consciousness of the *spirit* of the Work.

Tuesday morning, Dr. Clymer addressed the women of Mrs. Clara Witt's combined Humanitarian study class, at the Kansas City Athletic Club. A questionnaire had been compiled on the text book, *Mastership: The Divine Law*, which the group is now studying.

Tuesday noon, Dr. Clymer was the luncheon guest of Mr. Henry Seufert, chairman of the Temple Board, spending a pleasant hour with this old friend of the work. All of Tuesday afternoon was devoted to interviews at the K. C. A. C., and on Tuesday evening there was the farewell dinner with the Witt family and the first opportunity for a short visit with the honored guest before his departure for his home in Quaker-

town, Pa.

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Among the out-of-town members attending the Convocation were: Mr. R. L. Page, St. Louis, Mo.; Mr. Emil Peterson, Chanute, Kansas; Mr. V. R. Johnson, Beatrice, Neb.; Mrs. Grace K. Morey, Buffalo, N. Y., and the entire St. Joseph, Mo., student body. At the banquet was Mrs. Ruth D. Maurer, New York City.

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For the gorgeous floral contributions thanks are due Mrs. Darnold, Mrs. Musser, the St. Joseph group, Mrs. Mar Sae, Dr. Eden, Messrs. Elberfield and Moir. The home of the Witts presented the appearance of a floral garden during Dr. Clymer's entire stay, radiant with red roses, "mums" and gardenias for boutonnieres—all the loveliest of their kind.

* * * * *

Each year brings changes and various special needs in the Great Work. This year much stress was placed on the Humanitarian phase of the Work in its connection with the Church, Temple and class groups. In his counsels, both in private and public, Dr. Clymer earnestly emphasized the necessity of attaining to a Consciousness of all that the Great Work really means to the individual; that Consciousness for our Church, our Temple, and every activity of the Work; that Consciousness in anything and everything we desire to achieve, whether health, happiness, success or Soul Consciousness. This was preeminently the keynote of the Teacher's message and he insisted that if students have the vision and work accordingly, they must in time realize the fulfilment of their ideal. Another point stressed was in regard to the Law of Substitution and the possibility of Transmutation.

Dr. Clymer made it very clear that he was highly appreciative of the loyalty in the hearts of his Kansas City students and

friends, and all who helped to make his visit to us financially possible expressed themselves as more than rewarded by the help received as a result of this close contact with their Teacher.

Loyalty

By Vernon D. Barr

After many days of careful thought and meditation I have chosen the subject of Loyalty for my thesis this afternoon. I cannot think of any more important subject at this particular time. Loyalty on the part of the great number of students here in our midst has made this most wonderful Convocation possible and I feel that we owe a debt of gratitude for the splendid hospitality shown all of us by Rev. and Mrs. A. W. Witt, the local leaders.

Loyalty should be one of our greatest daily aims and purposes; loyalty to our teacher, the principles of our Great Fraternity and to our friends.

Loyalty must take root and grow from within. It is an inner burning consciousness that urges us into the higher pathways of life that will offer us opportunities of expressing our nobler qualities, our God-given talents.

Loyalty to a great and noble cause is as though we put our shoulder firmly against an object which is to be moved, remaining there with all our force until the object has been moved.

Loyalty to the Great Cause of which we are a part will of itself encourage others to join our ranks and cause them to seek to sip of the same cup.

Loyalty well anchored in the heart will drive out all worries, all fears, all doubts, all false imaginings, and build in their place faith, obedience, confidence, hope, true vision, will power and good cheer.

Loyalty to the Great Cause will strengthen us in character, in determination, and will furnish us with an inner power that will enable us to endure, whereas otherwise we should quickly become discouraged and cease to TRY.

Loyalty in the heart of a student is as a coat of armor to the inner or Soulful man, protecting him from the encroachment of the wicked.

Loyalty to the principles of the Great Fraternity and obedience to the instructions received from the Teacher will help us solve all problems, correct our complexes, heal our hearts, will bring peace, harmony, happiness, good cheer and success to each and every faithful student.

Loyalty may be compared to a little stream that gradually swelling in power, day by day, cuts away that which lies in the forward path of the Soul, until at last it becomes the Master Soul, realizing at-one-ment with the Father.

Loyalty is the secret of the universe. It may be compared to a uniting cement between students and Teacher. It will successfully carry the student through many trials, help him over many pitfalls. It enables the student to overlook the many shortcomings in others and to see only their finer and better qualities—just as the Creator does with us time without number.

Loyalty is prayer itself. Outwardly expressed it is the outgrowth of our own inner yearnings. It is the product of faithful service rendered to a great and noble cause. It is something that must grow from within and act as an essence flowing outward.

Loyalty is as a network of invisible wires connecting true friends everywhere, making life truly worthwhile. One cannot possibly have a loyal friend without being one, as like can attract only like.

Loyalty forever leads us into the particular experiences that we most need in order to round us out and mould us into

that which our Fraternity stands for. It plays an all-important part on the pathway of the true student. It helps in the overcoming of the lower self and permits the true self to become more and more manifest.

It has been said and proven to be true that a loyal friend is one who will tell you of your faults and follies in prosperity and assist you with hand and heart in adversity.

The student who is filled with loyalty for a great cause never questions how long the road may be or how heavy the burden; he ever pushes onward toward the goal of achievement, knowing that in good time he will come into possession of the Holy Grail.

Friendship and loyalty form a chain of gold
Shaped in God's all perfect mold;
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer.
As steadfast as the ages roll
Binding closer Soul to Soul.
However far or heavy the load
Sweet is the journey of Friendship's road.

For days I have been trying to adjust myself to the full realization of my new position, but I feel that I shall be able only to find this as I gradually delve deeper and deeper into the Work which is now before me.

The little that I am, I completely give. All that I may become, I now sincerely dedicate to the service of the one only God, to be used as may be directed by the Master of this Temple of the Church of Illumination, and to the best of my ability.

I hereby signify my willingness to take upon myself the Sacred Obligation demanded by the Great Fraternity and to receive my Ordination.

Warning To Inner Students

Periodically we receive letters from students, both inner and outer, telling us of traveling lecturers, psychologists, Swamis and who all not, who visit their localities, giving a course of lectures and then a paid course of lessons.

We have no quarrel with these people. It is their privilege to travel, to lecture and to teach. Undoubtedly they supply a need; otherwise they could not exist. However, when these people come before the people and tell them that they are prepared to or are going to reveal mysteries of the *Rose Croix*, Rosy Cross or Rosicrucians, then it is time to sound a warning and publicly declare the truth that the mysteries of the Rosy Cross *cannot* be revealed. No one can come into possession of the Mysteries except by living the life and traveling the path whereupon they become a part of the Neophyte, a Sacred part, and that which is Sacred cannot be revealed. Any one who claims to pass on these Sacred truths to whoever asks is nothing more than the cheapest kind of a fraud. All those who hear such offers should remember the Rosicrucian Law: "He who talks does not know; he who *knows will not* talk."

Now and again a Neophyte will ask: "Why should I not attend these lectures?"

It is not forbidden students to attend anything they please but it must be borne in mind that only by concentration of all the faculties can one succeed. This concentrated effort should be on *one* thing only. In concentration there is strength, in diffusion is confusion. Successful men are essentially *one*-love men. Failures are found among those who run after every will-o'-the-wisp. If you wish to succeed, seek that which you desire

and stick to it with might and main. Give all your attention, all your love to it. You will succeed.

Again, we find students who think they are narrow if they give their attention to one line of study only and refuse to participate in the activities of every traveling lecturer. They even urge other and more sincere students to attend, urging them not to be narrow and biased.

Let us ask these people whether they can cite an instance of a genuinely successful man or woman who was not *centered*, a one-point man or woman? Does a student at an orthodox medical college give his entire attention to that school? Is this not true of sincere students of all schools? Can they show us a successful man who had allowed himself to be swayed between different theories? All great men have been "narrow minded"—that is to say, they have been men of one idea and ideals, of one love and one desire.

We have known students who wondered why they had constantly to meet this or that test, this or that failure or misfortune. They fail to recognize that there is a correlation between these tests and failures and their own *lack of concentration and the fact that they are easily led from one thing to another, never centering their minds long enough on any one thing to succeed, and therefore being unpossessed of a love nature strong enough to draw good fortune to themselves.*

Beware of the man or woman who promises to reveal the "secrets" or "mysteries" of the Rose Cross from a public platform!

Doubly beware of "friends" who urge you to neglect your more important efforts and work in order to listen to every lecturer of loud pretensions who comes your way.

A writer of long ago told us that temptations and evils must come, but woe unto him *through whom* they come.

THE LAW

By A Neophyte

CONTINUED FROM PAGE ONE HUNDRED AND FIVE

We know nothing of the Law of Electricity itself but our Electrical Engineers who are students of this branch of Law can give us a comparatively wide knowledge as to how to apply same to the problems of Transportation of merchandise, passengers, and also the words we use in expressing our thoughts—also to the problems of Heating, Lighting and Power. Our knowledge of the application of Electricity is being extended at a most astonishingly rapid rate during this Electric Age,—still our greatest Electrical Engineers tell us frankly that they know nothing of the Law itself. The study of Electricity and Magnetism has brought us to a gateway leading into a higher plane of Relativity—another Octave of Matter as it were. Electricity is the most subtle form of substance upon the physical plane and subject to the cumbersome laws of that plane. The term cumbersome really does not apply to the Laws themselves but to the cumbersome or dense form of matter with which these Laws have to deal upon the physical plane. As stated above, the study of Electricity and Magnetism has led us to the gateway of a higher plane of Relativity or Octave of Matter or Substance where our knowledge of the application of the Laws governing the more dense Matter of the Physical Plane does not apply. Some call it the Mental Plane, for the reason that the Substance we find existing upon that plane is subject to Mental instead of Physical Laws. A Plane where the Soul uses the Mind instead of the Hand in the direction and control of the Forces or Laws

governing the substance we find existing upon this plane.

It is this plane of Life that is veiled in mystery to the uninitiated. By the Uninitiated I mean those who have not yet attained any degree of consciousness upon this plane and whose consciousness is limited to a knowledge of the application of Forces and Laws bounded by matter of the physical plane.

How different this is to the ordinary conception of Initiation. How many of those initiated into the Order of Free Masonry realize the significance of their initiations? Today, anyone of good moral character, physically intact and of ordinary intelligence is eligible for initiation into the Mysteries of Free Masonry but only a small percentage realize that the Free Masonry of today represents only the outer Gate of the *Mysteries* and that this is as far as their brethren can conduct them. The Inner Gate must be opened by the candidate himself by his own strength of Will and control over Mind which governs the Laws or Forces of the Realm beyond the Inner Gate. Free Masonry as we know it today represents the Lesser Mysteries of the Greeks and older Races of Mankind. The *Greater Mysteries* have always been veiled to all who were unable to lift the veil of Isis. Initiation, therefore, into the Greater Mysteries is a matter of Individual mental growth. The Magus tells us that *all changes which the human mind undergoes are accompanied by a corresponding change in the physiological condition of the cells of the Brain for brain-cells are very important living entities, having birth and growth, and are subject to the laws of evolution, as well as all other things in nature. All moral, mental or spiritual discipline affects these cells, gives them higher qualities, and when they have attained a certain state of evolution requisite for the emission of an aura whose magnetic radiations carry the power to heal, or to effect certain phenomena of nature, or to help human souls in their upward endeavor, then such power manifests itself as a natural sequence of the develop-*

ed condition of the brain cells. This is purely a physical process and not at all miraculous.

It is indeed possible that persons may be born with brain cells in a state of natural development similar to those acquired under spiritual discipline and by the devotee, begotten only through earnest endeavor. In such cases the native condition of the brain cells endows the person in whom they occur—and that through purely physical causes—with powers similar to those of the devotee, without regard to the moral or religious condition of the individual thus favored.

It may be as well to explain here the theory of brain cells, those microscopical, innumerable little worlds constituting the brain of man, and which are the Occult agents of all its wonderful activities.

Cells of various descriptions constitute the principal portion of all organisms; they have their poles and dia-magnetism; their attractions and repulsions; their birth, growth, evolution, multiplication and often death. As in this instance, we are mainly concerned with those brain-cells to which the outworking of the higher functions of life has been intrusted, we will confine ourselves to the explanation of the functions of a cell, we will compare it to an egg. The cell has an outside envelope or membrane containing a quantity of protoplasm, or rather cytoplasmic matter, the outer cell being protoplasmic; this matter itself holding within its mass a nucleus of more refined material.

We will compare the outside of the cell to the shell of the egg; the region of cytoplasmic matter, to the white; and nucleus to the yolk. Within this nucleus or yolk, is a nucleolus, and within this nucleolus are discovered little specks or intra-nucleolar bodies.

Now in the man whose nature is purely materialistic, this is the only matter the brain cells contain; they are spiritually unfructified. In human beings whose Souls have taken birth

and growth into consciousness, the eye of the seer discovers amid the nitra-nucleolar bodies a speck of intense whiteness, growing in brilliancy as the spiritual development of the cell progresses. This luminous point indicates that the cell is spiritually fructified, having received within itself, as the reward of a pure and well-ordered life, a spark from the Impersonal, Infinite Spirit, constituting the basis of Immortality—the first step toward the union of man with his Maker.

But in the case of the man who is entirely absorbed in things material, the man whose Soul has not yet entered the state of consciousness, his brain-cells contain no point of light, no nitra-nucleolar brilliancy, though surrounded like every other entity by the Impersonal Infinite Spirit, awaiting only the first aspiration of the awakening Soul to condense into a luminous spark, to fructify the brain-cells and lay the ground-work of Individual Immortality.

These brain-cells are the very embodiment of man's moral, intellectual and spiritual nature, and unerringly indicate his condition and progress, whether toward animalism or spirituality.

We will now proceed to explain the very important occult process of this growth and evolution of the brain-cells.

When the fructified egg is surrounded with conditions congenial to the development of the Life principle which it contains, that is, with a certain degree of heat, this life principle gradually expands, feeding upon the yolk and the white of the egg which have gradually been converted into food through the action of heat. The conditions remaining favorable, the life principle gradually becomes life itself, the Unindividualized becomes Individualized, an entity with a force of its own, which it uses at the proper time, to burst its prison walls (the shell of the egg), from this it emerges fitted to enter upon a career of higher activities. And thus it is with the cells composing

the brain of Man.

For a first illustration we will take a cell already possessed of the luminous atom, and hence belonging to the brain of a man awakened to spiritual consciousness. If this man, following the promptings of his Soul, seriously resolves to lead a life in accordance with the Laws of the Spirit, enters resolutely upon the upward path, conforms his actions to his ideals, purifies his thoughts, and aspires to Adeptship, Godhood or Mastership, then does he surround the spiritual atom of the brain-cell with conditions congenial to its growth. Under this vivifying influence, the living atom rapidly expands, increases in brightness, becomes stronger as by degrees it transforms and absorbs the mitra-nucleolar bodies, the nucleolus and the nucleus on which it feeds, just as with the life principle of the egg finding sustenance in the yolk. When from the nucleus it has taken all the matter it could assimilate, this spiritual atom now finds itself in contact with the cytoplasmic element of the cell. After taking therefrom the little matter it was capable of refining, having now gained mastership over the cell, it bursts the membrane enclosing it, emerges into life a new and higher entity and the old cell falls to pieces or as men of science properly designate it, it is destroyed by granulation.*

The spiritual atom now set free and of great radiance, we will compare to a bright nucleus in the head of a comet, the tail of which is composed of the most refined matter, both the of nucleus and the cytoplasm of the old cell. That which is not absorbed is rejected, and its granules are slowly eliminated from the brain, and soon thereafter from the body. This cometary cell will now gradually condense into a complete cell; but this new cell will enter upon its career with a spiritual germ of

*This the inner student accomplishes through the medium of the Card Drill as taught by the Secret Schools, the rules and laws of which, but not the method, are taught in Seership by Dr. P. B. Randolph.

larger development, will have attained a higher plane in the realms of the spiritual, be surrounded by a brighter aura, with extended radiations and hence will be possessed of greater powers. And now, if this new cell be again surrounded by higher conditions of spirituality, the same process of evolution will obtain anew, the spiritual germ will enlarge, will finally burst its shell, and once more emerge from it, a higher entity. A nearer approach will have been made toward its Maker; granulation will set in as before, and, repeating the process, the liberated spiritual atom will recommence building a new cell, an abode of its own still more perfect than the previous one. Thus will it be until it reaches the mansions of the Eternal, where finally it will rest amid a glory and bliss unspeakable.

These cells as we have said before are small microscopical worlds, endowed with polarity, and consequently with well defined attractions and repulsions. They possess an aura, the distinctive radiations of which convey the quality of the cell, and hence exert a certain influence either for good or evil. The sum total of these brain-cell radiations constitutes the aura or halo surrounding the head of man.

For a second illustration of the workings of these brain-cells we will now take a cell as we find it in the brain of an intellectual man, a man of science, for instance, in which the divine atom may or may not exist.

We will suppose that this man of science uses his intellectual power in search of purely scientific truths, makes record simply of the facts he discovers, is content with the approbations of his fellow man, and never lifts an eye toward the Creator of all things. How does the brain-cell of this man appear?

If the spiritual atom exists at all in his brain-cell and has not been expelled by increasing materialistic tendencies, it will remain *in statu quo*, for the conditions surrounding it are not congenial to its growth or evolution. The nucleus of the cell--

the seat of man's intellect—will, however, expand, develop, intrude upon the cytoplasmic region, convert to its own use more or less of its coarse matter, in proportion to the degree of materialism existing in the man of science.

The cell will also granulate, preparatory to the formation of a cell of higher intellectual order. And this process of intellectualization will continue so long as the main efforts of this man center upon intellectual studies, pursued for material ends. The spiritual germ of this cell, however, will remain dormant.

The brain-cell of the merely animal man, though in a measure endowed with intellect, finds the principle of its activities in the cytoplasmic region. As he possesses but little intellectual ambition, this nucleus no longer finds conditions congenial to its growth; hence it remains latent, if not fatally degraded by gradual absorption into the cytoplasmic region, for the demands of animalism as displayed in the depravity of human passions are all-absorbing and inexorable.

The brain-cells of such a man also granulate successively and their evolution is retrograde, for they grow in animality; but, mark well, when this animality transgresses certain limits, the cells after granulation, die, and no rebirth ensues. For this man there is no Immortality; since Immortality awaits only those into whose brain-cells the Divine Spark, the spirit of the Eternal has entered. Though every cell even in the brain of the animal man, is surrounded by the Divine Aura, this Aura having failed to obtain recognition returns to the spirit reservoir of nature, Impersonal Unindividualized Spirit, and the Individual passes out of existence. Immortality cannot be bestowed as a gift; it must be won as a prize, for such is the fiat of the Everlasting. Strongly would we impress upon our disciples, says the Magus, that the evolution of a brain-cell is a process of growth, which, in order to be healthy, harmonious and lasting, must also be gradual. A calm, spiritual life, the fulfillment of

all earthly duties; the doing in a quiet way of all possible good to our fellow beings and the exercise of the broadest tolerance of, and charity toward, the opinions, beliefs, and actions of others for whom we should always feel and profess respect—these are the fundamental requirements for the formation of a pure and healthy brain-cell. An excess of effort, a restless anxiety for progress or for the possession of Occult Powers, merely serves to engender nervous excitement, followed by disease of the nerve centers, and sometimes causing insanity.

The Occult Order of the Magi vouchsafes but little instruction to its devotees, once the contents of the papyri having been mastered by the latter, and then only in answer to a direct request. Too often a super-abundance of instructions is bestowed upon novitiates, with the result that the human Soul is not left sufficiently alone to choose for itself the food best adapted to its growth. Priest, minister, rabbi, philosopher, theosophist, reformer—all these place the Soul in a state of siege. By constant and untiring efforts to force upon it their own religious beliefs and dogmas they naturally deprive it of its liberty to beget native thought. Thus sated with spiritual pabulum supplied in the recipes and formulas of those whose idiosyncracies and needs are different from its own, the Soul is crippled, its growth is stunted, its destiny fall short of what might otherwise have been its goal. The only good office which one's Soul can bestow upon another is to place before it the spiritual food which has proved most beneficial to itself, leaving it entire liberty to partake or not of this sustenance after being submitted to the test of its own moral, mental and religious conditions. No two Souls are alike, any more than are two bodies; nor can they relish exactly the same description of food.

Now in regard to material food for the nourishment of the body. The man who has progressed far on his path of evolution no longer eats flesh, his body has no need of it, for his activities,

always lofty, are highly intellectual and spiritual. The physical expenditures, which he is obliged to make, do not demand this alimentary restorative.

The vital energy which highly developed man, like all created beings must expend, can easily be restored from the nutritive elements contained in vegetables, cereals, fruit, their products and milk. The change in food will come naturally and gradually, proportionately to the evolution of your cellular system. It is essential that this important truth be made very clear, for it constitutes a mighty factor in evolution, and is frequently misunderstood. From such misinstructions, grievous errors enter into the alimentation of novices and neophytes, errors, resulting in such serious consequences as anemia, neurasthenia, and even serious disturbance of mental equilibrium. A weakening of the vital forces is achieved, instead of the high spiritual state longed for by the aspirant.

If you have been accustomed, because of arduous duties, to a substantial nourishment, of meat and suddenly abstain from it under pretext of becoming spiritualized, what is going to happen? Without any gradual transition, your body will find itself deprived of the essential part of its nourishment, and, in consequence, your whole being will experience discomfort. Your brain-cells will undergo excessive excitement and they will be rendered incapable of receiving the high odic forces which are developed as outlined above; for these influences make themselves felt, only when one is in a state of tranquility; they can make no impression upon a brain whose cells are in a continuous state of trepidation.

Therefore, if meat has always been a part of your diet, do not deprive yourself of it at once. This desire for meat will disappear in proportion as your spiritualization progresses. The prescribing of excessive fasting, such as is the custom of many religious sects of the East and also of the West, is a mistake.

Since Biological science has discovered the laws governing the existence of cells, it is well known that cells, to be kept in good condition, must be nourished as we nourish ourselves. And a cell can perform its physical or psychical functions only when it is in a normal state and free from suffering; that each cell has its work to do, one only needs a microscope to prove. We know also that any work requires an expenditure of energy, and that all expended energy must be replaced if the organic functions of the body are to be normally performed. Novices, entering a new life, where cerebral activity is greatly intensified by aspiration and concentrated desire for Divine knowledge, need an additional amount of nourishment to compensate for energy expended in unaccustomed ways; it is a manifest and lamentable error to prescribe fasting in their case. And this rigorous discipline results in what? First, a weakening of the vitality of the organism, then, as already stated, an abnormal agitation of the brain-cells, which are the conductors of the higher bodily functions. It must be remembered that all the lesser cells, are directed by these superior cells, conduct the purely organic functions, and, when these lower cells are starved, they are unable to perform these functions and in their necessity, they apply to the brain-cells for nourishment that they must receive. These latter cells being also insufficiently nourished, are, themselves, in an abnormal state of excitation, and unable to answer the incessant demands of the lower cells. The consequence is a deplorable state of the entire body manifested by extreme nervousness. The evil does not stop there; the brain-cells being the seat of thought, the agents with whom are stored the impressions produced by the intellectual activities and those of the senses during the entire past life, generate, in a state of hyperexcitation, a potentiality of excessive vibratory forces—an abnormal disturbance. In this state, multiplex and heterogeneous images are forced from the storehouse of the brain, and in his

anxiety to experience some psychic manifestations, the novice mistakes these mental images for revelations of the invisible world, when, in reality, they are only reflexes from nerve cells over-irritated by the impoverishment proceedings from lack of proper nourishment. So, you see, too strict a diet at the beginning of a novitiate may entail grave dangers. On the other hand, over-nourishment renders the brain cells drowsy. One feels heavy, sleepy, and incapable of intellectual exertion; one is under the control of one's animal being and is content merely to digest.

The novice should avoid all extremes. He should take just sufficient nourishment to restore his expended energy only. He should, of course, aim to exclude meat entirely or almost entirely from his diet, but only after he has attained control, over his animal nature.

The stomach plays a higher part in the evolution of life than you might be led to think; for it is through the medium of the stomach-cells that the other cells receive their nutriment, coarse or delicate, and the evolution of cells by psychic forces is rendered easy or difficult according to the quality of the nourishing substance. These rules should govern the diet of everyone desiring to follow the mystic path. These rules can and should be followed by every human being not wholly lost in animalism.

Initiation of the candidate into the different degrees of Free Masonry is *symbolical* of his evolution of consciousness or development of his brain-cells and for this reason he is not permitted to take a higher degree until he has attained proficiency in all the preceding degrees. Degrees in Free Masonry are therefore symbolical of the different degrees of consciousness through which the candidate must pass before he can attain Immortality and become conscious upon the higher planes of life and function in a vehicle or body composed of the substance, and governed by the Laws of those planes of Being. All knowl-

edge of these higher planes of Life must necessarily be confined to those who are conscious upon those planes, therefore the mere formality of an initiation does not raise one's consciousness to a higher plane, or make any physiological or psychical change in the candidate as many are foolish enough to suppose. A formal initiation in the *Greater Mysteries* is merely a physical recognition of a mental and spiritual development already attained, and would be entirely meaningless to anyone not having attained that degree of development.

Of what value would it be to a candidate to symbolize in an initiation a knowledge of the application of Laws, Forces and Principles of which the candidate was entirely unconscious? It would certainly be misconstrued and surely be misapplied by such a candidate, thus doing him harm, the extent or seriousness of which depending upon his individual character and development.

In ancient Egypt those deep earnest students of Universal Law and the principles underlying Life, Death and Immortality who had attained Illumination, constituted the Priesthood. The gates of the temple always stand open to welcome students of these mysteries from all lands. No one who proved himself "worthy and well qualified" was denied admission. Instruction was given without thought of fee or reward. The candidate, however, had to *grow into* the different degrees through the evolution of his brain-cells under the tutelage of the Initiates or Magi. At times the candidate would *almost give up in despair* and would ask one of the Magi, "Shall I some day be permitted to scent the Rose of Isis and see the light of Osiris (the Illumination of his own brain-cells)?" The reply was "That does not depend upon us. Truth is not given, it is found in one's self or not found at all. We cannot make an Adept of thee, thou must *become one thyself*. Long does the Lotus press upward beneath the surface of the stream before spreading out its petals to the

light. Hasten not the unfolding of the Divine Flower; if it is to come, it will come in due season." Later on when the candidate is ready, the Hierophant comes to him and seems to read every single thought of the disciple, to penetrate the entire drama of his inner life. "My son" he said, "the hour draws nigh when truth shall be revealed to thee. Already hast thou divined it by descending into the depths of thy own nature and finding divine life therein. Thou art about to enter into the mighty ineffable communion of the Initiates, for thou art worthy by thy purity of heart, thy love of truth and power of abnegation. No one, however, crosses the threshold of Osiris without passing through death and resurrection. We will accompany thee into the crypt. Fear not, for thou art already one of our brethren."

At the twilight hour the priests of Osiris with torches in their hands, accompanied the new Adept into a low crypt supported by four pillars, which themselves rested on statues of the Sphinx. In one corner was an open marble sarcophagus. "No man" said the Hierophant, "escapes death; every living Soul is destined to resurrection. The Adept, however, passes living through the tomb and enters *in this life* into the light of Osiris. Do you therefore lie in this coffin and await the light. This night shalt thou cross the portals of Dread and attain to the threshold of Mastership."

You see from this what it meant in those days to become a Master Mason which meant that he had only attained the *Threshold of Mastership*—Infinity of Wisdom lies beyond. He had to conquer death and fathom in this life the mystery of Immortality through his own individual experience.

The Order of the Magi still exists exactly as it did in those days and the gate of their Temple still stands open to welcome earnest qualified students of the Mysteries from all lands. The Magi still give the candidate the benefit of their Light without thought of reward. It is however unnecessary in these days of

universal enlightenment to seek the Magi for preparatory instructions or knowledge of the sciences. All this can be obtained by all who desire same in the study of books which are easily obtained at normal prices.

Along the line of Soul Development I have found the following books most helpful: *Christisis—Soul Science and Immortality—Christhood and Adeptship*, all by Dr. R. Swinburne Clymer, and published by the Philosophical Publishing Co.—*The Exalted Life* by Guru Rakadazan—*The Temple of the Rosy Cross* and *Regeneration* by F. B. Dowd. I would recommend also the study of Free Masonry by becoming a member of that Ancient and Honorable Fraternity. If your sex should bar you from this privilege I would recommend the study of *Mystic Masonry* by J. D. Buck—*Ancient Mystic Oriental Masonry* and the *Philosophy of Fire* by Dr. R. Swinburne Clymer. There are thousands of books obtainable along this line of thought, presenting the subject from every point of view so that any one can, if they desire, obtain literature in harmony with their development and experience. There will come a time, however, in the life of the candidate when he begins to become conscious upon the higher planes of life and he will then be somewhat perplexed in regard to the proper application of Laws governing and Forces inherent in a higher Octave of Matter or Substance unknown and intangible upon the physical plane. Laws and Forces, the application of which to the subtle substance of that plane by a Mind under the control of a developed Will and directed by the Divine Spark of Diety within him, will create anything he desires and even control the more dense substance of the Physical Plane. The higher always controls the lower for the reason that the higher is always inherent in the lower and limited in its action by the density of its outer form. Thus when the Soul obtains control over the more subtle forms of substance It can throw off its dense outer covering and attract

to Itself, substance vibrating in harmony with the development of its brain-cells. Thus as the brain-cells evolve, they change the substance of the body and make it harmonize with their development so that the body is always a perfect instrument and vehicle of the Mind by which it becomes conscious through the senses, of the application of the Laws and Forces inherent in the substance or matter upon the planes in which it is functioning.

Thus one's body is a sure index of his mental development. Thus, as the brain-cells develop, it functions in substance of less and less density and becomes conscious of higher and higher planes of Life and the application of Forces incomprehensible to a Mind functioning in the dense matter of the Physical Plane.

When the candidate reaches this stage of his evolution, he becomes independent of the Physical Plane. In other words he no longer requires the dense substance within the physical Octave in which to function. He has outgrown that plane and it becomes optional with him as to the length of time he will inhabit a Temple of Physical Clay. At this time he has already created a vehicle or body suited to a life upon the higher planes.

This more subtle body interpenetrates the more dense matter of the physical body. He can use either body at will and still retain his physical body if he so chooses. Such a physical body, however, is composed of the finest visible substance of the physical plane and is not susceptible to the destructive elements which cause physical death.

Such a physical body is vibrant with perfect health and joy of youth. Such is the goal toward which Humanity is striving. Is it worth while?

RETROSPECT

As I sit before my fire on this last night of the year,
With the tree in the corner still shedding Christmas cheer,
In the peaceful, homey circle with the children and the wife,
There is something seems to whisper, now's the time to review life.

Soon the clock will strike the hour that will say the year is done,
What about the page then finished, will it show some victory won?
Or does it show way back in April that you planted seeds of hate
And when you reaped the thistle, did you blame it all on fate?

Did you help to scatter gossip that would injure someones friend?
Or have you broadcast kindness that would cheer and help to mend
The wounds already opened by the thoughtless, heartless tongue
That finds delight in words that blight the aged and the young.

Can you say within your home life you've been courteous and kind?
Or have you nagged and scolded when some trifle was denied?
Would you really greet a stranger in the manner gruff and cold
That you greet the loved ones who to you are more than gold.

Have you stopped along life's pathway just a word of cheer to give
To those who are discouraged and who do not want to live?
Or did you like the Levite pass by on the other side
While those down in the gutter lost faith in man and died?

As I listen to the whispering of the fire in my grate,
These are the questions I can plainly hear it state.
Then I scan the page I've written the answers to compare,
I must confess I've failed to pass the grade most everywhere.

And as I sit disheartened, sad, the fire burning low,
The clock chimes out the midnight hour, the old year now must go.
So likewise to the record page, I cannot change or add
One word or deed but both will leave a record good or bad.

But hark the bells with joy ring out, a new year has begun,
Another chance to do and dare, more victories to be won,
God give me faith and strength of will that I may start it right
And make it's record day by day and keep it's pages bright.

So when another New Year comes, if I may live that long,
That I may sit before my fire and sing a cheerful song.
That I may feel I've done my part as each day I have spent,
To make this world a brighter place, Then I shall be content.

January 1, 1931

R. E. DE WALT.

Three Hundred and Sixty-Five Nights and One Night

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

SEVENTEENTH NIGHT

Last night we learned about the work which Anna was to do. She was to take care of the room which she and Arthur used as a bedroom, keep it in order, make the beds, and be responsible for it in every way. Of course Grandfather asked Mary to teach Anna just what to do and show her how to do it nicely, knowing that very soon the little girl would be able to do it all without help.

What Grandfather was trying to do was to help the children to *love* the idea of working, and to show them that the way to be really happy is to be found in doing things not only for one's self, but for others too.

This is a lesson that every little boy and girl may learn, and *you*, my dear, as you read this story, or perhaps as it is read to you, right now can begin to plan some of the things you will do to help Mother or Father or someone who needs help. It is not to be something that you do just once! Anna was to make the beds and keep the room in order *every day*. So you too must choose something which will be just yours to do, and you must love to do it so much that no one will need to remind you of it or ever tell you that you *must* do it.

Another thing to be remembered is that wonderful word TRY of which Grandfather had told Anna and Arthur. You just can't do *anything* unless you TRY, and the more you TRY, the more you can do. Grandfather had put his hands on the

top of their heads, and told them that inside was their "thinker," and that when they changed from one kind of thought to another, it was just like turning the dial on the Radio in order to get another station. Just as they would tune in on the Radio programs to which they desired to listen, so when they had work to do, and especially if the work seemed hard or was not to their liking, all they needed to do was turn the dial of their "thinker" to station T R Y, and everything would be lovely and much more easy for them. Of course you know that T R Y spells "try," and that what Grandfather really meant was that when something was to be done, they should not think of how hard and unpleasant it might be, but *turn their thoughts* and think of just one thing: I WILL TRY.

What about work for Arthur?

Grandfather asked him what he would most like to do. Arthur was so enthusiastic and happy over thinking that he too was to be a real help, that he began to mention the many things he would like to do. He said he wanted to feed the dogs and milk the cows and work in the gardens and—

"Not so fast, young man!" cried Grandfather. "Better choose *one* thing and learn to do it well, because if you attempt so many things, you may fail in all of them. Now I think, that if you were to take care of some of the collies every night and morning, that would make a fine beginning."

Arthur was delighted. Together they went to the feed house, taking with them such scraps of food as had been left from the table and which would make good food for the dogs. This they mixed with milk and special biscuits, and when all was in readiness, they went to the kennels. For Arthur, Hector came first, and was given his breakfast from one of the pails that Grandfather carried, Grandfather showed the little boy the required quantity and the best way in which to give it to the collie so that none would be wasted.

Arthur had carried two pails. One of these was for a mother dog with very little puppies. Grandfather explained that she needed a food different from any of the others, because she must not only be kept well and strong herself, but must also supply her babies with all that would make them strong, and cause them to grow into big, healthy dogs.

The other kennel for which Arthur was to be responsible was one in which were five puppies about six months of age, and they surely were unmanageable and wild. When Arthur entered the kennel all five of them immediately jumped on him, and in the excitement Arthur dropped the pail of food. It was breakfast that they had wanted, and this morning they ate it from the floor of the kennel instead of from their pans. Arthur was on the verge of tears when Grandfather came in.

"Ho ho! Too much for you were they?" said Grandfather. "Now you see what is before you. You must learn to feed them without spilling the pail of food, and you also must train the puppies to better manners and teach them to obey you."

Arthur brightened when he saw that Grandfather was not annoyed, and remembering the morning lesson said, "All right Grandfather, I WILL TRY."

"That is fine," said Grandfather. "And remember, the better the manners your puppies display, the more money we shall be able to get for them."

This was a new thought to Arthur. "Do you *sell* them?" he asked.

"Yes, indeed," replied Grandfather, "and they bring very high prices because they are thoroughbreds and very valuable if properly trained."

"I wish I had some collies of my own and could make money by selling them," said Arthur.

"Well now! Do you think that Grandfather is expecting you to work for nothing? Oh no! That would not be fair.

Always remember that what we *receive*, we must in some way pay for. In return for your work, if you do it well, I will give you *one-third* of all the money received from the sale of the puppies under your care."

Happy? Well you should have seen how happy Arthur was. In imagination he saw Grandfather taking the money and putting it in the bank for future use.

"Are we all through now?" asked Grandfather.

"All through," replied Arthur.

"And would you leave your puppies all day without a drink of water?" asked Grandfather.

Arthur had not thought of this at all! He quickly brought the water, and Grandfather said "You'll learn," and Arthur said "I'LL TRY," and off they went together, Hector in the lead, toward the flower gardens.

The Fall Convocation

The Fall Convocation of the Fraternity convened at Headquarters on the twenty-eighth of October and remained in session until November third. So many wished to be with us that all reservations in the Hall were quickly filled and the unusual happened, in that a number of students arranged to sleep at hotels in the nearby town, attending the meetings at the Hall during the day.

As years pass an ever increasing number seek to be with us at Convocation time. These consider Beverly Hall the Mecca of the August Fraternity, and the question must soon be decided by the *Council of Seven* as to whether it is best to erect additional buildings to accommodate these students or obtain quarters in town during the periods of the Convocations.

The lake and park destroyed by high water and unusual cold spells several winters ago are now being cleared in order

to rebuild and it will not be long before the Ancient Egyptian (Osirian) ceremonies can again be held in the Sacred Grove which had primarily been built and dedicated for this purpose.

RETRIBUTION

It seems very easy for some folks to say
I promise. I'll do it. Yes surely I'll pay.
I'll pay back the loan or bring back your book,
I'll even return the money I took.

They promise so glibly with never a thought
Of how vows of the weak are easily bought,
While those who will master and learn to obey
Forever keep silent and always repay.

Some think there's a difference twixt promise and oath
And it never was ment for man to keep both,
That unless it is written and sealed with a kiss
Just a promise or two a man shouldn't miss.

But let all remember, God's laws are the same
As when to this earth the first creature came
If man make a promise whether written or said,
His Soul then is bound be he living or dead.

For the Soul is the page upon which he has writ
And he never can change it not even one whit.
When the ledger is opened and entry once made
There can be no erasure, the debt must be paid.

You must write in an entry to balance your debt
Even tho it be hard and the eyes may be wet,
And the sooner you do it the less the amount
For interest is added to every account.

You may try to dissemble, refuse to comply
But Conscience remembers and it cannot lie,
There is no way to bribe it however you try
For the coin isn't made that a Conscience can buy.

There is only one way for the Soul to gain rest
And that is to pay. Only then are you blest
With a Conscience that guides you in paths of delight
And will help you to win at the end of the fight.

R. E. DE WALT.

Science and Mysticism

The Great Fraternity has always maintained that true Mysticism is far in advance of present day science. That while Science has been groping in the dark, doubting every step of the way and challenging every conclusion with to which it could not readily agree, Mysticism, reaching to the heart of every subject it approaches, has unraveled mysteries which it will take Science yet another hundred years to understand. Moreover, Mysticism has offered the human heart and Soul, solace and solutions for spiritual problems which Science never can unless it merges itself with Mysticism.

To admit this is to admit a great deal and the statement could readily be set aside with little consideration as the ravings either of an untutored or an unscientific mind were it not for the fact that the greatest thinkers are beginning to see the light held aloft for ages by the *Secret Schools*, and grudgingly to admit that Science is at last coming to Mysticism for guidance.

Apropos of the foregoing, an article appearing in the February issue of *The Thinker* by Claude Bragdon, under the heading "Life's Hall of Mirrors," will be of great interest to our readers. The writer is not to be conceded as a Mystic and we do not altogether agree with his conclusions, but in the main his observations are along the right direction.

The article is quoted *verbatim*, our comments will be found in footnotes.



"In *Tertium Organum*, Ouspensky predicted that science must come to mysticism. It would seem that the high priests of

science are already here. 'My god is the god of Spinoza.' Einstein has declared; and the god of Spinoza is none other than that ubiquitous, one-without-a-second, self-realizable god of the mystics to whom the world without and the world within are but different aspects of the same reality.¹ This is exactly what science is in process of finding out.

"For Eddington, another of its high priests, says: 'We have found a strange footprint on the shores of the unknown. We have devised profound theories to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own!'² In other words, science has ranged throughout the cosmos expectant of finding a 'first cause' only to discover it nowhere save in the human mind itself. This is the cardinal thought contained in the Upanishads, as expressed by the phrase taught to the boy Shvetaketu by his father: '*Tat tvam asi!*' ('That art thou!')³

¹ This is really the Hermetic Law: "As in the outer, so in the inner; as in the inner, so in the outer." Paracelsus, the Father of the Rosicrucian Fraternity, changed this somewhat in his doctrine of the Macrocosm and the Microcosm. In essence these teachings are the same and simply mean that we cannot manifest that which is not within us or that which we fail to make our own, while, on the contrary, we can become or manifest, anything that we make our own—that which we give birth to or develop.

² We are all that is. In us is condensed everything that is, or ever has been. Just as in the little grain of mustard is the potency and the ability, if planted, of bringing forth a plant which shall grow, bloom and reproduce its little, though complete world an hundredfold, so within ourselves is the accumulated experience and knowledge, of all that has been. It is merely a question as to whether we have the desire and the patience to gradually unravel the thread much as we unwind the silken thread of a cocoon. To do this is the work of the mystic and not of the scientist for here we deal not with material substances but with pictures which, apparently, are imposed on nothing, and only the spiritual mind, or the Soul, can read these pictures as they pass before it.

³ Find the Center of yourself and you are at the center of the universe. Man is the reflection of the universe. For every

"The spiritual philosophy of the East and the materialistic science of the West meet here on common ground. The very word 'matter' has become meaningless. The Hindu-Aryan cosmo-conception, though infinitely more sublime and far-reaching, is at one with our theoretical physics so far as that permits itself to go. What more precise description of the world of relativity could one ask than this, the Vedic viewpoint, as stated by Jagadish C. Chatterji, director of the International School of Vedic Research? There is nothing absolutely stable, nothing permanently abiding, in the whole objective universe, which is a system of ceaseless 'goings on' (*jagati*, collective movement), with everything in it continually moving and changing (*jagat*). And these movements are themselves cognized not directly but only inferentially as the cause of sensations which alone are experienced directly or indirectly.

"The establishment and recognition of this fact, that our knowledge of phenomena is colored and conditioned by our sensuous mechanism, no matter to what extent that be extended and assisted by instruments of precision, marked the downfall of classical physics; the constellations in the skies of science changed with the advent of what is known as the theory of relativity, a new star having no equal to itself for brightness, and electro-dynamics displaced the materialistic and mechanistic theories current up to that time.

"Now, the most appropriate word which Eddington can find for the sub-atomic, sub-etheric world of electro-magnetic

part in the universe there is a corresponding part in man. Man may, if he choose, come into touch, through his **Center**, with every part, both hidden and exposed, of the Universe and "That art thou," because "that" is a part of man. The work of the Mystic is to harmonize himself with every part so that he may blend and thereby know, every part. It all depends on the **be-coming**; the Mystic **becomes**, and when he has become, he also **knows**.

energy, the matrix of all phenomena, is '*mind-stuff*,'⁴ because number remains its law-maker, and mathematical order is indivisible from the very nature of the mind. This, then, is the present dilemma of modern science; the paths of its glory have led but to its grave: having assumed that the human mind was on the point of apprehending some '*first cause*'⁵ of all phenomena, man finds himself confined in a hall of mirrors,⁶ and

⁴ This is a serious error, seeing that mind is not an eternal reality. Mind is the architect of man's universe. It is the mind that plans and attends to the execution, but with all its activity, it does not increase nor become extended. Just as the architect plans and transfers his plans and ideas to paper, so must the mind in self-construction, have something upon which to trace or transfer all its plans, all its designs, and its advancement, and this something is the eternal verity within man, i. e., *Soul substance*, that something which is being continually constructed and upon which are impressed, transferred or photographed all that has ever been and it is, for this reason, the repository of all that has ever been. It is also for this reason that Science has failed. It has recognized only "*mind-stuff*" and with the disintegration of the body, mind-stuff evaporates and only the Soul, a form of infinite fire which is as indestructible as eternal fire, remains, and the Mystic, wise in his wisdom, does not attempt to unearth the mind which is no longer in existence, but proceeds directly to the source of being, the "*That art thou,*" the Soul, and there finds that which he seeks.

⁵ Science cannot ever approach *first cause*, because first cause is a spiritual essence. First cause is to be found only in the infinite and eternal ever-burning Fire, and the mind has no other connection with it than that it can cast its shadows, or photograph its reflections upon it, i. e., the mind may impress the Soul with all its own creation, but there it must end its work. To seek for and find *first cause*, man must turn Mystic, for only the Mystic can approach the Light of the Soul—the Ineffable Fire.

⁶ This is because man attempts to use the mind only and in so doing he depends upon the physical eyes. The physical eyes can recognize only material substances and '*first cause*' is not material, but fiery. First cause is to be found only in the Soul and the Soul alone can see and recognize it. This is the Mystic's Path and is open only to those who have found the Center and through that have opened their Spiritual eyes to the only realities, because that which exists in the Soul does not change, though it continues to add to itself infinitely. When the physical eyes are closed and the physical brain or "*mind*" is asleep, then

what he took for a window opening upon infinite vistas gives back only an image of himself.⁷

"To release itself from this *impasse*, Western science cannot take that next step which Eastern philosophy has ever declared to be the 'way out'—by turning inward—because, to do so, that science would have to become something other than itself.⁸ Science is 'that knowledge gained by exact observation and correct thinking,' and, if it make use of any methods save these, it ceases to be itself. But Eastern spiritual science concerns itself with no such boundaries: its physics are one with its metaphysics, its science is one with its philosophy. It is

the Spiritual eyes are opened and the Soul is able to read the scroll of life.

⁷ Cold science, based entirely on outward observation and analysis—only material substances can be analyzed—is incapable of seeing aught but that which can be handled and quartered in a test tube. It can see only itself, it is forever a reflection of itself and it is naturally incapable of reflecting anything which is not already within itself. On the contrary, the Soul, that Celestial fire within man, is eternal, in that it has always existed. It is like a photographer's plate upon which all that has been is reflected, and the Mystic reads with the eyes of the Soul, and is capable of translating the entire panorama as it passes before the vista of the Spiritual eye. This is why the Mystic proceeds directly to the source of that which is, while the scientist gropes in the dark and accepts nothing which withstands analysis and separation. And here is yet another thought: the Mystic does not attempt to separate. His idea is to blend, to keep in combination, to preserve the whole thing whole. His ideal is to envision the complete beauty of the rose; the scientist, on the other hand must tear it apart and in doing so, destroy it.

⁸ Science is destructive. It constantly destroys all that it would learn to know. Science is arbitrary in that it condemns all that it cannot comprehend and denounces as non-existing that which cannot be "handled" in one manner or another. Mysticism is of open mind. It accepts all. It reaches for the heart, not through destruction, but through a process of feeling and blending. It never desires to destroy, but always to conserve. Mysticism is warm, it is based in love and love is the Great Conserver. Science is cold. To get at the heart it tears love to shreds without a pang of pain.

practical in the sense of being capable of being practiced,⁹ not by experimenting with things and phenomena, but through the conscious intention of the self *upon itself*.

"Though this may sound like nonsense, it is a condensed, though possibly crude expression of a truth so fertile that, in the language of Oriental imagery, 'if you were to tell this to a dry stick, branches would grow, and leaves sprout from it.' What is meant is that it is necessary to turn from objectivity altogether, in order to focus consciousness upon the *subjective self*. For this, being one with the 'Great Self-Without-Selfishness' (Brahman), is, as it were, the lantern which projects all the changing phantasmagoria of life. The images which appear and disappear, change and pass, upon the lighted screen of space-time we shall neither understand nor control so long as the consciousness is directed solely outward and forward. But by turning away from the objective world (the screen) and following the cone of light (consciousness) to its source,¹⁰ the film and lantern (Brahman), and becoming one with that super-consciousness,¹¹ all may be understood, and all accom-

⁹ Eastern Mysticism is weak in that it is a negative incentive. We are generally led to believe that there is but one Mysticism, the Eastern. This is far from the truth. There is a Western Mysticism which is as deep as the Eastern and which is far more sound, in that it does not lose sight of the practical which is to benefit all.

¹⁰ This is more or less pure selfishness as it loses sight of all but the benefit or advantage to itself. It is true that Mysticism has, in sight per se, the gaining of Consciousness of the Soul of the self, but to be constructive, it must at the same time hold in its innermost heart the thought of elevating the whole. This Western Mysticism does, while Eastern Mysticism does not.

¹¹ While seeking to become one with the Super—or Soul Consciousness which admittedly benefits the self only, we should also hold in mind the idea that this attainment is to benefit mankind at large and all that is gained through this is to be employed to the benefit of all, irrespective of who or what they may be. Eastern Mysticism loses itself in itself, Western Mysticism illumines itself by illuminating all it comes in contact with.

plished.

"This 'direct method,' in contradiction to the indirect method of studying phenomena and reasoning about them, is no less scientific (in the large sense of the word, though not in the little), and has a technique of its own known as *Raja yoga*, 'the royal road to union with the divine.'¹² It is this gift which, from far back, Asia has cherished in her brooding bosom, until the time should come for the giving it to the West.¹³

"The time is now, because not till now could the Eastern teaching seem to the Western scientifically-educated mind anything less than preposterous.¹⁴ It can seem so no longer for the reason that in the geometry of hyper-space—a purely modern

¹² And in so doing forgets all about the millions of its fellow men who are so miserably foundering in the darkness and in misery. This is the greatest fault to be found with Eastern Mysticism. Western Mysticism seeks this same result but throughout its entire journey has in mind the rest of humanity and at all times does all in its power to lift and elevate the mass.

¹³ Too late! While Eastern Mysticism was waiting and dreaming—of itself, many Souls in the West were busy developing a practical Mysticism of their own. Basically it has the same ends in view, but it is broader, it is universal, it seeks not along its own elevation but likewise and concurrently the elevation of every human Soul irrespective of what or where that Soul may be. Only the weaklings of the Western world, those too inert to put forth self-effort of their own, will now be willing to accept Eastern Mysticism and *Raja yoga*, which is interpreted as *lost in the self*, or pure selfishness above selfishness.

¹⁴ This is only too true but, it is equally true that to every one such scientist there were innumerable Souls who were not scientifically trained or educated and it would be foolish to say that these had less heart and Soul than the scientists. It was from among these that many sought for the Light and, finding it, have been silently spreading it broadcast until today Western Mysticism can vie with its Eastern sister and can point the way to a true Mysticism, an enlightened, potent virile system which is leading the way for the awakening of all Souls so they may attain the ultimate or Soul-consciousness.

extension of mathematics—science has invaded the very world with which Eastern philosophy has always concerned itself, the world of the occultist and mystic. Hinton says, 'Asiatic thinkers . . . propound a theory of existence which is in close accord with a conception of a possible relation between a higher and a lower dimensional space. Either one of two things must be true, that four-dimensional conceptions give a wonderful power of representing the thoughts of the East, or that the thinkers of the East must have been looking at and regarding four-dimensional existence.'

"It may be claimed with truth that the hyper-dimensional world has no physical reality, because physicality is synonymous with three-dimensionality. Science now recognizes, however, that this is not the sole criterion of reality, that the physical world is after all only what Eddington calls 'the Metrical world.' Moreover, its mathematical reality is not open to question, since mathematics is the very compass of discovery—the scout of all the physical sciences.

"Let me conclude this brief essay with an Oriental fable which the reader will have no difficulty in interpreting in terms of the above. Picture two-god-children at the knees of the Great Mother, one of whom challenges the other to a race. So he sets out and girdles the earth with incredible swiftness, returning only to find that the other was there before him, because that other had never left the mother's knee.¹⁵

¹⁵ This fable does not at all apply because the statement is itself false. To learn, we must either investigate (Science) or live and feel (Mysticism). Science investigates, analyzes, even destroys, goes far afield, tabulates and finally balances with every other thing. This method often leads astray because science cannot, in the last analysis, find either the first cause of the things that make up the whole nor yet find what life itself is. Mysticism, on the other hand, must live and feel. He who seeks to become a Mystic must blend with that which he seeks

“The name of the one is Science and the other, Mysticism—the active and the passive aspect of man’s search for Truth.”

to know. He cannot sit apart and know. He must **become** part of all, feel with all, enjoy with all and suffer for all. He must sense the Soul of things and then he will **know** the matter of things. In a different way he is as active as the scientist but he must travel farther afield than Science does. His is to know, to suffer, and lastly to forgive; to know and to serve. **Mysticism** is not passive except that it is receptive to the influx of all that is. The Mystic is active in his passivity.

IDEALS

And oftimes, in the Silence, near,
Grand concepts view before my
wondering eyes.
Seraphic music vibrates on my
raptured ear;
And magic forms before my vision rise.

From far-off shores of murmuring
Spirit seas
The True "Lost Chord" I catch upon the
ambient Æth.
Aeolian strains my world-worn
senses ease,
And "Airs Angelic" waft to me as
vital breath.

My inner sight, beholds the Father's
 temples vast;
And many Mansions builded by
 immortal hands.
That where the Christ is, as was
 spoken in the past;
There we may also be with Him though
 numbered as the sands.

THE INITIATES

If we do as my Spirit pictures,
Of Man's great future kindness
And of Osiris risen brighter here;
More glorious shining, than

ideals clear.
unto Man,
since time began.

If Love shall Rule,
The "bloody blade" into the ploughshare
 then be wrought;
If Brothers Universal in the World's
 Great School
Will learn the "Golden Secret"
 ever sought—

Which sought for is true Joy and Peace;
Unfoldment to the Light of Spirit Pure;
Through recognition of our oneness
 with, and no decrease
Of Love, toward our Brother, thus may
 we, endure.

And enter in to Life Eternal,
Then will "Millennial Dawn" above the
Our Ideal dreams and visions we shall
And days of Heaven on Earth

even so.
East appear;
see and know,
draw near.

H. O. A.

IDEALS

OSIRIS OF THE EGYPTIANS

By H. O. A., formerly Herald of the Order Sons of Osiris

There is but one Ideal and one model for thy life, O man. This thy Christ Jesus lived for thee and gave to thee in a former age among the Judean hills, by the wayside, in the Holy City, and by beautiful Galilee. For thirty years did His mind and body pass through the necessary training to fit them to perform the ministry of this greatest Soul that ever incarnated on earth, in man; the only individual that ever lived as a human being who fulfilled the perfect Ideal of a man. Yet thou canst, too, O man, attain to this Ideal as He hath plainly told thee, and thou canst also find the Soul within thee, and the Christ of thine own self which has been given thee from the Spirit, and thou canst become a Christ also and attain to the Ideal as Man, just so surely as did Jesus of Nazareth. Wherefore, had the Ideal of all things not existed from the beginning—in *potential*, nothing could ever have existed in the manifest. The Christ Ideal existing, in potential, in every human Soul, unless indeed it hath been destroyed by sin on the part of its mind and bodies, surely can become the manifest in the individual. Therefore it devolves upon each and every man and woman to seek the true Kingdom of Heaven, and find the Christ Principle Ideal within their own Souls, and, finding that, become one with the Master Christ, and through Him one with the Great Father. For this is the real purpose of life on this earth, and

neglect and failure to fulfill these things only prolong thy suffering and sorrow and disappointments; for thou must surely return again and again in new bodies until thou shalt find the path that leadeth to the Spirit, by coming in touch with those who have gone before thee over this same Path and who therefore have the knowledge to lead thee over the lonely trail and stony road until thou shalt find within thyself the Beautiful Valley of Eden.

Behold there are countless numbers of Ideals which thou shalt find upon every hand in thy life journey, but be not deceived; there is but one Ideal for thee to copy, the Master Christ—Jesus.

Yet how Man hath superimposed upon that Ideal his own Ideals and doctrines, and grossly misconstrued, often for his own selfish advantage and to build up a temporal church and worldly influence and power, the Great Master's teachings and mission upon earth. How little is known in these days of the inner history of that life which has been misconstrued and hidden for obvious reasons. Nothing is taught by the churches of His Occult Training under the Great Masters of Egypt, or of His Initiation as a Mystic into the Great Order,—which training and development were as much necessary to prepare Him for His ministry, as it is necessary for all other human beings to pass through this same development before they can in any way attain to the life of spirit.

For the power and works of a pure spiritual being and those of the Soul of man in his body on this earth, are two entirely different things. For Christ to have been above the need of such Initiation would have placed Him utterly beyond the range and plane of the Human and this would have prevented the performance of His mission.

Thou sayest, was He not born the Son of God? Then how can any man presume to offer teaching to one so great? I say unto thee, that though greater was His Soul than any other, yet it was born into the flesh and the animal man and the clay, even as thou wert, and these He must overcome and conquer even as thou must; and transform and spiritualize and unite with His higher Soul while yet it was in the flesh, and conquer every physical attribute and animal passion and worldly desire (as witness the forty days final temptation and mastery in the wilderness) and thus finally penetrate the darkness of the lower man.

The light of Osiris falling upon His now illuminated mind and spiritually cleared vision, crown Him as the Master Christ.

Because of the greatness of His Soul and the lofty heights of His Spirituality, lo, were the temptations the greater, such as no other man ever had, and the depths of darkness which He must penetrate the deeper, and Karma for any transgression should He fall, the greater. Accordingly, the struggles between the Dualities of that nature must necessarily have been the fiercer.

Know also that as babe and child and man, His Spiritual Senses were darkened and opaque like unto thine, O man of clay, and He perceived Spiritual Ideals and visions only as His intellectual imagination and intuition might picture them, not any more than thou canst now (except of course as His great Soul might shine through more than canst thine until thou hast become spiritualized).

From His birth was He under the watchful guidance of that vast Mystic Fraternity which hath trained many of the world's greatest Masters. Finally, it was in sublime Egypt, in the City of Heliopolis, the chosen city of Osiris, that Jesus, in

the Temple of the Essenian Brotherhood, passed through His final training and, having successfully met all tests, received the Christos Degree;—having accomplished all and overcome all, became thus, mark you, through personal merit alone, worthy to become the Master Christ.

At no time was He exempt from danger of failure or not dependent directly upon the strength of His own Soul and Will, any more than are other men. None, not even the highest Masters, are free from temptations or danger of falling, until they have passed the supreme transfiguration. Otherwise, of what use were reincarnation in the body?

What He accomplished, canst thou also; thou hast the Christ within thy Soul even as He had, differing only in degree. Thou canst renounce thy worldly ambitions and overcome the sins of the flesh, and thy temptations and desires even as He also did. Thou canst seek and find the same great Order to guide thee and lead thee in the "straight and narrow path" as He did. What thinkest thou if He had spoken as thou dost: "Oh, this world and life are good enough for me! I will wait until such time as I am compelled to do these things. Why should I give up the certainty of these things I have and can realize and see of this world all around me, for something I know nothing of and which may not exist? For how do I know these things are true?" Yet I say unto thee, thou art as much responsible as was He for thine own Soul and for the world's needs, though not to as great a degree; and thou hast as certainly a mission to perform.

For behold, every human Soul hath been sent out a Christ by its Divine Spirit. It is in the purpose of the Spirit that the Soul shall be, and it lieth in the power of every Soul so to be a Saviour of the world, as surely as it was for Jesus of Nazareth.

Did He not say even as much? For even so it is surely the purpose of every man's existence that his Soul enter into the world of matter for two chief things. And are not these the experiences of consciousness and activities on this physical plane, which the Soul gathereth up from its personalities, even as the husbandman gathereth up the grain from the fields, for the one thing; and for the other purpose, that he may be a Saviour and a Brother-in-Love to all the world? Surely thine eyes are sorely blinded, O man! For thou canst not see even a little way behind the veil of material forms and appearances, neither wilt thou make the least endeavor to learn the way, or to live and act in such manner that thou mayest lift this veil even in the smallest degree. And so, in thy blindness from thy wilful negligence, thou erectest false Ideals which lead thee away from the Path to thy Father's Vineyards, and to strange countries and lands where thou sowest weeds and thistles, and when thou gatherest them in, they yield thee only tears and sorrow and shadows of Karma for thee to suffer.

For behold, the Spirit of every man hath sent his Soul into the "far country" even to the lowest seventh plane, the far outer plane, the plane of Matter, that It (the Spirit) may receive again to itself the Soul so sent out, wherein hath been builded the effects of experiences, of conscious activities on that plane through the attributes of each successive personality manifest in its Astral and Physical bodies, and by these transmitted to his Soul.

Thus from the store of knowledge acquired through æons of time and in countless reincarnations in these human personalities of all traits and types, his Soul grows in wisdom from these experiences, and in strength from the difficulties encountered and the obstacles overcome, and finally returns to its Spirit

Creator when it shall have fulfilled its mission, ripe with the days of its sojourn in distant realms, and laden with its harvest of wisdom, knowledge and experiences. Thus the Soul's "home coming" is fruitful of much profit and rejoicing and good to the Father (the Spirit) through its acquirement thus of conscious knowledge of all phases of existence upon all planes of matter. (*John XIII:36*).

How then shall these things be? Forasmuch as the Spirit Itself, as such, cannot descend into matter, It therefore createth a Soul, a part of Itself, Its "only begotten Son," which It sendeth as a Saviour into the world, a veritable Christos, an ambassador to that "far country" from the Divine Spirit (or Father) which sent it; and the Son (the Soul) taketh to itself a form (body—astral and physical) whereby it may both act and express upon and receive knowledge and experiences from the "far country" of the material plane, and also perform its mission of Saviour to mankind and Divine Love to the world.

And *thine own Soul*, O man, the Soul of every man who cometh into the world and who hath not sinned away his Soul's relationship (cut off the ray between Spirit and Soul through sin) with its Spirit (its birthright of Sonship with the Father) is (his Soul) the "*only begotten Son*" of the Father. (Or of his own Divine Spirit, which creates his Soul and this Soul incarnates in the carnal and creates his Astral and physical bodies and he thus becomes also the "*Son of Man*.")

For the Divine Spirit (the Father) of every man is the essence of all and above all states of being or manifestation, and lower planes cannot therefore enter these. It therefore "begetteth" Its "*Only Son*" (the Soul) which it sendeth (after It hath divided It twice) into the Universe to gather for It (the Spirit) the harvest of conscious knowledge and experiences and

deeds stored in the Soul from all planes of existence and manifestation and being. The Father "sendeth His Son" (or the Spirit of each human sendeth his Soul) into the world also bearing His (his Spirit's) message of "peace on earth, good will to men," precisely as did the Spirit of Jesus when His Soul reincarnated in the Child born in the Bethlehem manger; and it, likewise, as did His, bears also the message of Universal Brotherly Love to all mankind. The only differences are first in degree; and second that He (Jesus) did fulfill His embassy of His Spirit (or Father) to the letter, whilst thou dost ever repudiate thine and dost live for thy carnal senses and selfish ends and never concerneth thyself with the great needs of thy Brother Man or with thy Christic Mission.

"But," thou sayest, "Jesus was divine. He was not like other men. He was more than man!"

I say unto thee that He did indeed become in that incarnation greater in degree than all other men. Yet, mark this well: He reincarnated in the human and was alike in all respects to all other men and subject to like laws, yet, I say unto thee, that His Soul began afar back even in a past Manvantara, just as thy Soul began in a more recent period. The *beginning* of His Soul was no greater than the beginning of thine. The mighty evolvement of His perfect Soul, however, was wrought through no man knoweth how many reincarnations and also afar back in past days of Brahm before this present one. None may know of mankind how many nights of Pralaya that Great Spirit hath slept in the bosom of Parabrahm since first its Ray was projected. But yet, withal, the Master-Christ attained His greater degree of being *only* through greater degree of well earned merit, even as the Path is open to every man who *Wills* to do likewise. For the supreme justice of the Absolute hath equalized

all things and there are no inequalities except such as man hath made for himself and for which he must suffer until he hath himself reestablished equality which hath been lost through his own fault and which none but he (Man) can redeem. Wherefore then doth it profit thee, if thou turn toward thy Soul's mission in the world during this life and cast off from thee the ways of self-gratification, of pleasure, of sin, of thy Ideals of self-centered ambitions, and art indeed a Saviour to mankind, gathering up a bountiful harvest of good for thy "Father in Heaven" (thy Spirit); or whether thou dost become "prodigal" in the "far country" and doth squander thy inheritance (thy Soul and bodies) which thy Father apportioned thee, and shalt debauch thyself with the "harlots" (*Luke XV:12-18*) of illusive forms, and sensations, and appetites, and Ideals of this world, and wander astray in paths of destruction and darkness and sorrow and remorse and retribution, and forget thy Father's House and make no effort toward the fulfillment of thy mission and the purposes of thy existence, until, finally, after thy substance hath all been spent in riotous living with the gay and thoughtless of this world (Soul power gone), thou becomest an outcast (spiritually) and fit only to mingle with the human "swine" and thou wouldest fain feed upon the same "husks" of lust and greed and avarice and sinful pleasures which are their food and their delight.

For know thou, O mortal, that thou hast passed over a long road, how long I can not here tell thee. It was ages and ages ago that thy Soul first appeared upon this earth and sought incarnation within a human habitation—so long since thy primeval birth in the carnal that the shadows upon the dial of time have long since forgotten the record and only the Astral pages of thy "Book of Life" can reveal that epoch of time. Since then the mornings of thy incarnation in the clay have

been countless to number, each of thy lives adding to the sum total of thy experiences, good and evil, and witnessing to thy fulfillment of "thy Father's business." (*St. Luke 11:49*).

O ages of thy Soul in human lives—lives filled with suffering and sorrow, with worldly and carnal desires and passions, false pleasures and ambitions of thine own choosing! O agonies and deaths and never yet the finding of "the Son of Man," the "Only Begotten Son," the Christ within thyself! Never learning the mighty lesson of thy inseparable oneness with every man and creature and thing in this whole Universe, and even with Parabrahm Itself! Aeons of years and countless lives for thee have come and gone; some good thou hast done and much evil; in thy midst hath aforetime appeared men who, having turned away from ways of darkness, have earnestly sought to convey to thee the truth and to teach thee of thy higher self and of thy mission here, and the way of eternal conscious life and immortality. But alas! thou hast ever joined with the throng of the mockers and the crucifiers and the murderers of these great men who only did precisely what it was for thee to do also and for what thou wert sent by thy Father to the "far country." And yet, for all of thy iniquities thou hast been spared to a later day (*Luke XVIII:8*) by an all-merciful Providence which hath provided laws whereby the transgressor might not be speedily destroyed for his crimes and sins, but rather that he might return to the selfsame spheres of his iniquities and meet and requite the evil of his doing, and also that perchance his vision might be opened and his Christic mission yet be fulfilled.

But how knowest thou when the measure of thy cup of evil deeds, and procrastination, and omissions, and neglect of thy duty shalt be filled? Behold the Law is immutable, and not even the Gods themselves can aid thee in the days of thy Soul's

dissolution. For in those times when thy evil deeds shalt sufficiently overbalance the good builded within thy Soul, or, for aught, thy long-time-overdue account be required of thee, then shalt thy incarnating Soul (the Son) which thou hast filled with darkness and evil, be blotted out and separated from thy Father, thy Divine Spirit, and pass into the outer darkness (*Matt. VIII:12*) perchance to become a "Dweller on the Threshold" for a time until finally dissolution overtaketh thee and thou passest into oblivion and art scattered as sand upon the desert and thy Soul with all of its memories and harvests gathered from its many lives on earth, be lost.

Then in that day wilt thy Father, even the Divine Spirit, perceiving that thou hast become prodigal in the "far country" and hath squandered thy inheritance which He loaned thee (thy Soul and Mind and Bodies), and hath gathered naught of harvest of good wherewith to return again to Him, and hath also repudiated thy mission of Saviour to other men, behold He will not kill "the fatted calf" for thee, neither will He accept thee as His Son again, (*Luke XV:23*) for thou, of thine own free will, which was bestowed by Him upon thee as thou went forth from Him upon thy embassy, hast irretrievably broken the law and hast miserably failed in the purpose for which He sent thee, and from the vineyards of thy past lives and experiences thy Soul hath garnered "nothing but leaves." (*St. Luke XIII:9*). For when thou hast broken the law too far then there is no more opportunity for thee and none can save thee, no, not even the great Infinite Itself. *For Law is immutable.* Else it were not law. (*Matt. V:17*). That thou art still existing gives thee still the opportunity to seek out thy Father's mission and embassy for which thou art in the world. All around thee thy fellow man is dwelling in sin and darkness, disease and death. Over human

kind stretcheth the "Veil of Isis," which, in the blindness of thy earthly vision preventeth thee from viewing the truth and perceiving the "Light of Osiris," even My Light. Thou upholdest the power of ignorance, of man-made creeds and dogmas and superstition. Thou teachest thy children selfishness and separateness and isolation from the interests and welfare of all others besides themselves (*Matt. 12:48-50*) (or their relatives and families); and that this life on earth is all that they are sure there wilt ever be for them; and that they had better gain all that they can while they are passing through from their neighbors and fellowmen, as all they can in any way gain by any manner of means is so much to their advantage; and that if there should "happen" to be a Heaven for them to enter at death, that by calling upon the Master-Christ and praying to Him that He will forgive them and thereby issue to them a passport enabling them to enter the Celestial City of "golden streets" (*Revelation XXI:21*) and to a clear title to a "mansion in the skies" (*John XIV:2*) where the "Angels" will regale them with celestial and seraphic songs accompanied by "Angelic music of golden harps." That the Christ was considerate enough to die so that they might lead lives of wrong and sin and live as they please, and that the death of a Great Master could atone for all other men's transgressions of the Law, and could relieve all other men of all responsibility for their mean and wicked and treacherous and sinful deeds, if they finally, when it became too late on account of the running out of the sands of their nearness of death, feel sorry and pray to this Master to forgive them and thereby they be released from any further responsibility therefor, and enter into the "habitations of the blessed," and receive equal reward with those white Souls which have fulfilled the Father's Mission from the first. Thou

furthermore teachest thy children that they may cheat and deceive and steal and otherwise commit great wrongs and, as it were, pile up long years of "effects of blackness of Causes (Karma)" and if they finally "believe in the Lord Jesus Christ" that thus they are "converted" and "saved" and also "forgiven" for all that they have done and that there and immediately at that time, behold there is thereby a total end, and full requittal and escape for them, and that all Karma hath been removed from their Souls.

I say unto thee that these thy teachings are utterly false. Behold that one word which hath been substituted in Scripture as the literal meaning and which can be but the translators' wording according to the facts and the law: *John XII:44-49*. The rendering shouldst be from the Christ, as in fact and meaning—*Verse 44*: "He that believeth—me, believeth not—me but Him that sent me." The real meaning of the Master's teaching is plain to him who canst understand. Christ and His Father were ONE (*John X:30-38*). Who then is His Father of which He hath spoken? Behold in His Father (Spirit) the Ruling God (Spirit) of this earth (*John VIII:42-54* and *John IX:35-37*). How came this ruling Spirit to be the God of this earth? Behold in Its beginning was it no greater than thy Spirit, though Its beginning was days and nights of Brahm before thine began; but Its "Son" (Soul) hath gathered from the "far country" golden harvests of plenty and hath fulfilled Its mission to the letter, and *thus* hath this Spirit, through merit alone of Its "Son and Ambassador" (Soul) attained evolvment wherewith It hath become worthy to be the God (Spirit) of this earth.

Thou, O man, canst also do likewise if thou wilt in the Days of Brahm to be; if thou do as the Master Christ hath

done, and as it was His mission in that Galilean reincarnation (*John VIII:58*) to show thee the way to do. But false interpretation hath been rendered and believed by man largely through ecclesiastical misrepresentations originally instituted by the Romish Church for purposes of temporal power, mercenary gain and the establishment of a doctrine whereby a Pontiff and Priesthood and ruling Hierarchy might dominate the world by teaching the man-made dogmas of the Vicarious Atonement and of Justification by Faith.

Moreover, when the Reformation occurred, these doctrines had so long been taught and the church had so long persecuted the true followers of the Christic teaching that there was no longer any open knowledge of the true way of life in the world. Every vestige of symbol and monument and manuscript and literature that were to be found bearing upon these real truths had been destroyed so that the people mightest be kept in ignorance and subjection to the Church and its teachings, namely, that salvation could come only through "belief" on Jesus Christ personally, and also through the mediation of Priests and Pope who had been "given transcendental power from on high over all things;" that Luther and his followers ever since, have been ignorant of the true meaning of the Scriptures and the teaching of the Christ and have given to the world but the modified doctrine of the Church of Rome, which hath never represented the true Christic teachings.

And indeed, it hath been dangerous to life even for any man to attempt to teach the truth. Though no longer are men burned at the stake and tortured openly and lawfully for the truth, yet it is even to this day all that a man's life is worth to attempt to give the true teaching to the world, for though the stake and the gibbet and the rack are in dust and rust, yet

still is the assassin abroad in the land.

Further I wouldst say to thee that many there are among you who teach your children to walk in ways of uprightness and temperance in all things and in well doing so far as they know; yet, withal, should they go wrong and do these evil things, that *belief* and *forgiveness* art all that is required of them by the Law, to remove from them all stain and responsibility.

From these false teachings have grown apace many of the present evils, political, social and criminal.

I say to thee, O man, that thy opportunities are very great in these later days to fulfill thy mission of Saviour to the world. If thou seekest the true light thou wilt find that man's history is almost wholly due to his willful ignorance and his consequently perverted Ideals. So grievously are his Ideals perverted that the whole earth is filled with the sick and dying, with unspeakable cruelties both toward man and the lower animals. Thou thyself who questioneth thy need of turning from the world's pleasures until such time as thou art compelled, shalt surely suffer through this ignorance all about thee, and more, as thou doest nothing to learn the better way for thyself or to help thy Brother in darkness. Moreover, each day thou putteth this away from thee, thy duty to thyself and to thy Father (Spirit) and thy fellow man, just so much as thy fellow man doth wrong because of thy failure to show him the way, and as thou doest wrong also thyself, even so doth it all accumulate against thee as Karma for thy final overcoming, and as cause for pain and suffering to thee. For thou shalt surely meet it all and the Law shall require thee to compensate in full for every sin and mistake that thou hast committed. For when thy Spirit calleth thy Soul to return and give account, which

the Law requireth every one to do, and which no power canst in the least prevent, then must thy Soul meet the final test alone. No man or God canst in the least live for or die for or prevent or vicariously atone for thee or stand in thy place or mediate for thee, nor Church, nor sacrament, nor ceremony, nor form, nor any other agency whatsoever *except thine own Soul*.

Hearken unto my voice, O man, while the dews of evening of thy long day on earth art falling and the shadows of thy eternal night of oblivion art perchance gathering about thee. What hath it profited thee indeed if thou hast in thy long pilgrimage of the mighty past, gained the whole world as thy experiences, but must finally lose thine own Soul? Know thou that thy false Ideals have led thee ever into the pitfalls of sin and temptation. For thy shortsighted policy hath caused thee to fool thyself that because the consequences of thy treachery were not forthcoming in the days thereof, and overtook thee not at the time of their doing, that perchance thou shouldest escape them altogether, or perchance thou couldest cheat the Law of its own, or at least escape the consequences during the incarnation wherein they were committed.

O tragical mistake! Few there are indeed who escape even within the limited space of one short life. For as thy days in carnal incarnation come and go, behold ever and again art thou called to account, and never canst thou tell in what hour thy Karma shalt overtake thee and claim its own. Some there are who seem to enjoy immunity from the consequences of their wrongdoing through a whole lifetime, but understand thee this: all is for a purpose and on account of widely reaching reasons. There mayest be many and multiplied connected with these so closely, that were their Karma account foreclosed, dire injury would result to these others. For there are diverse and many

invisible as well as visible bonds uniting every man with all other men, and a break at one point in the current oftentimes sets in operation a whole congeries of affairs and events requiring perhaps ages for final adjustment. And so the sinning one is oftentimes spared for a time and allowed temporary immunity from the consequences of his wrongdoing. Moreover, he may be the chosen instrument for a purpose, some project may devolve upon him in the world's work, for so it is that no matter however so small a part given to the man, lo, the whole mechanism and movement dependeth upon the fulfillment of his task. And though the man may err in many ways, and accumulate evil and retribution against a future day, yet will he unknowingly carry out that service for which he has been spared, and the Karma of his own causing be deferred for a more seasonable time. Yet never canst it be forseen at what day or hour the "potential of sorrow" which he hath engendered be loosened, and his cup, which he hath filled with bitterness, be placed to his lips to drain.

Moreover, shouldst the Karmic reckoning be withheld until another reincarnation, then will it have been reinforced, as it were, by compound interest. For every day the evil deed accumulates more evil through widening effects upon others and events. The stone thrown into the water doth cause a wider and wider circle of waves affecting more and more of the water unless there occur an interposing secondary cause whereby the first cause (bad Karma) may be overcome (sorrow) or neutralized (by good Karmic deeds). So also the effects of evil deeds go on, affecting more and more of the world in ever widening circles of influence, and consequently as time passeth, accumulating more and more Karma against the originator of them, each small sin growing formidable even as the rolling ball of

snow accumulath greater and greater proportions.

The pursuit of all things whatsoever, of this world, bewildereth and fascinath; the shimmer of spires and domes of halls of fame and honor and power, in the distance, lureth thee, O man, from the narrow path; and the golden glitter of wealth becloudeth thine eyes that they see not afar off over the stony road straight ahead, the fair Land of Peace and of pure, eternal Ideals whose realization art Immortality and Godhood.

How then, O man, canst thou afford to put off thy turning from thy ways until thou shalt be made to do so? Doth not thy highest Soul Consciousness teach thee that what I here have written is true? I pity thee for thy weakness and for thy wilful blindness. Long ago have I watched over thee, even from thy earliest beginnings, even so long ago that Time itself hath forgotten those days when thou wert new and young and lately sprung from the womb of creation. Howsoever, though I continue to watch over thee, yet would I warn thee that thy procrastination wilt one day be at an end, sooner for some of thee than for others, and, indeed, for some is already at hand.

And when thy final crisis shall overtake thee, if thou hast sinned away thy Soul, lo, in that evil day thou shalt seek for My Light and find it not. Thou shalt call upon the Great Master Christ to save thee in His matchless compassion for thee, yet thy vast and black Karma which thou hast caused "while conscience slept" hath so utterly destroyed thy Soul that though He *forgive* thee, yet wilt there remain insufficient good builded within thy Soul from thy lives, to save thee from utterly perishing. For though the Master Christ hath full power, won in faroff Gethsemane, to forgive thee, the Law is such that only thine own Spirit and the personalities thy Soul incarnath within, through the agency of free will which is thine to use as

thou seest fit, canst in any way create and build thy Soul and determine its final destiny. For though the Christ canst indeed forgive thee all, yet the immutable Law doth *not* enable Him to build a new and clean Soul after thou hast blackened and destroyed it through procrastination which keepeth others back also and injureth them through thy neglect to help them to an understanding of the higher Way, which thou art impelled to do as soon as thou turn and enter the narrow Path; and through false and selfish Ideals consummated through the ages of time and countless lives loaned to thee which thou hast wasted in wantonness, and murder (even if only the lower creatures), gluttony, cruelty, indifference to other's sorrows and want, using the wealth and power and talents loaned thee for thy own self only—for thou art no more thine (though indeed more closely related to thyself) than the whole world is thine. For thou art literally Brother to every man, woman and child which ever lived upon thy earth or any other world or that ever wilt live.

Thou sayest, "Oh, I know all about that! Of course, we are all Brothers in the Creator, but that is a long way removed, and by the time we get down to individual men we are pretty well separated, and it is no concern to me what happens to the family in the next house, or across the street, or to someone over in Europe or Africa. It is none of my doing that they are here in the world! I did not have anything to do with their beliefs or Ideals or misfortunes or trouble, and I cannot help what they do. It is all I can do to look after myself and family and friends, and it keeps me busy trying to *hold my own* with the world and preventing these very ones from getting the best of me!"

I say unto thee that right here thou hast formed a false and cruel Ideal which hath been more productive of suffering

and sorrow and unhappiness, than aught else beside that thou hast done, and for which there is stored up against mankind a vast universal Karma for which all must suffer, even the innocent also. Foolish man! Knowest thou not that thou canst not do the least harm in thought or act to the least of thy fellowmen that doth not affect every other living being also, *and thyself most of all?* There is no separateness in anything that is, neither directly nor indirectly, but everything in this whole world is ONE with every other thing. Behold there is but one stream of blood and it floweth in every man's veins; one bone, one brain, one nervous system, each of his parts is one with the whole, and IS the whole in its smaller degree, and representative of the whole and every member and part of the whole. There is but one source of thought, one common birth for all, one common grave and one death, one ocean of energy and life, one human mind, one family, one Fatherhood, one Motherhood, one Childhood, one Brotherhood and one Sisterhood.

Thou sayest, "How can this thing be? I do not *believe* it!"

I will tell thee if thou wouldst listen to thy profit. Thou hast ever been prone to judge things by thy physical senses, than which there is no greater deceiver in the whole universe. Thus thou hast mistaken the phenomena for the Ideal, and the manifestation for the cause, and hast mistaken the phenomena as being the reality, and the manifest for the entity. Thus thou art ever wrong. For phenomena is but activity of its causing Ideal, and manifestation but expression, perceptibly, of its real entity. This being the case then it followeth that all phenomena proceeding from the same source must be absolutely united, through that source, with all other phenomena proceeding from it; and each phase of phenomena must be directly or indirectly affected by all changes affecting all other phases of phenomena

proceeding from the same source. Likewise, all manifestation proceeding from a common entity must necessarily be one homogeneous whole, and each part be affected in common, by any and all influences affecting any of the other parts or phases proceeding from the same entity. Moreover, each of the component parts either of phenomena or manifestation must necessarily interact with every other part which hath proceeded from the same entity, and bear definite relationship each with all others. Influences affecting one part must also affect all the other parts, whether such influences arise from or are of the intrinsic parts of the common entity or Ideal, or whether they arise from causes without.

Thou wilt thus the better understand how every act of thine doth react upon all other men no matter how far separated they may be; that, in common with all men, thy neighbor is a component part with thee in the Great Entity that thou art manifest from; that every thought and act of thine must affect all other men, even as the cells of thine own body all interact upon each other.

Moreover, bear in mind also that the Law is such that every effect sent out and created by a cause is inseparable from that cause no matter how far it may seemingly be removed from that cause or how long the time since the cause hath created it, and sooner or later, it must return to that cause which sent it. This Law is unchangeable and universal. Even the whole Universe is sent out by Parabrahm, the "Causeless Cause," during each cycle of manifestation and returneth again thereto during each cycle of non-manifestation when all existence ceaseth and all manifestation is withdrawn into the bosom of the Infinite.

Thus canst thou perceive how it is impossible for any man to disconnect himself from any of his acts, or for another, even

were that other a God, to assume any of the responsibility vicariously for any other man or even any other God. Behold, the only release of any man from any of his evil acts of which he hath been the cause, is through the medium of an equal amount of good acts done, or through bearing an equal amount of the suffering or disaster which others have borne through his evil acts. For this is even no more than a just balance within the common whole, and if each cause must itself balance whatever effects are produced by it, and canst in no wise be separated from them—then how canst the Master Christ “vicariously” atone for thy sins?

Canst thou then, O mortal, see any need, in view of these things which I have revealed to thee and much more that I have not revealed at this time, of turning thy face away from the world and toward Me and the higher Way before thou art compelled so to do, which time of deferment may be too late to save thy Soul?

I will teach thee of the Law of Manifestation:

“The Unit is one with the Whole.

Every portion of the Whole is

a portion of the Unit.

Each Unit is one with every other

Unit of the Whole.

The Whole is one with each of

its Units.

Therefore: every Unit of any Whole,

and the complete Whole, are One.”

I would reveal something more of thy nature to thee, O man, that thou mayest profit thereby and turn from the dark side of thy nature toward the Spirit in thee.

Know then, that among other things, thou hast in thee two opposite natures insofar as manifestation is concerned. For the

Law is such that all manifestation ever must occur in duality. And as thine own Spirit is the entity from which all expression of thy being doth proceed, then doth it follow that thy nature must manifest in duality. Therefore I say unto thee, that in thy nature thou art the two, lo, both Angel and Devil. Thou askest why is it that man hath ever chosen to favor and follow after his evil duality and hath ever formed Ideals whose realization hath been so at variance from the good and from the Divine plans for his welfare, and of such productiveness of sorrow and remorse and suffering to him? I will tell thee briefly and in small part at this time.

This hath been because to Man hath been extended the great privileges of free moral agency and of free will. Moreover, the carnal world is filled with glitter, and seductive forms, and sophistry, and allurements, and temptations, which partake of the qualities of and therefore appeal to the Devil side of his nature. Nearly all of his physical and animal attributes, and also a goodly share of his mind and intellect are of this Devil aspect or dark side of his nature. Now all things pertaining to the world and the flesh are very real and apparent to his physical senses and animalized intellect which are the mediums which formeth most of the conceptions of which he is conscious in his crude and spiritually undeveloped personality. For no matter how cultured his intellect or how genteel his manner or how polished his appearance, unless he hath also cultivated the spiritually good (Angel) aspect of his nature, his Soul sitteth in darkness and his real spiritual mind is devoid of understanding.

Now, many of the evil or Devil manifestations of the world assume forms of "Angels of Light," insofar as they appear to his physical senses and intellect and carnal feelings

and desires, to which they constantly appeal. Insidiously they gain entrance to his citadel of being. His untrained senses, lulled to repose by the glamour and the hypocrisy on every hand, and the false appearance wherewith all things carnal are ever clothed, fail to realize the true character or nature of evil in many of its disguises. Long usage also contributeth much to make these common and everywhere apparent, and thus is he put off his guard unless ever watchful, and, ere long, the Devil in the world, through the Devil nature in the man, hath gained full mastery over him and hath turned him away from his Higher Spirit, and he is swallowed up in his iniquities and wickedness.

Now, therefore, O man, thou art a physical manifestation of body surrounded by a physical world. Within this body a mind conscious only of material sensations and appearances which it perceives entirely through five physical senses, and capable of operating upon the plane of this material world only through these. Moreover, this mind in operation doth exhibit either or both of the aspects of thy nature according as thou dost elect, and the Ideals of its creating correspondingly lead the Soul upward toward immortality, or downward toward eternal death. Behold thy Angel sayeth unto thee: Look not upon thy body or the world of change about thee, but rather seek to perceive the meaning and principle and mighty Law behind each form and image; yield not to the Deceiver (Devil in thee) who wouldest cause thee to yield to the lure of false appearances and sensations; be not led astray by thy desires and feelings; let not the empty image or the crude symbol of things deceive thee, for the seeming beauty and fair appearance of form may be but the aggregate of base materials gathered about the Ideal of a most carnal and evil principle, which, for

thee to dally with and accept, exposes thee to the whole vast influences of that principle, and to the tremendous sweep of the forces of the Destroyer, and great is thy tribulation.

Thy Angel sayeth unto thee also: Beware of the snare which thy physical senses spread for thee, even as the spider spreadeth his web in the darkness and shadows of the night; for if thou yield to them and abide with them, they wilt utterly destroy thee, for even so are they of the evil aspect of thee.

Thou sayest: Then what were my senses and feelings loaned to me for, if not for my use and for my enjoyment?

I will strive to reveal these things to thee somewhat.

There is no exception to the Law of Duality in manifestation in any phase whatsoever upon the plane of thy material personality. Thus there is both good and evil in all of thy physical attributes. Thy aspect of evil of this duality is ever of the Universal destructive forces whose momentum is on the disintegrating side of energy and therefore downward, even as the ball of twine being unwound groweth smaller till finally it is gone. For integration and development and building *ever require a proportionate expenditure of energy*, and, with the Man, the corresponding exercise of determined will and effort. On the other hand, *disintegration furnisheth its own energy*, and, with the man, no resistance or effort of Will is required in the breaking down processes. As the water pumped into the reservoir floweth away on a downward plane, easily and passively, through the forces of gravity which are spontaneously active, until the potential weight and pressure derived through the direct expenditure of energy furnished through the pumping machinery in lifting it to the higher level, is exhausted, so the destructive forces ever work upon a downward plane and the energy is furnished spontaneously without resistance or effort

on thy part, and all thou needest to do is passively to yield to their influences and they will surely carry thee downward to total destruction, and all thou art as an individual shalt wholly disappear.

Again, in the other aspect, the forces of good art ever of the constructive and integrating side of the duality of good and evil in thee. Thou, therefore, according to whether thou dost yield to thy physical desires and the Devil in thee, and the evil aspect of thy dual nature, and live for thyself and the world of false pleasures around thee, and thus float passively downward upon the River of Life, whose current floweth with ever increasing swiftness on the downward plane of the forces of disintegration which make thy turning about daily more difficult, and bearing thee always downward and farther away from the Land of Light and the Gardens of Paradise toward the vast Ocean of darkness and oblivion; and thou lettest thy "thread of Life" unwind until thou art wholly dissipated and lost through thy passive yielding to thy sense and feelings in thy foolish Ideals of false enjoyment—because thou thinkest thou hast the desires and wilt not see why thou shouldest not enjoy them—or whether thou deny these their evil propensities, and lookest not upon the allurements which appeal to them, and followest not after false Ideals of sin and evil which appeal to them; and storest within thy Soul the potentials builded and integrated through thy resistance of the evil duality in thee, and through denial of the carnal and the base in thy senses and feelings and desires, and the wrong Ideals which thou createst; and thus stem and fight against the tide of Life's River, and each day overcome its currents and rapids, and through unceasing toil and watchfulness, in due time proceed upward toward its source, even toward the Source of All Life;—shalt determine thy final destiny whether

thou goest out into the darkness forever, or, if thou attainest Immortality, and dwellest with thy "Father in Heaven," (thine own Spirit).

For, if thou dost not so attain to Immortality and "cross the Bridge" and so joinest not thy lower attributes, through thy self-control and denial of their evil desires, and dost not so purify thy Soul and raise it to oneness with thy Spirit, behold thy Father shalt surely cut thee off from Himself and his "Kingdom of Heaven" (existence and consciousness on spirit planes) forever, and thou shalt not know or be known any more, and thy name shall be blotted out of the "Book of Life."

For, behold, the tendencies, and forces, and *momenta* of evil and disintegration gravitate downward passively. No effort is required on thy part except thy yielding. The fall from higher to lower is easy and often unconscious to thy dulled intellect and mind through thy gratified passions and desires. The decrease of potential in any form from higher to lower, is spontaneous when its retaining mechanism, which in thee is thy Will, is released. It generateth its own momentum from the downward gravitating plane, carrying everything connected with it downward toward lower levels. Disintegration is always the result of lowering of potentials and always accompanies these. Lowering of potential is equivalent to loss of being in equal proportion to its (own loss) degree of being lowered, while the forces of good are ever integrative and constructive. But to raise potential, direct force and energy are always required and must be proportionately expended, as well as resistance and active overcoming of the opposite forces of evil and disintegration, with positive purposeful effort on the part of the agency involved in the action.

Therefore it is easy for thee to yield to thy Devil in thee,

and there is no effort required on thy part to enjoy the sensual pleasures and carnality of thy senses and feelings. But yet in the end and perchance after long, or else quickly, these will mock thee, and thy Devil, which thou hast worshipped, wilt deride thee in thy days of woe.

For thee to follow thy Angel, behold it is hard; for strenuous effort must be forthcoming from thee at every step of the way; for when thou followest the Path of good, thou art ever building potential and raising thy being from lower to higher levels; and also must thou at all times offer resistance to thy evil in thee, lest thy feet slip upon the Path and thou fall even to lower levels than where thou first began.

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

EIGHTEENTH NIGHT

Last night we left Arthur on his way to the flower gardens with his Grandfather, and I suppose Anna was making the beds and helping Miss Mary.

Tonight we find the children sitting beside their Grandfather in the big room, ready for their evening story.

"Well," said Grandfather, "I think we should first have a report from you children. Arthur, tell us about your day's work; what kind of a day did you have?"

"I had lots of fun" said Arthur, "but I did a lot of work too. I fed the dogs this morning and again tonight. I pulled the weeds from around the dahlias, and raked and hoed the ground, until now I have big blisters on my hands and they are sore and I know I can't carry the buckets of feed to the collies tomorrow morning because my hands are so sore."

"Well, that's too bad" was all that Grandfather said about Arthur's "report."

"Now Anna," said Grandfather, "let us hear your story of the day. What kind of a day did *you* have?" Anna told how she had tried to make the beds; how she had helped Mary, drying the dishes and dusting the rooms, after which she took a long walk, and then an afternoon nap. "But," she said "Grandfather, I just *can't* make the beds look nice like Mary does! I just CAN'T!"

Grandfather looked at the children in silence for a few moments until they began to wonder what he was thinking about or what he would say next. Then very seriously and solemnly he began to speak, and this is what he said:

"Well! Well! My two little grandchildren are both 'I Canters.' Well! Well!"

Now neither Anna nor Arthur knew what he meant, but from the way he said it, they were sure it must be something terrible to be an "I canter."

"Please Grandfather, what do you mean?" asked Anna.

"I will tell you a story" said Grandfather, "a Fairy Story, and then you will know why I feel so badly to hear you both saying that you 'can't' do this or that or anything. Never say you can't, but always say you *can* or that you will TRY. Now listen to the story.

"Once upon a time, very very long ago, the King of Fairv Land had a very difficult and urgent task which he wanted per-

formed without delay. Accordingly, he called his subjects before him, *one by one*, told them what he wished done, and asked if they were able and willing to do it.

"The very first Fairy to answer was a little fellow with a bright and happy smile, and he said, 'Good King, you ask much of me, for I am but a little fellow, but as you have asked me, so will I reply, 'I CAN.'

"Fine," said the King; 'Pass on and enter the great Throne room of your King.'

"Next was a keen eyed chap, full of pep and looking as if he was just anxious for something hard to do, and when the King had spoken, he paused a moment before replying, then said, 'Oh King, that which you desire is very difficult, but I think I can do it. I WILL TRY.'

"Good!" said the King. You too pass into the great Throne Room of your King.

"The next to answer was a big, burly, shifty-eyed fellow with downcast look, and when he understood the desires of the King, replied at once, 'Oh King, it is too hard; I can't do it. Much as I would wish to please thee, I can't.

"And so it went until all in the kingdom had answered. Those who said 'I CAN' or 'I WILL TRY' were passed on to the great Throne Room, to become favorites of the King and to perform his special missions for kingly rewards. Those who answered that they 'could not,' were made to face some difficult problem every day of their lives and to suffer great privation until such time as they might prove themselves worthy by attempting to perform the tasks set before them.

"The King of Fairy Land was very wise, and made it a *Law* that those who said 'I can't' must continue to suffer, yet the moment that one of them would see his error and begin to TRY, the whole army of the King's favorites must go at once

to help and assist. So you see, the things that looked so hard, were made most easy, because there were so many to help do them. Those who were afraid and said 'I can't' did not know but what they must perform the hard tasks all alone, but the only time the King would allow the others to help, was after, unaided, the decision was made to TRY."

"Yes!" sighed Arthur, "but that was in Fairy Land, and that does not help us."

"Oh, but it does!" said Grandfather. "The same Laws that rule the Fairies, rule in this world too." Why, I thought you believed in the fairies?

Both children assured Grandfather that they believed in them, but said that they did not know that they could actually help them to do things.

"Of course they can!" said Grandfather. "That is why I told you this story. When you say 'I can't,' all the 'I can't' fairies dance around you and sing in glee and make you feel more and more that you can not. But when you say 'I can,' 'I will,' or 'I'll TRY,' then the strong, good fairies, favorites of the King, come and chase the 'I can't' army away, and by the Law of their land, will and MUST help you to perform your tasks.

"Now tomorrow morning," said Grandfather, "first thing when you get up, I want you to tell me which of the Fairy King's Army you have with you—the 'I can'ts,' or the fellows that say 'I can—I will' and 'I shall TRY.'"

"Remember, this is a true story, and that always when you are bright and happy, willing and anxious to TRY to do the very best you can even if things do seem hard and tiresome, there are the little messengers from Fairyland that are anxious and willing to help you."

Kneeling at Grandfather's knee they said their evening prayer, and then off to bed they went, tired but happy.