

# THE FRATERNITY OF THE ROSICRUCIANS

Their teachings and Mysteries according to the Manifestoes issued at various times by the Fraternity itself. Also, some of their secret teaching, and the mystery of the Order explained.

## INITIATION

*en passant*



MUTILATION NOTED

Empires and

THE AUTHOR.

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"I fear neither man nor devil, neither hell nor death; and only God when I wrong my fellow man."—A Mystic.



## DEDICATED

To Her who must be NAMELESS, to Dr. James R. Phelps and Kate C. Randolph, M. D. and to all others who have so nobly stood by me when all seemed dark. Also to the Brethren of that Mighty Fraternity who have shaped the Destiny of States and Empires and who know not the word "fear."

THE AUTHOR.

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## PREFACE.

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# Try

"Try! the Soul groweth tall and comely, and waxeth powerful and strong only as it putteth forth its Will! Mankind are of seven great orders: the last and greatest are the Genii of the Earth, the Children of the Starbeam, the Inheritors of the Temple. Weak ones can never enter its vestibules; but only those who Try, and, trying, for a time, at length become victors and enter in. Man fails because of feeble, sleeping, idle will—Succeeds, because he wakes it up and ever keeps it wakeful!"—Dr. P. B. Randolph, the Rosicrucian, in "The Soul World."

## LEGEND.

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

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

"One day there came to the court a very rich and royal embassy from the King of the South, seeking an alliance, and propounding new treaties; and among the suite was a young Basinge poet, who acted as

interpreter to the embassy. This youth heard of the singular state of things, learned the conditions, and got the riddle by heart. For four long months did he ponder upon and study it, revolving in his mind all sorts of answers, but without finding any that fulfilled the three requisites.

"In order to study more at his ease, the youth was in the habit of retiring to a grotto behind the palace, and there repeating to himself the riddle and all sorts of possible responses thereto. The princess hearing of this, determined to watch him, and did so. Now, poets must sing, and this one was particularly addicted to that sort of exercise; and he made it a point to imagine all sorts of perfections as residing in the princess, and he sung his songs daily in the grotto—sung himself desperately in love with his Ideal, and so inflamed the girl herself, who had managed to both see and hear him, herself unseen, that she loved him dearer than life. Here, then, were two people made wretched by a whim.

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

"At length, one day, the youth fell asleep in the

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

"Accordingly, the grandest preparations—including a man with a drawn blade ready to make the poet shorter by the head if he failed—were made, and, at an appointed hour, all the court, the princess included, convened in the largest hall of the palace. The poet advanced to the foot of the throne, and there knelt, saying, 'O king, live forever! What three things are more desirable than Life, Light and Love? What three are more inseparable? O king!

is thy riddle answered?' 'True!' said the king; 'you have solved it, and my word shall be kept.'—Dr. P. B. Randolph, in "Ravalette, the Rosicrucian's Story."

While "TRY" is the watchword of the mighty Rosicrucian Fraternity, Love is the "Key" and it was through Love, the Love for woman, the better-half of mankind, that the watchword was discovered. Dr. James R. Phelps, a Mystic of the first water, whom I both Love and venerate, for good cause, above all others but one, in several articles published in "MIND" has the following to say:

"There are Mystic Fraternities that affect to scorn woman and condemn the love that draws man and woman together. The American Rosicrucians have been criticised for inviting women to enter the Temple. In fact a ban of excommunication might perhaps be laid on this Mystic Brotherhood were there any recognized power to issue the bull. It is doubtful that any organized Occult Fraternity admits women to full membership except the American section of the Rosy Cross. The Theosophical Society does thus admit them, and a woman holds the position of "Mahatma" of the Society, but we allude to Fraternities *that are supposed to be working along truly occult lines.* The general idea held by most of

the orders seems to be that to attain to Universal Love all personal love must be eliminated from the life, as a stumbling-block, "a gin and snare" to the one who would enter upon the "path." But a Divine voice comes sounding down the ages, "It is not good for the man to be in his solitariness." Scatter your coals all over the field and you will get no fire—consequently no heat. Assemble them in your stove, and your fire burns and your house is warm. Scatter the atoms of the sun throughout the solar system, and planetary life and activity would cease. This race is so constituted that the Spiritual rests on a material base. The ladder on which angels disport rests on the earth. Earthly love must center in some object, or it will not grow or expand. As well might one throw seed into the air and expect a crop of flowers or grain.

"Is there only a question of terminology in this divergence of opinions? Perhaps the anti-feminine Fraternities, fully sensible that TRUE love is almost an unknown quantity in human life, would guard its members from becoming entangled in the meshes of some mundane semblance of love. There might be color to this supposition were it not that the brotherhoods are prone to deny that a true Spiritual Love does reach any manifestation on the plane of matter

—the sex plane, if you like. This denial the American Rosy Cross will not accept, and there is ample authority for this non-acceptance in I. Timothy iv, 1 to 5, noting in verse 4 "creature" should be rendered "created thing." Aye, it would seem from Paul's words that there is *nothing* that may not be sanctified—literally, "consecrated," or "made holy." Perhaps Swedenborg is not far from the truth in his great work on "Conjugal Love" when he says that "it is not known in this world what conjugal love is, or that such a thing exists," and then goes on to indicate the "doctrine of permission," the exemplification or acceptance of which is causing a commotion in the Swedenborgian communion. A book written under the inspiration of a brother of one on these anti-feminine fraternities ends thus: "If ye be led by the Spirit ye are not under the law." Very true; but will this suggestion bear extensive application?

"And what is this thing called 'love' that has no center from which to radiate? What is this diffusive, general, universal emotion that has no focal point? What more universal, more general, more diffusive love than that of the Christ?—and yet HIS human plane needed a center! It found that center in his band of twelve and rested with its greatest meaning

in the soul of John, 'the disciple whom Jesus Loved.'

"Is there not something wrong with the cults that would crush out this inherent desire of the heart for *something to love*? Can one develop a Universal Love from this emasculate emotion by becoming a Morial—to burn his heart as a cinder on the altar and scatter its ashes over the face of creation? Is there a love that does not desire an object on which to center, to give "sigh for sigh" and song for song? It matters not if the object walk hand in hand with one in this earth life, or awaits his coming in the world beyond—the man's love will center in some one, even if in lieu of a God-given companion it centers in himself.

"Is there not a great danger in an attempted reversal of Divine order and intention, even although these have become somewhat distorted and perverted by human ignorance and strange experiment? The Altar stands, even though recreant priests have kindled strange fire upon it. And in this desire, longing, seeking for expression by human love, there is much of the Divine; and this instinct cannot be ignored or trampled on. For it may be that there is a meaning in Romans 1:27 that did not die out with the first century; and it may also be that the teaching alluded to in I. Timothy iv, 3 has strewn the earth

with more psychic wrecks than Swedenborg's "law of permissions" can ever do.

"Have not the teachings of the Mystics become sadly distorted by their successors and representatives? One might be justified in thinking so after reading "Ardath" (by Corelli). The idea of *Giounotti* that runs through that fascinating book does not seem to be that the desire of the soul should be crushed out. Rather it would seem that "the longing of Love" might compel even an angel mate to leave the world of light and dwell with the loved one on earth. "Zanoni" (by Lytton), if I read it aright, finds it well to sacrifice occult powers to Human Love. SERAPHITA\* drew the love and desire of both youth and maiden—only to fuse their two souls in one and help them accomplish what neither could accomplish alone. The strange old man of "Etidorpha" in all his journeyings could not and would not sever the tender ties of memory that bound him to wife and child. And every Master of the Occult who has given to the world anything that makes life grander, richer, more full of Divine meaning, has at some time reached the point in his development where only the love of a woman could teach him what God meant when He called him into being.

\* See "Seraphita," by Balzac.

"In ages long past Jehovah of Elohim pronounced this sentence, 'Unto thy husband thy desire, and he shall rule over thee. Who made woman the patient, clinging, earnest being she is? And, taking advantage of this desire, who makes her the tool and the fool of these conditions? Has the man who accepted her adulation and allowed her to make a demigod of him anything to do with it? It is easy to take up Paul's characterization of 'silly women,' but go back a verse in the same II Timothy iii, and see who it is that captures these silly women; for verse 2 reads, 'MEN shall be lovers of self,' etc. Read the first seven verses of this chapter, and see whether the old Mystic lays his indictment against women only."

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"What a grand machine the Roman Catholic Church is! How completely the minds and conceptions of the people are held to the dogmas and teachings of 'the church!' How willingly the people seem to yield obedience to church authority! What is the secret of it all? Not blind ignorance on the part of the devotee—it is a mark of the grossest misconception for one to hold that idea for a moment; for in that communion are many bright minds. What, then, is this subtle influence that enables the priest to hold

his parish together, and the bishop to rule his diocese, and the Pope to control the entire church in one congruous mass—a conglomeration of incongruent material?

“There is a deep question just here that goes back to the beginning of things—or, if you deny that they had a beginning, to the beginning of the present arrangement. ‘He that made them made them from the beginning male and female.’ And whatever may have been the nature of the people of the first creation—those who lived on the earth during the period of the ‘Elohistic’ creation—it does not enter into the present question; for I am inclined to agree with Swedenborg’s assertion that the present race cannot understand the nature and characteristics of the first race in even the least degree. Any effort to attain to an androgynous state patterns after that most ancient people must and will be futile; the whole thing is beyond our comprehension. The Jehovistic produced a totally different race from the Elohistic, and the separation of the feminine from the masculine, and ultimately the difference between the two in the physical and mental planes, was a necessity—and this distinction will exist FOREVER. I know that this will be denied, but it stands on as good authority as does the dogma that denies spiritual sex distinction.

"The Catholic Church is the only church of Christendom that recognizes the feminine quality, element, or attribute in Deity, and it is by means of the deep hold on this *mother* instinct of the heart that the Roman Church has that it maintains its influence over the minds of its devotees. If this is not the secret of Romish perpetuity, what IS the secret? It is a power that is not to be lightly considered.

"The Protestant Church has set up a masculine God as an object of worship and is fast losing its hold on the hearts of its adherents, and the consequent loss of their allegiance is not far off unless this church REMEMBERS.

"Had Mary remained absolutely virgin, and not given birth to the Messiah, would she ever have been heard of? Would her name have been the rallying cry of millions? What does this question mean, do you ask? Simply this—a virgin symbolizes affection for Spiritual Truth; but what is this affection unless it BRING FORTH something?

"While the virgin principle claims the worship and adoration of the devotee, the mother love, with its glow and warmth, causes every other light to fade and lose itself in the greater effulgence. And we would ask whether the powerful love that, finding

expression in the plane of material manifestation, results in motherhood does not possess a divine dignity and meaning?

"Granting this point and the existence of a network of Psychic wires that encircle the affectional nature of a man as the windings of the induction coil, there must be a power that flows through these wires, and that power must be controlled by a mind that understands. And when we seek for it, do we not find that the Jesuit order is the engine in the cellar, and that the Jesuit provincial is the engineer?

"Occult practices, even to the limits of magic and beyond those limits, are no strange thing to the inner circles of the Catholic Church. For this grand old religious system IS old. It undeniably runs back to apostolic times, and its earlier fathers have told enough in their writings to indicate that they not only understood but practiced Occultism. And even in these modern times not every Master of the science has left the church fold, with Eliphas Levi, the Abbe le Coeur, Count Guionotti, and some others who rebelled at the declaration of some dogmas and came out taking their knowledge with them. If any one questions this fact, let him read Van der Naillen's 'Heights of Himalay' and 'In the Sanctuary.' Or, if he wishes evidence that there is some saintship yet

left in the old church, Marie Corelli's fine book, 'The Master Christian,' will bring some enlightenment. For it will not do to forget that the Apocalyptic exploration revealed something worthy of commendation and vivification in every one of the seven churches, from Ephesus to Laodicea—with perhaps the greatest balance in favor of Laodicea.

"Coming as many practical Mystics did from the Catholic communion, they brought with them some of the plunder that had better been left behind. I do not make this remark in any spirit of unkindness or critical depreciation. In the ranks of these mystic fraternities there are those whom I esteem, almost venerate. The HELIOBAS of Marie Corelli's "Romance" and "Ardath," and the old Master who makes a brief appearance in her 'Soul of Lilith,' and the BISHOP ANGE' of Van der Naillen's books, are NOT imaginary characters. They have walked among us, and some of them are walking among us today. They make no outward sign. They do not 'strive nor cry,' nor does any man 'hear their voice in the streets.'

"Knowing the requirements of active membership in some of these Fraternities, and recognizing also the fact of human limitations, I assert it is impossible for a man to remain in active connection with a

GENUINE Mystic Fraternity and be a bad man at heart. One may even deny, betray, forsake his Master, and still not entirely sever that cord of love by which that same Master will some day draw him back. Absolute perfection exists in this world—in some people's imagination—but it does not come into close contact with the world at large. OUR angels wear coats of skin; when they divest themselves of these coverings they leave this realm of the seen.

"We question if the world has the slightest idea of what it really owes to the silent, spiritual work of these Mystic Fraternities, as carried on by them during the last forty years. The Inner Circles have given no sign, and the outer guards have only dropped hints.

"But every movement in this world, whether physical, psychical, or spiritual, reaches a danger point at some period of its history, and Achan's 'wedge of gold and mantle of Shinat' may work evil in Israel. Working along psychic lines has its temptations, and, when one gains control over the psychic plane of the human race and acquires the power of shaping thought and action, the temptation to use that power and control is apt to be too strong for the average man. A Christ may turn his back on the

offer of universal dominion, but we are not yet Christs. There is a palpable gap between the best man on earth and the Master. Not all the pleadings of Joab and his captains prevailed against the determination of King David to 'number the people,' and it may take the Mystic seventy thousand victims from the people to even up matters and adjust the balance.

"There is an old mystic maxim, 'All power is from the SHE side of God.' We have hinted that this acknowledgment of the mother-feminine-love principle in Deity is the secret of the power of the Catholic Church. (Of the Rosicrucian Fraternity as well.) Not that its (the Catholic Church) rulers are overactuated by this infilling their own souls with Divine Love, but that it is a living dogma of the masses of her devotees—a Jesuitism has got hold of the string. And a full measure of this same love that flows from the 'She' side of God is a necessity to one, or a band, who would set out to elevate and reform the world with any hope of success. It is not the Christ in one's soul that leads him to look down on struggling, suffering humanity as *Canaille* (literally, dogs), or to give a cold, hard stone to him that asks for bread. The most tender, gentle, loving Master of Mysticism in the world would swamp him-

self if he stepped on to this hummock.

"Marie Corelli, in her 'Soul of Lilith,' makes *Feraz* sing a story of a deeply learned mystic, whose very austerity and surface goodness attracted the people to him. From becoming annoyed at their continued interruption of his devotions he came to despise them and he finally hid himself in a dense wilderness. One day, being disturbed by the song of a bird that entered his hut, he killed the little thing, and immediately an angel appeared and rebuked him for slaying HIS messenger and then the Mystic began to see that his great regard for his own sanctity stood as an obstacle in the way of his usefulness to God and Humanity—and he became a changed man.

"Are the desire and aim of the mystic Fraternities of our day the elevation and regeneration of the race? If so, are we working toward that end? Does 'the end justify the means' that some of us are employing? Does the contempt with which we regard the occult adventurer—the sneak-thief that looks for occult power for selfish ends—belong to the honest although ignorant seeker after light and life? Is there any end that one would wish to gain to be attained by this means? Will this course even bring about the end that true Mysticism would seem to desire—the *uplifting and ennobling of Humanity?* One

may gain a certain temporary power by standing aloof from the world, coming into touch with it only to 'number' it as David did his people. The desire of the human heart is for dominion, for Babylon is not yet entirely fallen. Is it not well for mysticism to look within its own ranks for the evil that causes it to fail to stand in the face of its enemies? And, finding it after diligent search, is it not well to make a holocaust of the plunder and everything connected with it?

"It is difficult to understand the contempt with which some mystic orders seem to regard woman. In view of the fact that it was the *feminine* on the Master's nature that drew all to him in a loving, undoubting trust, this slighting, belittleing estimation of woman is a manifestation of Jesuitism that is inexplicable. But I must qualify that statement—the Pharasee and Sadducee elements were *not* attracted to him. They would spurn the woman who washed his feet with her tears and wiped them with her hair, but HE did not. Perhaps woman, in her cramped, distorted condition, may show a clinging, longing, intensely desiring tendency, which clutches at whatever extends to her a hope of deliverance from her bondage—and she may extend this desire to the teacher. So that poor despised woman followed the

Nazarene into the Pharisee's house, and in reply to the criticism of the sanctimonious host he said, 'For in that she cast this ointment upon my body she did it to prepare me for burial.' Aye, and when a man is slowly working himself free from his inherent 'evils,' and coming to the last grand passion through which he lays them down forever, who senses the meaning of the process? Some MAN? 'They all forsook him and fled.' Only WOMAN stood by him from the beginning to the end. And when the struggling between the man and the angel comes on in the human soul, it is only woman that understands."

So much for what one of the greatest Mystics of the day has to say and surely he *should* and *does* know these things as but few others can know. The Rosicrucians, according to all their teachings and writings, recognize woman as being equal with man but they also recognize the true woman as being the better part of man, the SHE-side of God the Father.

All *true* Mystics of the past ages recognized in woman that part of themselves which they knew was needed in their own nature in order to complete themselves. Does not Thomas Vaughan close his famous book 'Magical Writings' with the following:

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Ladies will buy thee for a new romance,  
Oh how I'll envy thee when thou art spread

In the bright sunshine of their eyes, and read  
With breath of amber, lips of red that lend  
Perfumes unto their leaves, & a never spend.  
When from their white hands they shall let thee fall  
Into their bosoms, which I may not call  
Ought of misfortune, thou do'st drop to rest  
In a more pleasing place, and art more blest.  
There in some silken, soft fold thou shalt lye  
Hid like their love, or thy own mysterie."

In placing the present work before my readers I do so without any apology whatever. The foregoing pages, as well as those to follow, are taken from the writings of such as should and DO know what they write. All the Manifestoes are taken from the original which are in my possession. Credit is not given for the very good reason that the profane world is ignorant of their authorship, except in a very few instances, and those that KNOW will not tell. This is as it should be and must ever be. A few of the mysteries explained are from secret records in possession of those who have a right to hold them.

Practically nothing in the book is original as nearly all the information has been published in Manifestoes. Some of these have been private while others were to be had by all those who were interested. The book is simply as a history of this mighty Order or Fraternity and even as such, contains but a very small part of their teachings.

So far as the part concerning "Initiation" is concerned, each reader must judge for himself whether there is any truth in it or whether the compiler has any knowledge of the subject. As is well known, one may not write plainly on this subject even though he may know all about it. The chapter is simply *en passant* and mayhaps there may be some truth found therein. At best, it will not hurt to follow the teachings therein contained.]

Is the Rosicrucian Fraternity old and does it still exist? Listen to what P. B. Randolph has to say in "Ravalette."

"Many, but by no means all, the Alchemists and Hermetic Philosophers were acolytes of that vast secret Brotherhood, which has thrived from the earliest ages, and, under *different* names in different lands, has performed, is still performing its mission. The members of this Mystic union were the Magi of old, who flourished in Chaldea (Mesopotamia) ages before one of their number (Heber) left his native plains, and on foreign soil founded the Hebraic confederation. They were the original Sabi and Sabeans, who for long ages preceded the Sages of Chaldea. They were the men who founded that Semitic civilization, the faint shade of which we find, having long avenues of centuries, in the mouldy records of early

China, itself numbering its years by the thousand. Of this great Brotherhood sprung Brahma, Buddha, Laotze, Zoroaster, Plato, the Gnostics, the Essenes, and therefore Christ himself\* Who was an Essene, and who preached the sacred doctrine of the Mountain of Light. They were the Dreamers of the ages—the sun of the epochs—eclipsed occasionally, but anon bursting forth in glory again. They were the men who first discovered the significance of Fire;\*\* and that there was something deeper than Life in man; profounder than Intellect in the universe. Whatever of transcendant light now illumines the world, comes from the torches which they lit at the Fountain whence all light streameth upon that mystic fountain which they alone had courage and endurance to climb, and climbed, too, over a ladder whose rungs were centuries apart. Hermes Trismegistus, Egypt's mighty king, and that other Hermes (Asclepius IX), was an adept, a brother, and a Priest—as was Malki Zadek before him—that famous Pre-Adamite monarch, that Melchisedek, who was reputed to have been born of a Thought, and to have lived for countless ages. And so with the Greek

\* \*\* See "The Philosophy of Fire."

Mercurius. Theirs, too, was that wondrous learning wherein Moses was skilled; and at their fountain the Hebrew Joseph drank. Nothing original in Thaumaturgy, Theology, Philosophy, Psychology, Entology, and Ontology, but they gave it to the world; and when Philosophers thought they had gained new thoughts and truths, the records of the Order prove them to have been old ages before the Adamic era of Chronology, and to have been the common property of the adepts.

"I have been led into these remarks and explanations, for the purpose of finally and authoritatively settling the vexed question concerning the Rosicrucians."

Why was a Rosicrucian selected to be the Supreme Master of the Supreme Grand Lodge of the Universe, Ancient and Mystic Oriental Masonry? Why was a Rosicrucian selected to be the Supreme Master of the "Militia" and why is the leading spirit in one of the large co-operative homebuilders society a Rosicrucian? I leave these questions to be answered by those who know more than I do. I KNOW these things as facts and that is enough for me to know. The people, as a whole, can rest assured that as leaders are needed they will be supplied by those who KNOW.

R. SWINBURNE CLYMER.



# INITIATION.

*en passant.*

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"Man is arrogant in proportion to his ignorance. Man's natural tendency is to egotism, Man, in his infancy of knowledge, thinks that all creation was formed for him. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean only the petty candles, the household torches, that Providence had been pleased to light for no other purpose but to make the night more agreeable to man. Astronomy has corrected this delusion of human vanity; and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own,—that the earth on which he crawls is scarce a visible speck on the vast chart of creation. But in the small as in the vast, God is equally profuse of life. The traveller looks upon the tree and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world—it swarms with innumerable races.

Each drop of the water in yon moat is an orb more populous than a kingdom is of men. Everywhere, then, in this immense Design, Science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrify but engenders new life, and changes to fresh forms of matter. Reasoning, then, by evident analogy—if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world, nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood and inhabit man's frame as man inhabits earth, common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that Being is crowded upon every leaf, and yet absent from the immensities of space? The law of the Great System (God) forbids the waste even of an atom; it knows no spot where something of life does not breathe. In the very charnel-house is the nursery of production and animation. Is that true? Well, then can you conceive that space which is the Infinite itself is alone a waste, is alone lifeless, is less useful to the one design of universal being than the dead carcass of a dog, than the peopled leaf, than the swarming

globule? The microscope shows you the creatures on the leaf; no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air. Yet between these last and man is a mysterious and terrible affinity. And hence, by tales and legends, not *wholly* false not wholly true, have arisen, from time to time, beliefs in apparitions and spectres. If more common to earlier and simpler tribes than to the men of your duller age, it is but that, with the first, the senses are more keen and quick. And as the savage can see or scent, miles away, the traces of a foe, invisible to the gross sense of the *civilized* animal, so the barrier itself between him and the creatures of the airy world is less thickened and obscured.

"But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthlier desires. Not without reason have the so-styled magicians, in all lands and times, insisted on *chastity* and abstemious reverie as the communicants of inspiration. When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtle, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space, may be made, by certain secrets of the higher chemistry, more pal-

pable and clear. And this, too, is not magic as the credulous call it; as I have so often said before, magic (or science that violates Nature) exists not; it is but the science by which Nature can be controlled. Now in space there are millions of beings not literally spiritual, for they have all, like the animalcule unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtle, that it is, as it were, but a film, a gossamer that clothes the spirit. Hence the Rosicrucians lovely phantoms of sylph and gnome. Yet, in truth, these races and tribes differ more widely, each from each, than the Calmuck from the Greek—differ in attributes and powers. In the drop of water you see how the animalculæ vary, how vast and terrible are some of those monster-mites as compared with others. Equally so with the Inhabitants of the atmosphere; some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. He who would establish intercourse with these varying beings resembles the traveler who would penetrate into unknown lands. He is exposed to strange dangers and un conjectured terrors. *That intercourse once gained, I cannot secure thee from the chances to which thy journey is exposed. I cannot direct thee to paths free from the wanderings of the*

deadliest foes. Thou must alone, and of thyself, face and hazzard all. But if thou art so enamoured of life, as to care *only* to live on, no matter for what ends, recruiting the nerves and veins with the alchemist's vivifying elixir, why seek these dangers from the intermediate tribes? Because the very elixir that pours a more glorious life into the frame, so *sharpens* the senses that those larvae of the air become to thee audible and apparent; so that, unless trained by degrees to endure the phantoms and subdue their malice, a life thus gifted would be the most awful doom man could bring upon himself. Hence it is that though the elixir be compounded of the simpler herbs, his frame only is prepared to receive it who has *gone through the subtlest trials*. Nay, some, scared and daunted into the most intolerable horror by the sights that burst upon their eyes at the first draught, have found the potion less powerful to save than the agony and travail of Nature to destroy. To the *unprepared* the 'elixir' is thus *but the deadliest poison*. Amidst the dwellers of the threshold is ONE, too, surpassing in malignity and hatred all her tribes—one whose eyes have paralyzed the bravest, and whose power increases over the spirit precisely in proportion to its fear."

Thus spake the Master Mejnour, who represents

cold Science, to his student Glyndon. I have quoted this much from the work "Zanoni," by Bulwer Lytton, the Rosicrucian, because nowhere else is this so plainly given.<sup>6</sup>

✓ The first thing that the neophyte must face and master is the Terror of the Threshold, and happy is he who does not falter, for to begin and falter is to be lost. To those who have no knowledge of the Higher Occult Science, this may seem to be but a farce, but let such begin the *true* training in all sincerity and they will soon learn the terrible reality of this thing.

The Terror must be faced at the very Threshold of the deeper science and the neophyte cannot advance any farther until he has mastered this terrible being. You, my reader, may ask me what this Terror is, and I intend to answer this question ere my present task is finished.

When this terror is once mastered, he becomes the neophyte's best friend and will do whatever he is commanded to do. Thus also with the other Beings that the neophyte must meet and master, those that are most malignant to him will help him the most when once mastered and placed under control. Perhaps the most terrible of all are those created through Passion which are the gnomes or Elementals of Fire. These the neophyte must master first of all and no

human being who has not mastered them can understand the awful use these beings can be put to. The profane world is entirely ignorant of these things and cannot understand them, but those who have mastered them can afford to meet the sneers of the world.

So also with the Elixir of Life, men, cold scientists, who recognize nothing but matter such as they can see and feel, deny that there is such an elixir, but I affirm, in spite of all the world, and I can say that I understand at least a little of modern chemistry and the actions of drugs, that there is a *real* Elixir of Life, not only of the Spiritual part of man, but also of the body, and such as understand the composition or use of these double Elixirs can defy both age of the body and spirit.

I am fully aware that some of the so-called great scientists of the present age will sneer at this, but I also know that they have sneered at other discoveries that has been advanced, but this will not discourage me nor cause me to discontinue in the work laid out for me by those few who are far greater than all the so-called scientists of the age.

Well might Lord Lytton say with Count Tolstoi, the Master of Russian literature, who had been banished from his home by the Russian Tyrant, that:

"Discover what will destroy life, and you are a great man; what will prolong it, and you are an impostor. Discover some invention in machinery that will make the rich more rich and the poor more poor, and they will build you a statue: Discover some mystery in art, that will equalize some physical disparities, and they will pull down their own houses to stone you." Such is the world of to-day, and it is only the few, who have mastered the Terror and *fear* nothing that are strong enough to face the tides. Caring nothing, even though they may be banished from their own homes and lands. They have done their work as the Great Ruler has ordered them and they are satisfied, knowing that all things will be straightened out in the Good Time Coming.

"To quaff the *inner* life, is to see the outer life; to live in defiance of time is to live in the whole. He who discovers the elixir, discovers what lies in space; for the spirit that vivifies the frame strengthens the senses. There is attraction in the elementary principles of light. In the lamps of Rosicrucians, the fire is the *pure elementary principle*. Kindle the lamps while thou openest the vessel that contains the elixir, and the light attracts towards thee those beings whose life is that light. *Beware of fear*. Fear is the deadliest enemy to knowledge." Such are the secret

Instructions to the Neophyte who has been *prepared* to face the ordeal. *Fear* is the Terror of the Threshold and none can master Him unless he is thoroughly prepared for it, it is thus why so many fail.

When a neophyte has been thus prepared, he is strong enough to meet this unknown terror and when he stands at the threshold with the Light in which this *pure fire* of the Rosicrucians burns and knocks at the door of the Threshold, he is ready to go forward when the door opens and when he sees the Terror of the Threshold (*fear*) stand in front of him, he will subdue it by bringing his powerful and trained will into play, the Terror is Master no longer but the slave, and he advances as fast as he is able to absorb the knowledge that is placed before him.

What is this Light of *pure fire* of the Rosicrucians? This is a question never plainly answered by any one for reasons that will be plain to all, but I deem it of importance to say a word in regard to Love, "the power of the Universe."

Love when pure and true, with no lust forming a part of it, is of a kind such as the Christ had for humanity. The rays that radiate from the Soul of one who has such Love are exactly like the *pure Rose Diamond*, rays of a dazzling bluish color. The one who has such Love in his Soul is Master over not

only the Terror, but of his own self and therefore of all the world besides.

The rays that come from the Soul when Lust is the ruling passion are of a malignant red and destroy all that they come in contact with, this is the class of people, both men and women, who are the cause of hate, envy, strife, murder, and other crimes with which we are cursed.

There is another class that comes between these two, the class that neither truly love, nor are they exactly the victims of lust. This class are passionate, a passion that they mistake for love and which is mixed with lust. The rays from the soul of this class of people are a light red and it is from amongst this class that the majority of neophytes come. Where lust is the master in a man or woman they hardly ever change in this incarnation, but become degenerates.

No sooner does the neophyte enter the path before he or she is assailed by the Tempter—Passion. This is one of the hardest things to master and unless the neophyte does master his personal desires and becomes perfect master over the passions he cannot advance.

[ It is a notorious fact that no matter how little women may care for a man while he is leading an ordinary life, no sooner does he enter the path that

leads to the Higher Occult, when he will be tempted by women from all sides, and it is here where the real danger lies for him and more fall on this account than on account of everything else combined.] 2

Love is the Secret of all Life, but Lust and Passion is death. Take the Lamp of White Light and go forward and you will become the Master instead of being the slave. When you have once entered the path there is no turning back unless you desire to be followed by the Terror all through life and there is nothing more terrible, nothing more awful than this. Far better to die than have this misfortune befall you.

There is another thing in connection with TRUE Initiation that may hardly seem fair to the average person, and that is, that the very ones who are selected to teach the neophyte are the ones that will place temptations in their way to try them and learn if they are worthy of the Higher Knowledge. These temptations are placed before the neophyte in such a way that he will not even stop to think whether they are right or wrong, or how they come to be in his path. If the strength is his that is necessary to pass through the trials, he will not fall a victim to the temptations, but if he is not fit he will fall, and no sooner does he fall than the Master knows it. This may seem strange and untruthful, but to such that

disbelieve, I can only say, try it and learn for yourself.

My reader may ask me what becomes of the neophyte that falls while traveling the path and disobeys instructions or tries to enter the door before he is fully prepared. To answer this question, I will quote from Bulwer Lytton's "Zanoni," which speaks plainer on this subject than any other work ever published.

While Glyndon was the Pupil of Mejnour, he was given his instructions as to what to do the same as all neophytes are, he was also told what not to do and then left to himself with the temptations before him.

There was one room which he was forbidden to enter until he had been fully prepared. His Master well knew that if he would not be fit to pass the necessary trials the temptations would be too strong and he would enter the room. He therefore placed a book on the table in such a way that he would read the following passage, which happens to be one of the secrets of the Rosicrucian Fraternity:

"When, then, the pupil is thus initiated and *prepared*, let him open the casement, light the lamp, and bathe his temples with the elixir. He must beware how he presume yet to quaff the volatile and fiery spirit. To taste, till repeated inhalations have ac-

customed the frame gradually to the ecstatic liquid, is to know not life, but death."

Glyndon knew that he was not yet an Initiate, and therefore not prepared, but this part he did not notice. He had already partaken of the forbidden liquid and this was his second trip to the forbidden chamber. He ranged the mystic lamps (nine in number) round the center of the room, and lighted them one by one. A flame of silvery and azure tints sprang up from each, and lighted the apartment with a calm and yet most dazzling splendor; but presently this light grew more soft and dim, as a thin grey cloud, like a mist, gradually spread over the room; and an icy thrill shot through the heart of the Englishman (Glyndon), and quickly gathered over him like the coldness of death. Instinctively aware of his danger, he tottered, though with difficulty, for his limbs seemed rigid and stonelike to the shelf that contained the crystal vials; hastily he inhaled the spirit, and laved his temples with the sparkling liquid. The same sensation of vigor and youth, and joy, and airy lightness, that he had felt before instantaneously replaced the deadly numbness that just before had invaded the citadel of life. He stood with his arms folded on his bosom, erect and dauntless, to watch what should come.

"The vapour had now assumed almost the thickness and seeming consistency of a snow-cloud; the lamps piercing it like stars. And now he distinctly saw shapes, somewhat resembling in outline those of the human form, gliding slowly and with regular evolutions through the cloud. They appeared bloodless, their bodies were transparent, and contracted or expanded, like the folds of a serpent. As they moved in majestic order, he heard a low sound—the ghost as it were of voices—which each caught and echoed from the other; a low sound, but musical, which seemed the chant of some unspeakably tranquil joy. None of these apparitions heeded him. His intense longing to accost them, to be of them, to make one of this movement of aerial happiness—for such it seemed to him—made him stretch forth his arms and seek to cry aloud, but only an inarticulate whisper passed his lips; and the movement and the music went on the same as if the mortals were not there. Slowly they glided round and aloft, till in the same majestic order, one after one, they floated through the casement and were lost in the moonlight; then, as his eyes followed them, the casement became darkened with some object undistinguishable at the first gaze, but which sufficed mysteriously to change into ineffable horror the delight he had before experienced. By degrees

His object shaped itself to his sight. It was as that of a human head, covered with a dark veil, through which glared with livid and demoniac fire, eyes that froze the marrow of his bones. Nothing else of the shape was distinguishable—nothing but those intolerable eyes, but his terror, that even at first seemed beyond nature to endure, was increased a thousandfold, when, after a pause, the Phantom glided slowly into the chamber. The cloud retreated from it as it advanced, the bright lamps grew wan, and flickered restlessly as at the breath of its presence. Its form was veiled as the face, but the outline was that of a *female*; yet it moved not as move even the ghosts that simulate the living. It seemed rather to crawl as some vast mis-shapen reptile; and pausing at length, it cowered beside the table which held the mystic volume, and again fixed its eyes through the filmy veil on the rash invoker. All fancies, the most grotesque, of Monk and Painter in the early North, would have failed to give to the visage of imp or fiend that aspect of deadly malignity which spoke to the shuddering nature in those eyes alone. All else so dark—shrouded—veiled and larva-like. But that burning glare so intense, so livid, yet so living, had in it something that was almost *human* in its passion of hate and mockery—

something that served to show that the shadowy Horror was not *all* a spirit, but partook of matter enough, at least, to make it more deadly and fearful an enemy to material forms. As, clinging with the grasp of agony to the wall—his hair erect—his eyeballs starting, he still gazed back upon that appalling gaze—the Image spoke to him—his soul rather than his ear comprehended the words it said:—

"Thou hast entered the immeasurable region. I am the Dweller of the Threshold. What wouldst thou with me? Silent? Dost thou fear me? *Am I not thy beloved?* Is it not for me that thou hast rendered up the delights of thy race? Wouldst thou be wise? Mine is the wisdom of the countless ages. Kiss me, my mortal lover." And the Horror crawled near and nearer to him; it crept to his side, its breath breathed upon his cheek. With a sharp cry he fell to the earth, insensible, and knew no more.

This is what befalls those that would enter into that which they are not ready to enter. All Initiates must pass through the same experience. All must face the Terror and Master Fear. All will be asked what they would of the Terror, and unless they are Master of Fear and have Passion under control, *Purified Lust until it is a White Fire, they will fall*

*the terrible gaze of the Terror or a guilty conscience.*

If they are prepared and have the Key to the Immeasurable region they will demand entrance to the Temple, and, being Master over fear, they will answer and the Terror is their slave and servant.

Truly the Terror is their beloved, for without him they would be nothing. What would man be without manhood? The Passion is the greatest thing given to man by his God. But it must be placed under control and used only as needed and never to seduce. When abused it becomes the greatest curse that man can suffer under.

For the sake of gratifying the passions, men, by far the greater majority, have truly rendered up the delights of their race; they have given up honor and manhood for a moment of delight to an unnatural appetite; many pass through life without knowing any better; such will need many incarnations before they can stand before their God in Soul and Spirit.

Man, as we find him today, believes that the sexes were made for Pleasure; he does not know better; his ancestors have taught him the same falsehood and he teaches his children the same cursed lie. A few awaken to the fact that there is something grand and noble in the sex principles; they follow for a

time until they have tasted of the elixir and their eyes have partly opened; they see the delight of the Higher Life, but they are not strong enough, and when temptations come they fall and the experience of Glyndon is the result. A few enter the path and are strong enough to resist temptations; these are the ones that are Master of the Terror and he becomes their servant instead of their Master. "*Love, the White Fire, is the secret of Life.*" "Passion is Death." Beware of it.

Neophyte, know this, that all—the highest and the wisest—who have, in sober truth, passed beyond the threshold, have had, as the first fearful task, to master and subdue its grisly and appalling guardian. Know that thou *canst* deliver thyself from those livid eyes—know that, while they haunt, they cannot harm, *if thou resistest the thoughts to which they tempt, and the horror they engender. Dread them most when thou beholdest them not.*

It is a fact that when the neophyte tries to do the right the Terror will always appear, but when he falls to temptation the Terror will nowhere be near. Do the right and defy the Thing and he will let thee alone and be at thy command.

I *know* that obsession is nothing more than the Terror of the Threshold. Sometimes it may be a

burned out Passion and an awakened conscience and an awful thing this is. A man may seduce all woman-kind, if he does not awaken to his terrible crimes he will not suffer in the present life, but the minute that he becomes conscious of his wrong and tries to change his thoughts and do right for his wrongs the Terror will stand before him and well he may say "God help me," for he needs the greatest power in all the Universe to give him strength.

So-called Occult Orders that teach their dupes to develop especially by and through the trance, before they have gone through a system of training and soul-purifying, are responsible for an immense amount of obsessions and insanity. No man or woman, no matter who they may be, can bear the sight of the Terror unless they have been taken through a course of self-denial, self-mastery, and have placed Universal Love, the White Fire of the Philosophers, in place of Lust and Passion. To do so is to produce insanity.



## \*THE FIRST STEPS TO BE TAKEN

### *The Soul's Climb to the Divine*

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Life is one great climb up the steep ascent to God. From our earliest days till we pass over to the other side, and, indeed, whether there or here, we are ever climbing. Would that our climbing had the grand results that ought to be ours. Oh, that it led us to the delectable mountains of God! For there truth is pure as the mountain stream; the air to be breathed is rarified beyond the conditions of earth; the vision from the summit is of Divine splendor.

Alas! that there are so few who believe that there are any mountains of God which the soul must climb on its way to the Divine. The restless multitudes know less about such things than they even do about

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\*NOTE—The part "The Soul's Climb to the Divine" is taken from the "Herald of the Golden Age" edited by one of England's greatest humanitarians—Sidney H. Beard, Esq. and was written by Rev. J. Todd Ferrier

the mountains of the earth. The religious world interests itself more in the geography of Mount Ararat, Moriah, and Horeb, Carmel and Tabor, Golgotha~~am~~ and Olivet, than in the sacred significance and esoteric meanings of these things. For these are the mountains of God which the soul must climb on its way from the city of destructions—the *city of material desire*—to the holy city of God with its gates-of-pearl virtues, and its streets of golden love.

Ararat is the mountain of rest, the hill that towers above the earth-floods, on which the ark of man's soul may find rest for itself amid the turbulent waters of experience. For the flood comes to every one; and Ararat is ever at hand, the Ararat of the Divine Presence, though few there be who realize it.

On that mountain we must stay ourselves. There is no security elsewhere when we set out into the new realms of thought and soul-conquest. (Initiation.) Men and women who do not find Ararat are drowned in the sea of their self-confessed troubles, though they seek the highest points of earthly fame, and glory, and power. Matter cannot save them. Gold cannot rescue them. Pleasure cannot redeem them from the overwhelming flood. But all who seek and find Ararat—the Divine Presence—and there repose their spirits, come into the conscious-

ness of the Divine Love, and feel its sheltering power.\*

But the soul that finds Ararat must also discover Moriah. For the way to the Divine is sacrificial. The journey is upwards, not downwards. Consequently it is very difficult. If we would find true rest in God we must not withhold from Him even our best, the things we cherish most. God is upon Moriah; but He is there to receive from us our soul's treasure, that we in turn may be able to receive His richest blessings.

This mountain is hard to climb. It requires the resolutions of early morning, the fellowship of the rising sun. It is difficult for us to part with what we cherish most, even when the recipient is God. And we find it more trying and difficult still if we have reason to believe that our treasure is essential to all our future welfare and progress.

Yet we must climb. We cannot prove ourselves of the "Faithful" unless, like the father of the faithful, we yield allegiance to God. To turn many to righteousness we must be ourselves righteous; to

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\*NOTE—This is the true and Spiritual interpretation of Noah and the flood and it seems unbelievable how men, Ministers, so-called, who have passed through a three years College course and received the degree Doctor of Divinity—should show such gross ignorance as they do by taking the Bible story of the flood in a literal sense, and thus teach the people a lot of untruths instead of a great Spiritual truth.

teach men how to live the life of faith we must have been there ourselves. Before we can have a real share in laying the foundations of the City of God and building and peopling it with multitudes of spiritual forces we must have heard the Angelic voice counselling us to obey the Divine command, and have knelt in obedience before Him.

But still our ascent continues. After Moriah comes Sinai—the *mountain of the vision of righteous law*. Life is a series of progressive steps or climbs, one hill today, another tomorrow. The soul that desires to rise *must go on*. There can be no back-drawing for it, even if the next hill be almost inaccessible. It must seek progression by means of every mountain.

Thus after sacrifice through obedience there comes the knowledge of Divine Law. And as the true knowledge of spiritual law dawns upon us, what awful majesty we behold. The mountain is wrapped in the mystery of Being. The blinding light of illumination and the burden of the voice that speaks to us are as the thunders and lightnings of God.

This is our first *vision* of God, a vision absolutely necessary to all our future progress. Without law there could be no harmony; and as soul-harmony is oneness with God, we must discover and apply to

our own life the laws of His Being.

But how much harder is this than even Moriah? It is easier to yield up something once for all than maintain a daily conflict with ourselves, enforcing upon ourselves obedience in thought, word and deed to the whole law of God. The soul that has not tried does not know. If it knew it would flee in terror, like Israel. Men repeat the law of Sinai, which has been materialized into meaningless shibboleths, little realizing the profound depths of meaning hidden as a sacred mystery from the vulgar gaze. Yet Sinai is the way to self-knowledge and self-conquest. It is there we discover the pattern after which God would have us fashion our tabernacle. For the law of God is perfect, converting the soul. It raises it up to the plains of the Divine. Therefore, let our hearts be filled with great courage; for though the way be difficult, it is necessary. We shall at last conquer. We shall attain. What though the light flashed upon our souls be as a consuming fire? It will give us the knowledge of ourselves. What though the voices and the burden of their message overwhelms us? Through self-abasement we shall at last gain the Christ-spirit.

Then the visions of law on Sinai lead to the great and bitter conflict on Carmel between the prophets

of Baal and those of God. It is, Which shall conquer? The world of matter or the realms of spirit? Truth or falsehood? The substantial spiritual forces or the insubstantial astral illusions?

Carmel has been depicted as a sense of false judgment, cruelty and slaughter equal to the times of the Inquisition. And so it must have been were the historic records of it mere history. Let those delight in such misconceptions who will, trying to read morality into an act that in ordinary history the world would today condemn. Such an interpretation is one of the mirages by which the astral influences continue to deceive men, and blind them to the vision of truth.

The vision of Sinai shows us the false prophets within our own temples—the low ideas of God, the sensual desires, the material affections which dominated the kingdom of our spirits and made our worship false and our sacrifices meaningless.

But with the knowledge of these sad facts there arises the holy purpose to destroy them. We put them to the test and find them wanting. They cannot answer our needs. They cannot ratify our best offerings. They cannot give us counsel in the day of trouble. They fail absolutely to show us the face and power of God

But they stand in our way to God. They hinder us. They laugh at our effort. They mock our noblest purposes. They are the powers of the air and of the body that live the sensual life, that revel in the flesh-pots, that minister to low passion and mean jealousies. They are the hell-forces which array themselves against every earnest and sincere soul, trying to get God dethroned from the soul's Holy Place and mammon exalted.

To Carmel with them all: It is the voice of God who speaks. The Law of God is the way to life through the death of everything false in us. Therefore to Carmel with them, every one of them: No redemption can be accomplished in us whilst these false and lying influences are about us. Carmel will be the scene of our great conflict, but it will also be the scene of our triumph.

How hard it is for us to master the evil of which we grow conscious? How slow we are to array before us those weaknesses of ours which have kept us from God? We love to marshall the forces that give us worldly pleasure, and to keep them by us. But after Sinai that is impossible. We would be false to our own souls, to the light of heaven, to the voice and law of God if we refused to summon all these evil

powers to Carmel, and there behead them, so that they should hinder and molest us no more.

Ah, my brothers, this hill is hard to climb: Though the glory of its summit be greater than the conflict, yet is the conflict severe. And so many refuse to engage in it, to slay the evil in themselves and let good be triumphant.

Yet is it only the timid and fearful who delays his ascent and conflict, not the brave and the strong.

Follow the light where it leads you, even to the spirit of the summit. For the soul that would attain must press forwards, having his eye fixed above and his mind on the goal.

And let us not forget that the true glory of the soul increases with its conquests over matter.

When we have learnt the meaning of Ararat and Moriah, Sinai and Carmel, then may we come to the glory of the Mount of Transfiguration. It is indeed a steep ascent, always rugged, mostly lonely, often dangerous, and at times so difficult as to seem beyond our powers. Yet it is the only way. There could be no transfiguration without Carmel, any more than there could be a Carmel without having seen the vision on Sinai.

Mount Tabor may be ours, shall be ours, if we follow the light and do the will of God. We perhaps

have been there and so know something of its ecstasies and glory. For we may all reach it. We may all attain it. We may all climb to its magnificent vision, where we commune with the world spiritual and eternal.

Oh, the joy of it—the intensity of the deep, calm joy, when the earth-plains are shut out of our vision, and the plains of heaven open to our view: Like one of old, fain would we dwell there bathed in its translucent glory, and return to earth no more.

But we have not finished our climbing. The Mount of Transfiguration is not the Mount of Olives or Ascension; and between these lies the hill known as Calvary.

Calvary! What a wealth of meaning it contains. How many of my readers dream of Calvary for themselves. It is always associated with the death of Jesus—the Calvary held in sacred memory by the Churches. But it is meaningless to you and me unless its significance stretches to *our individual lives*. If we have reached the light and joy of Tabor by means of spiritual prayer and fasting, by dint of severe conflict with our lower self and our victory over the world, then we must pass on to Calvary, *the place of absolute self-sacrifice for the good of man*.

Listen, my friends: There *must* be the Cross of

self-sacrifice in loving service to our race, before the crown can be won. There *must be* death to everything that savours of self in us, ere we enter into the realization of the resurrection life.

Who of us will climb this mountain, the highest, the steepest, the loneliest, and the most difficult of all?

God grant that there may be a large and glad response of souls for the betterment of the world.

One of the most important steps to take when entering the path of Initiation is Humaneness in diet, and in his work, "The First Step of the Stairway," Count Leo Tolstoi says:

"Fasting is an indispensable condition of righteous life; but in fasting itself, as in abstinence, there comes the question, Where are we to begin our fasting? how to fast? how often to eat? what to eat? what not to eat? As one cannot seriously undertake any work without having become acquainted with the proper order of sequence, so, also, one cannot fast without knowing how to begin fasting—and from what food to fast.

Fasting; and in fasting to consider from what to fast and how to begin—such an idea would seem ridiculous to most men.

I remember that an evangelical preacher, attack-

ing the ascetism of monasteries and priding himself on his originality, said to me, "Our Christianity does not go with fasting and privations—but with beefsteaks." Christianity—and virtue in general—with beefsteaks!

During the long darkness of the absence of all guidance—pagan or Christian—so many wild, immoral notions have become part of our lives—especially in the lower region of this first step in righteous life—our relation to food, to which nobody gave any consideration, that it is difficult for us even to understand the audacity and madness of affirming that, in our time, Christianity and virtue can be identified with beefsteaks!

We are not sufficiently horrified by this assertion, because to us has happened that strange thing that we look and see not, and listen and hear not. There is no evil small to which man cannot become accustomed, no hideous sounds to hear, no monstrosity to see, to which he cannot become so used that he ceases to notice what at once strikes one not so accustomed. It is the same in the moral region. Christianity—with virtue—and beefsteaks!

This is really the first step on the stairway, as Tolstoi pleases to call it, because the man who eats meat will find it next to impossible to become master of

his passions. Meat is a passion producer and it also carries a foreign and crime-producing element into the blood. Without pure blood it is absolutely impossible to gain the highest results during development. Meat eating is also an unnatural habit, and no man has a right to eat his fellow-being, even though he may think that the being he eats is not as intelligent as he is.

"For a righteous life a certain order of good conduct is indispensable; if a man's aspirations towards a righteous life are serious, he will inevitably follow one defined consequence—and that in this order, the first virtue he will cultivate will be abstinence or self-control. And in the cultivation of abstinence he will inevitably proceed in one definite order—and of this order the beginning is abstinence in food—*i. e.*, fasting. And in fasting, if he earnestly and sincerely seeks a righteous life, his first act of abstinence will be abstinence from animal food, because, not to mention the excitement of the passions produced by such food, its use is plainly *immoral*, as it requires an act *contrary to moral feeling*—*i. e.*, killing, and is called forth only by greed, daintiness.

"All the moral progress of humanity, which lies at the foundation of every advance, always takes place slowly, but the sign of essential (and not

merely accidental) progress is in its continuity and its increasing speed.

"During the last ten years this movement has made rapid progress; a growing number of books and periodicals on this subject appear annually; more and ever more people are to be met who have given up animal food, and every year, in foreign countries, and especially in Germany, Britain and America, there is an increase in the number of vegetarian hotels and restaurants.

"This movement must be especially welcome to those who live in aspiration towards the setting up of the Kingdom of God on Earth—not because vegetarianism itself is an important step towards this Kingdom, but because it is a sign that man's aspiration towards moral perfection is *serious* and *sincere*, since it has taken the one unalterable order of progress peculiar to that attainment, which can begin only by THE FIRST STEP.

"Tertullian, the most learned of all the Latin theologians, was bold enough to proclaim his convictions. The second century, in which he lived needed it. It is not to be wondered at that the orthodox party of his time parted from his company. His trenchant words have come down to us, and are required by this age also. The habits of the Western

Christian Church have been a blot on the teaching of the Master and the Fathers. Westernized Christianity, in seeking to conquer the East, has too often only materialized the faith. And the failure of missionaries to win over the cultured of the East is through our gross Western habits of living. For the man whose religion teaches him to hold all life as sacred is not likely to be converted to a faith that deems no life sacred but Man's.

These things Tertullian taught—that flesh-eating was not conducive to the highest life, that it violated the unwritten and written moral law, that it debased man in intellect and heart, and that it closed the doors of the *Inner Temple of Intuition*.

What Tertullian was for the West, Clement of Alexandria became to the East. The founder of the famous School of Thought at Alexandria, he himself was the most cultured philosopher of his time. In his "Instructor" he says on the subject of eating that:—

"Those who use the most frugal fare are the strongest, the healthiest and the *noblest*. We must guard against those sorts of food which persuade us to eat when we are not hungry, bewitching the appetite. For is there not, within a temperate simplicity, a wholesome variety of eatables—vegetables, roots,

olives, herbs, milk, cheese, fruits and all kinds of dry food? For, of sorts of food, these are the most proper which are fit for immediate use without fire, since they are readiest; and second to these are those which are the simplest (though they have to be cooked).

"But those who bend around inflammatory tables, nourishing their own diseases, are ruled by a more licentious disease which I shall venture to call the demon of the belly, the worst and most vile of demons. It is far better to be happy than to have a devil dwelling in us; and happiness is found only in the practice of virtue." \*

The purer and nobler life the neophyte lives the purer his vision will become and the easier it will be for him to reach the goal that he desires to reach.

Man's first initiation is in TRANCE. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit—this world and the worlds beyond, but this higher TRANCE cannot be brought on by mere will alone, nor yet in a day. Those that would teach you development without training and purification, without giving up high living, without fasting, meditation, imagination, dreams, bewilderment,

\*J. Todd Ferrier in "The Herald of the Golden Age,"

will but open your mind while the soul sleeps and the spirit is feeble, and to do so is to place you before the Haunter of the Threshold while you are not even prepared to take the first step, much less master the Terror, and instead of being able to enter the door of the temple you will fall, as did Glyndon, and the Terror will be your Master; then God help you. These so-called Occult teachers, who would sell you teachings, or who would initiate or develop you for a little of the current coin or within a few days or weeks are the curse of the world and higher science. It is these that cause disrepute to fall on a noble science, and it is these that cause a great deal of the present-day insanity. They are on a par with other religious fanatics. These so-called teachers and fanatical preachers are usually men who have never mastered their passions, but have allowed it to burn until there is no real manhood left. Beware of such. Remember that love is the secret of life. Passion is death. Remember, also, that there is no ceremonial initiation in the occult or higher science, that all is but a system of self-mastery, self-development, and there is no easy road, but that all must travel over the same path, no matter who or what they may be. Rosae crucis or spirituality is the stone that the builders rejected. Unless you find this stone you can never enter the temple.

Well might Lord Lytton say that "Even the third state of being, which the Indian sage rightly recognizes as being between the sleep and the waking, and described imperfectly by the name of *TRANCE*, is unknown to the children of the northern world; and few but would *recoil* to indulge it (to do so is to be forced to face the Terror), regarding its peopled calm as the *Maya* and delusion of the mind. Instead of ripening and culturing that airy soil from which nature, duly known, can *evoke* fruits so rich and flowers so fair, they *STRIVE BUT TO EXCLUDE IT FROM THEIR GAZE; THEY ESTEEM THAT STRUGGLE OF THE INTELLECT FROM MAN'S NARROW WORLD, TO THE SPIRIT'S INFINITE HOME, AS A DISEASE WHICH THE LEECH MUST EXTIRPATE WITH PHARMACY AND DRUGS, AND KNOW NOT EVEN THAT IT IS FROM THIS CONDITION OF THEIR BEING, IN ITS MOST IMPERFECT AND INFANT FORM, THAT POETRY, MUSIC, ART—ALL THAT BELONG TO AN IDEA OF BEAUTY, TO WHICH NEITHER SLEEPING NOR WAKING CAN FURNISH ARCHETYPE AND ACTUAL SEMBLANCE—TAKE THEIR IMMORTAL BIRTH.*

Reader, would you follow the true path that will

lead you to immortality? If so, then think well over these last few lines; read them over again and again and meditate until you learn to know their full meaning, and in them, if you are ready for the great work before you, you will find the secret of the *true* initiation. Not the initiation of pretenders, but the initiation that will help you to become immortal and taste of the fruits of the future while yet in the flesh. Can you think of anything ~~more~~ grander or nobler? I dare say that you cannot. This work will not interfere with your daily life in the business world, except that it will make you more honest in your dealings with your fellow-men, it will make you more humane to your fellow-creatures who are as yet in a lower state of evolution, but who are usually, nay, nearly always, more loving than the man or men who claim immortal life, while denying it to all else but their little selves.

Universal love is one of the keys to immortality and unless you will master the self-love, but not self-respect, and invite universal love, love for all things to take up its abode in your heart and soul, you cannot open the door to immortality; and unless you do become immortal while in this life you cannot become immortal in the future life, unless it be in another re-incarnation, a thing unnecessary if you

live right in the life that is now yours. Do not think that this is accomplished in the training of a day or a week, for it is not.

To lift the veil, the mist of obscurity which hides the secrets of nature and conceals the future from mankind, has been the desire of people in all ages, but reached only by the few sages and prophets in the world. But with Divine mediumship the knowledge of the possibility of communication and communion with the departed, the so-called dead, burst forth like the first rising of the sun, before which all lesser lights grow pale. To become a *true* medium is to learn to vibrate the astral body as a pendulum between spirit and mortal, and thus reach the third state of being, the state between sleeping and waking—trance—a condition co-equal with both, is to have found the key that unlocks the mysterious place where actual soul semblances have their immortal birth. No one can enter full entrancement until he is oblivious to all outward surroundings.

The first change is to feel conscious of a thin vapor, this seems, and is *really* breathed in, a fragrant perfume is *felt*, and the breathing in of this vapor, which is the aeth, gives strength and virility to the system. Next a sort of languor seizes the frame, but without, as it seems, communicating itself

to the mind; as this creeps over one he feels the temples seemingly sprinkled with some volatile and fiery essence, which is the elixir or *wakening of the soul*, a slight tremor shakes the frame and goes thrilling through the veins, the elixir is doing its work. At last the languor increases, and its luminous circumference expands and dilates. It gradually becomes softer and clearer in its light; spreading wider and broader, it diffuses all space—all space is swallowed up in it. At last, in the midst of a silver shining atmosphere, at last it will burst forth within the brain, and feel as though a strong chain were broken, an unutterable delight of freedom from the body is felt, and a voice is heard demanding of us what we want or may want or why we have dared to enter the forbidden spaces. If the neophyte has had the proper training he has his wish or demand formulated and he demands it in the full strength of his love and trained will; but if he has not been thus trained he will falter and FEAR, the Terror of the Threshold will seize him, and there is no more peace for him until, through the proper training and development, he learns to become master instead of the slave.

The student of the occult forces in nature must remember that there are three distinct *monads* of

energy in the universal forces of nature, namely, elemental, elementary and sepiroth. Elementals are the powers of nature, and are beings of energy which never become men. These forces evolve in the four principal kingdoms of earth, air, fire and water. They are those energies which do that which is usually ascribed to nature, and are blind forces of nature, but can be directed by the developed will of man. According to Mohammedan traditions, they are the forces employed in erecting the temple, having dominion over them by means of a certain magical stone, which stone is spirituality. They possess extraordinary powers, standing as they do between the invisible and visible worlds; neither have they any moral sense or knowledge of goodness or evil, therefore their lives are not centered on an eternal principle, although they are eternal facts themselves.

Elementary spirits or monads of energy are disembodied souls, during their embodiment having been either on a more gross and unripened planet than earth, and have been attracted to this globe in the great economy of growth, or have been depraved gross souls while living an earth-life, who have separated themselves from the Divine spirits of light, choked down the inner spirit of knowledge, preferring the darkness of selfishness and error to the light

of truth, thereby becoming the *shades* who have closed the door of understanding against the interior principles of love and wisdom, which constitute the glory of man, and on account of this disintegration and unripeness must await in the surrounding elements until they absorb a renewing energy, develop thereby, and be born again in the light of the spirit.

These elementary spirits are the souls of the seducers, wilful murderers, depraved slaughterers of animals, vivisectors, abortionists and others of this class. It is these spirits that the neophyte sees who tries to enter the door of the temple before he is fully initiated and prepared to pass through the ordeal. It is these spirits that obsess sensitive men and women who sit for mediumship when not fully prepared by having rooted out all lust and passion, all hate and envy, strife and inharmony.

It is the influence of these spirits on religious fanatics that drives them insane. They are usually diseased sexually and therefore open to all evil and malicious influences and these depraved spirits are always ready to enter the being of such.

It is a fact that all will deny, but none able to disprove, but which I have been able to prove during my practice as a specialist, that no one, be it man or woman, who is sound and healthy sexually ever

becomes a religious fanatic. It is only those who have abused their sexual nature, either by self-abuse or otherwise, either ruining themselves wholly or partly, that become what is generally known at "camp-meeting" time as being "happy," but which is in reality nothing more than a nervous excitement, and in which the Holy Ghost or Holy Spirit has nothing whatever to do. I know that I will be condemned for saying this, but it is an absolute truth, as any specialist can prove for himself, and I fear to say nothing that is truth and that may help spiritual or material science.

Sepiroth, or the elementals of the astral world, are both infinite and finite; they partake of the Divine creating nature, being emanations of the outside garments of the great central sun of spirit energy—God; therefore they are the elemental forces of worlds and suns. They are the harmonious divine, creative wisdom and the conceiving intellect, known in the Kabbala as logos, or knowledge. (See the Kabbala Denunda, by Mathers.)

They are the active energy which forms the essence of all substance, being the vital centers of force acting with spirit, thereby controlled by the Divine mind, being God, which in His fullness dwells in all things. It is these that the neophyte

must become associated with and take his inspirations from. It is these that are in direct communication with the intuitions of man and which act in harmony with his awakened soul.

In the long ago, when the Christ was the mediator and guide between God and the angel world, and everything spiritual in man, He taught the same. Let a little of the Christ love dawn within your soul, open the door to *true* mediumship, and hold it sacred with your truest life, for on its altar thousands offer up the softest emotions of the heart.

It will free the imprisoned imaginations of youth, and freshen the fading recollections of age, and with *true* mediumship you will lighten the burdens of many a weary soul.

If we would walk with the Master who dwells forever in the presence of the divine and infinite love, we must look where we have been commanded; in the sanctuaries of our *being*, in the pathways of our daily walks; for there, in the spiritual nature, do we become the equal of all, however high the outward station of life. Mediumship, that is, Divine mediumship, such as comes by passing through the *true* initiation, is a new world of truth, understanding and wisdom, a new life in the world; and new life is not brought forth without pain and partings, and the

shedding of old decay. New ideas are not born in the mind without the pains and pangs of parturition, and to get rid of our old ingrained errors of false teaching is like having to tear up by the root the snag of one's own teeth with one's own hand. And by our own hand and will this has to be done, for nothing else can do it. New light and life, however, do not come to impoverish, but to enrich; and no harm can befall the nature of that which is eternally true. It is only falsehood that fears the transfiguring torch of light; THAT needs must shrink and shrink until it shrivels away.

Revelation has always taught of those who left more pleasant abodes that they might self-sacrificingly minister to the crying needs of earth's dark and sorrowful ones. Thus it must ever be. When any abode of bliss becomes more than a necessary means of development it is then a sensual luxury, to enjoy which for mere pleasure would be hell itself. The joy of the angels is in activity, whereby those in need of uplifting may be reached and led to participate in that blessedness which has proved so salutary to their predecessors and present helpers. And this is the *prime lesson for every man to learn*. The men of Rosae Crucis are never standing idle; they DARE not be; they are ever ready to sacrifice

self for the good of a sorrowing one, be it man or a being on the lower plane. By doing good to others we do the greatest good to ourselves, and herein lies the great lesson to be learned by all. When we forget self in the doing good for others, then is the time that we do the greatest good to ourselves. "He that wants nothing gets all."

Trance is the bridge over measureless space, between this world and the world beyond, between soul and spirit, and if one's guiding spirit is a wise sage, with the light of knowledge, thought can commune with thought, soul with spirit, though oceans of space divide the forms; in tokens of tenderest love one will receive assurance that far beyond the great shadows of life are beautiful homes of light and love.

Oh, neophyte, open the door of your soul and welcome the Messenger of Light, who will form a union of spirit with you, and may your soul never again lose the sublimity of thought which will then fill it. Ask and pray that your every-day life may be under the sheen and shadow of an angel's wing until your soul has finished its course.

The same evils which have tempted mankind in all ages tempt us today. The spirit of love which would have saved mankind from sorrow, and borne them to greater joys if they so willed, will do the

same for us, if we will. The same pride, ambition, envy, selfishness, jealousy and wrong that have existed from out the night of antiquity exists today, though modified and softened in form. No matter what the nation, kindred or tongue, whether civilized or not, these all are the same impulse of error to all the world. The same devil who tempted the old Egyptians tempts us. Their sins are ours, their errors ours, their dooms ours, and their deliverance can be ours, if we will. The thing which has been, it is that which shall be. "Let him who is without sin among you cast the first stone."

Of all the weaknesses which little men rail against, there is none they are more apt to ridicule than a tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest.

Real philosophy seeks rather to solve than to deny. In fact, it never denies until it has proven a thing to be false. While we hear every day the *small* pretenders to science talk of the absurdities of alchemy and the dream of the philosopher's stone, we *know* that it is not a dream, but an awful reality, and when *we* hear men calling those a fool who believe in it, we know how little they have of the *real* knowledge of the *true* chemistry.

Man cannot contradict the laws of nature, but are all the laws of nature yet discovered? Our modern scientist, with his very imperfect knowledge of the laws governing the mysteries of true mediumship, is full of theory, arguments, assumption and conjecture, unconscious and ignorant of spirit and the mysteries of the soul.

Any man who has cultivated the light of spirit in his soul is permitted and is able to dive into the hidden mysteries of nature, and he who has reached that stage of light needs the adept no more to instruct him, for he has the key, and he who has the key does not need the help of any being who is still in the flesh.

# THE ROSICRUCIANS



## The Rosicrucians

In speaking of the Rosicrucians in his book "Eulis" Dr. P. B. Randolph says: "The Rosicrucian system is, and never was other else than a door to the ineffable Grand Temple of Eulis. It was the trial chamber wherein men were tested as to their fitness for loftier things. And even Eulis, itself, is a triplicate of body, soul, spirit. There are some in the outer, a few in the inner crypts."

Enthusiasts are the ambassadors of God. It is through such only that great truths reach the world, and that world takes exquisite pleasure in crucifying all such; and yet they *will* arise, proclaim their mission, deliver their message, establish new truths, and then march straight to Calvary or Patmos. In all ages there have been men cut out after a different pattern for their contemporaries, and who, for that reason, had and have a different destiny to fulfill. "To be great, is to be misunderstood," ay, and crucified time and time again. Among all who have ever

lived, none have worked harder, or accomplished more good for mankind than that class of men known in all times as Mystics; foremost among whom was, and is, that branch of them known as Hermetics,—men of mark; Pythagoreans, Rosicrucians, and lastly, the Brotherhood of Eulis,—all of whom were, and are, students of the same school.

When David G. Brown, of the city of New York, more recently connected with Bennett's "Herald," was, in Montreal, I believe, asked concerning the origin of the Great Society, or rather Fraternity, (the Rosicrucian branch,—but differing essentially from the branch of that august brotherhood represented by adepts in Europe, Asia, and myself and confreres in this country,—yet identical in spirit, so far as general welfare of universal man is concerned), he responded as follows; save that he disguised certain names, which disguise I now throw off: As one standing upon the beach by the sea, and gazing far off over the turbulent waters, finds the horizon lowering in the distance, and shutting out the land unseen that lies beyond; so we, standing upon the sands of time, and looking back over the sea of our past history, find there is a boundary beyond which the vision cannot extend, a point where many have written, "NO MORE BEYOND."

And, as the ocean casts up from its unfathomable depths wrecks of vessels lost, which float upon its surface, and are lost upon our shores, so sometimes, from the immeasurable gulf that has buried in its depths the secret of our origin, a waif drifting on the bosom of time finds its way to the limits of the historical epoch, and reveals to us something of what was, and is lost. Then let us learn all that we may from these waifs. Let us wander upon these trackless shores of a silent sea, and bring from its driftwood and wrecks all that may be gathered. Let us add all that may be added of our childhood's glory to our manhood's suffering, and our coming triumph. We will be proud that we are disciples of Hermes Trismegistus, that trice-sealed Lord of Mind,—the Mystical Mal-Kizadek (Melchizadek) of Bible repute; but let us not forget to be proud that we were disciples of the viewless God—Twine the laurel wreath for the victor, but add the cypress for the victim. Let us go, then, to the land of romance and dream,—the land of the Holy Byblus, and the Sacred Ganges. Standing upon their shores, our minds will revert back to the dim ages, to the days of our childhood, and the birth of the mystical reign of Arimanes. We will behold in our mind's eye a succession of kingdoms, like the successions of seasons, a rise and fall

of dynasties, like the sowing and reaping of grain. We will count the number of patricians who live in idleness and luxury, and shudder at the multitude of plebeians who die in agony and want. Behold those monsters of selfishness and cruelty, whose insatiable appetite of ambition and pride, wealth and power, could not appease, and for whose maw the quivering flesh and trickling blood of a people became food. Here and there, we will find men struggling against oppression as we have struggled; people teaching virtue and charity as we have taught,—reviled and scorned as we have been. We will discover that others have borne our burdens who had no hope of receiving our reward; that knowledge is universal, that there is a royal road; and that they were as wise in the wisdom of their generation, as we in ours.

And now tread softly. We are entering the dark realm of the slumbering ages. The dust of a million years has gathered here, and no voice awakened its echoes since the days when the Indian Bacchus consorted with the daughters of men.

We have left the land of the probable, and are journeying in the regions of the possible. The footprints here and there are of mortals, but of those who have beheld the hidden mysteries of Eulis, who are familiars of the Cabbala, who have raised the veil

of Isis, and revealed the Chrishna, the YEA or the A. A.

Behold in the distance, shining from the east as the sun from the sea, the unquenchable torch of her who is *Nameless*; observe the stars that circle round Her, as she kneels to write upon the sand. See the sheen of her golden hair, and the spotless white of her robes; catch the first strains of the wondrous philosophy, classic and pure, as they fall in wordless music from her lips; and remember how its infinite truth and marvellous beauty have, in all ages that are past, bound us together by an indissoluble bond of brotherhood, and leavened with our faith in the innate kindness of the human heart, taught us to sacrifice ourselves, that the peoples may advance.

They were fragments of this philosophy which we wore as a crown of glory on our natal morn, that were disseminated by our Master and his innumerable followers, and cast hither and thither upon the stream of time, were finally washed by successive waves of war and pilgrimage, to the shores of Egypt. It is of these the author of the "History of Civilization in England" speaks, as "forming one of the elements in the school of Alexandria, and whose subtle speculation, carried on in their own exquisite language, an-

ticipated all the efforts of modern European metaphysics."

They were fragments of this philosophy which, perverted by the strong individualities of Plato, Aristotle and became alike the systems of their schools, the Portico, the Grove, and the Garden.

Melchizadek, or Hermes, was our first great master; but like many masters before and since, he lived when the "times were out of joint," and the age was not attuned to symphonies of thought and feeling. He taught his rich philosophy to all, opened great hidden depths of thought to the public eye, explained the most subtle truths to barbarian ears, and—threw pearls to swine. And his success. He gathered round him his disciples, and looked beyond at their followers; they extended in every direction, as far as the eye could reach, surging like the waves of the sea, when tossed by tempests,—and with all the deep undertones and mutterings of the ocean. Were all these his pupils? All these versed in the shoals and depths of reasoning? No. They were families, some member of whom believed an abstract philosophical truth, and all the rest believed the man.

They reduced the laws of nature to form a creed, and they made a golden calf of some special physical force, and fell down to worship it. They resolved,

themselves, after their agitation, into their own natural elements. That was all.

As a rustic, uninstructed in the principles, might with open-mouthed wonder watch the burning of coal, and endeavor to associate it with the inflation of a balloon, so Hermes, expecting only the preconceived consequences of his teaching, was awed by the immense bubble he had formed. As he comprehended the magnitude of his creation, and its now evident consequences, perhaps there arose in his mind that inevitable conclusion that after all his teachings and all his labor little would be accomplished. The great minds among his followers would be philosophers, but they would have been philosophers without him. The mass would be fanatics, as they had been fanatics before him. He had done only this—given a direction to their studies and speculations, given a name and method to their ignorance and madness. And all this scholasticism and philosophy, all this ignorance and madness, would be the new religion of India, would take the place forever of her first idolatry.

So we received our heritage, and the soul of philosophy vanquished from India and the world as a dream. The kernel was hidden, and the shell alone permitted to remain to excite the awe of past genera-

tions, and the wonder of ours. Ah, most noble Master, you have long since, like Her who came before you, passed forever among the shadows of the invisible, and the dark, but deathless realms, where our fathers have gone before us. But as the material form was indestructible, and lives forever in that land of blossom and flowers, so that spiritual and ideal emanation shall, through all coming time, live in the minds of men, and never cease to be born anew, for Eulis' nature is infinite and Eternal.

How safely our secrets have been guarded, let each answer according to the progress he has made in mastering them. How little was abstracted by the Essenes, Gnostics and Batiniyeh, you all know.

For ten thousand years after Hermes, we lost no more, in our contact with all the various peoples of the world, than the electric elements we threw off in grasping their hands.

Though few in numbers, we guarded the great trust committed to our care with a never-ceasing vigilance. Every member was aware of its importance to the human race. Every member realized that the flowers gathered from the graves of dead years must be preserved as a wreath to crown the age to come. Amid the swarm of sects and societies that sprang to life in the East, surrounded by all the

schools that flourished in the Golden Age of Greece, that little band of souls preserved their purity.

Secretly and silently they moved over the sands of time to the coming of the Nazarene.... In the twilight that succeeds the crucifixion on Calvary we can see indistinctly the movements of individuals, and the banding of men. They seem to move with an uncertain purpose, and to have lost their old effectiveness. One, two, three, five hundred years roll by as one would count the hours to midnight. Then there is a bustle. Work is at hand. Into those dark ages that succeed, pass the mustering bands; and for a thousand years death at the stake, persecution and despair on the one hand, and the retribution of the Vehmgerichte and kindred associations, alone point out the position of the contestants, and the progress of the fight.

Then from his cradle in the Alps looms up Christian Rosencrux. Seizing all at a glance, the society is reorganized; no more to dream, but to work; no more to wait for the human race to accomplish its destiny, but to assist in its accomplishment; to offer her bosom to the unfortunate; to raise the fallen; to succor the oppressed; to interpose her from between the tyrant and the slave; to lead the van in the great fight. She has gathered knowledge of her ages of

student-life, she has the patience taught by centuries of adversity, she has the courage of the true and the beautiful; and, above all, she loves the peoples, and Paschal Beverly Randolph succeeded Rosencrucx, as the legitimate Grand Master of Rosicrucia, and Hierarch of Eulis.

And now I would say a word in regard to contemporary societies. Many of them were organized with meritorious objects in the days gone by, but the state of things that gave them being has long since passed away. They presented a sad spectacle of having outlived their usefulness, and drag out a fitful existence of senseless ceremonies and abstract forms, from which the soul has long departed. A few should receive the tribute of respect due to that which is venerable and good, and Freemasonry should ever be associated with the broad mantle of its charity.

In the superstructures which have been erected at different periods, upon these foundations, one will often observe a pillar, here or there, called the Rose Croix, or occasionally hear the mystic name Eulis, softly pronounced.

I was conversing with a gentleman whom I supposed to be a member of one of these "Chapters," and he said, "The Rosy Cross is dead. We have, it is true, galvanized its skeleton into a transitory life, but

the Rosy Cross of history is dead." *Dead!* I cried. She *lives*; lives with the rich blood of the South in her veins; with the vigor of the North in her constitution; with the clear brains of the temperate zone, the depth of thought of the Orient, the versatility of France, and earnestness of purpose, and boldness of resolution of the New World; lives these three hundred years that you think her dead, as she lived the countless centuries before you thought her born; and may she never cease to have a fitting casket for her jewels, and remain a reflex of the glorious truth and beauty of the superlative wisdom, power and goodness.

So far well, but at last the world wants to know more of that wonderful fraternity, which, nameless at times for long centuries, blossomed a few centuries ago as Rosicrucia, but now has leaped to the forefront of all real reform movements of this wonderful age, and lo, the banner of peerless Eulis floats proudly—rock-founded—on the breeze. We, the people of Eulis, be it known, are students of nature in her interior departments, and rejecting alike the coarse materialism of the ages, and the sham "philosophies" of the ages past and current, accept only that which forces conviction by its irresistible logic. Men who REALIZE the existence of other worlds than this are not apt to give loose rein to passion;

nor be content with fraud in any shape. We cannot take say-sos for facts, and therefore we reject much that appeals to others with the force of truth. We are ambitious to solve all possible mystery; we prefer one method to all other hyper-human agencies, knowing it to be infinitely preferable to all other modes of rapporting the occult and mysterious; and this book, and all others from the same pen, is but a very imperfect sketch or outline of the sublime philosophy of the Templars of Eulis. We KNOW the enormous importance of the sexive principle, that a menstruating woman is an immense power if she but knew it; that a pregnant one holds the keys of eternal mystery in her hand, and that while thus she can make or mar any human fortune. We know the mystic act is one unliking the gates alike of heaven and hell; and we know two semi-brainless people may, by an application of esoteric principles, stock the world with mental giants. But where shall we find the students? Are not all people, nearly, the slaves of lust, place, gold? Well, we find one now and then; and we hail him or her as the Greeks hailed the sea—with excessive joy; Thalatta; Thalatta; they are not multitudinous now, but will be in the good time coming."

Could Dr. Randolph see Rosicrucia now, he would be truly proud. He truly says that she and her true

followers are ever in the fore-front of true reforms and this is true to-day as it has never been before. In his time, the movement against flesh eating and the taking of life of our fellow creatures had hardly been started, to-day we see men and women all around us who are doing all in their power to stop the slaughter of the innocent in order to satisfy an abnormal appetite that man has developed through living an abnormal life. None has done more for this great cause than that great reformer—Sidney H. Beard, of England, a man that stands head and shoulder above by far the majority of those who claim to be reformers. To-day not a single one of the followers of Rosicrucia believes in the deadly practice of vaccination so long followed by those who thought they were working for the good of humanity. In the time of Dr. Randolph a very few voices were raised against this foul and deadly practice and among those few, stands Dr. Alexander Wilder as none other ever stood nor ever will. All hail to him who dared to stand for the right and justice when others condemned him. His work is not without honor for to-day there are many thousands following him and not a true Rosicrucian, Mystic, or Hermetist but that stands by him and thanks him for the great work that he has accomplished in opening their eyes to the

truth. Anti-vivisection was a movement that was unknown in his time and that diabolical crime was committed day in and day out without any dissenting voice being raised against it. At last, there came one who saw the light and to whom it was given to start a crusade against one of the most infamous and diabolical institutions that it has been man's misfortune to know. These movements are gaining ground from day to day and it will only be a question of time when we will look back on the time of meat-eating, vaccination, vivisection and other crimes of like kind and shudder at the depth that man can fall and yet, with it all, think that he is really man. These are the things that Dr. Randolph and the old Masters might well be proud of. No longer do men of Rosicrucia kill their fellow creatures to live, no longer do they poison their children with foul and deadly matter, believing that they can keep a disease out of them, which never comes from the outside. No longer do they cut up their fellow creatures alive, under the delusion that they are advancing science which is in reality pseudo-science; no longer are their women slaves to the blind passion of their men. All is beginning to be free and soon Freedom will be the watch-word. "Live and let live" shall then be our motto, for all humanity as it is now for the few.

The Rosicrucian Fraternity does not claim supernatural force either Divine or otherwise. They claim that for centuries their order was familiar and conversant with the psychic force and kindred occult laws of nature; that they discovered in nature a force more subtle than electricity; which, under certain conditions, they can control by power of mind and will, and with its aid, federation, and assistance can accomplish much that is exalted and good for mankind, and, through a psychic power far beyond the capacity of man, can do many things which seem to border on the miraculous.

There is a spiritual power residing in the soul of man which enables the latter to attract, influence, and change things. If the power of the soul mounts to a certain height she may overpower the elements which holds her in bonds; for that which is ABOVE attracts and subjects that which is BELOW, and the latter partakes of the changes of the former. Therefore, a man who has rendered himself capable to receive celestial gifts, by making use of the aspirations of his soul and employing natural things, may influence another being who is less spiritually strong, and force him to obey.

It is these laws that the Rosicrucian has learned and knows how to use them. He never uses such

laws for anything that may harm another, but always for that other's good.

Everything belonging to the ABOVE moves that which is next to it Below according to its degree and order, not merely in the visible, but also in the invisible part of nature. Thus the Universal Soul moves the individual souls, the Mind acts upon the animal, and the animal upon the vegetable principle. Each part of the world acts upon every other part, and each one is capable to be moved by another; and upon each part of the lower world acts the higher world, according to the attributes and conditions of the former, just as one part of the animal organism acts upon the other. It is to understand this law and learn to know which acts on the other that constitutes the secret of the Alchemical Arts. The lower can never act on the Higher unless the Higher is neutral or passive, and it is to learn to know these forces work on each other that constitute the great secrets of the Secret Arts.

There is an art, known only to few of these that have passed through the Inner Door of the Temple, by which the purified and faithful soul of man may be instructed and illuminated, so as to be raised at once from the darkness of ignorance to the light of wisdom and knowledge. *There is also an art, by which*

*the knowledge gained by the impure and unfaithful may be taken away from their mind and memory and they thus be rendered to their former state of ignorance.*

Only those who are pure-minded and spiritual can possess true magic powers. Thought is the supreme power in man when under the rule of Love, and pure spiritual thought is the miracle-worker within him. If the thought of man is bound to the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore among those who seek to exercise magic powers there are few who succeed. If we desire to become spiritually developed we must try to find out how we can free ourselves of our animal instincts and desires and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

Such a process of development and unfolding is not accomplished at once, but requires time and patience; a neophyte cannot immediately understand the mysteries of initiation when he enters the sacred precincts. The soul must be gradually accustomed

to the light until the power of spiritual thought is unfolded, and the latter being, continually directed towards the divine light, becomes at last united with it. If the soul is perfectly purified and sanctified she becomes free in her movements; she sees and recognizes the divine light and she instructs *herself*, while she seems to be instructed by another. In that state she requires no other admonition or instruction except her own thought, which is the head and guide of the soul. She is then no more subject to terrestrial conditions of time, but lives in the eternal, and for her to desire a thing is to possess it already.

Wisdom, as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable to recognise it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognizes itself in other forms. Thus, if a person wants to know the truth, the truth must be alive in him; if there is no truth in him, he can perceive no truth, neither within himself nor in external nature. For ever is the truth crucified between two "thieves" who are nothing else but Superstition and Scepticism, and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the

two forms of the thieves are distorted, or, to express it more correctly, the truth is distorted in them. Only when we are capable to recognize the straight form of the Saviour hanging between the two distorted thieves, will we see the difference and know where to search for the Redeemer.

Says Dr. Hartmann: "The soul of man stands in the same relation to that spiritual power that fills the universe, as the flowers of the field to the light of the terrestrial sun. A plant deprived of light will sicken and die, and a soul in which the spirit of holiness does not exist will become degraded lower than the animal soul; because animals are not given to arguing they act according to the laws of nature, while the possession of an intellect enables man to act unnaturally, and in opposition to divine law.

But there have been other men, who, by remaining natural and obedient to divine law, have grown into a state of spirituality superior to the merely intellectual state, and in the course of their interior unfoldment, their inner senses have become opened, so that they could not only intuitively feel, but also spiritually perceive this light of the spirit. Such men are the true Mystics, Rosicrucians, and Adepts, and with them the historian and antiquarian has NOTHING to do; because they are beyond the reach of investigation.

A "History of the Rosicrucians" can, at best, be a history of certain persons who "were supposed to have been spiritually enlightened." It would have to remain forever uncertain whether a person mentioned in such a "history" had really been a Rosicrucian or not; because that which constitutes a man, a saint and a sage does not belong to this earth and cannot be examined by mortal men; it is that part of man of which the Bible speaks when it is written, "We live upon the earth, but our soul is in heaven."

Divine wisdom is not of man's making, neither is it invented by him. There is no other way to obtain it than by receiving it willingly within one's own heart. If it enters there, then will the storm of contending opinions subside, and the sea of thought be as clear as a mirror in which we may see the truth. Then will the truth itself become strong in ourselves, and we shall know God, not by reading a description of Him in books but in and through His own power; or, to express it in words of the Bible, we shall attain knowledge of Him "by worshipping Him in Spirit and in Truth."

Like the allegorical language of the Bible and other religious books, the Rosicrucian writings are utter nonsense and incomprehensible, if taken in an external sense and applied from a material point of

view. Merely external reasoning, far from being an aid in their understanding, is rather an obstacle in the way; but to him who looks at them with the understanding that comes to and from the spirit, they are full of divine wisdom.

The Rosicrucians say: "A person who knows Divine truth has attained the highest and desires nothing more; for there can be nothing higher than the attainment of truth. In comparison with this treasure, worldly possessions sink into insignificance: for he who possesses the highest has no desire for that which is low; he knows the reality does not care for illusions."

The *Fama Fraternitatis* says: "The impossibility to reveal such secrets to those who are not sufficiently spiritually developed to receive them is the cause that many misconceptions and prejudices have existed among the public in regard to the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them; have been circulated and grown in intensity and absurdity as they traveled through the ranks of the gossippers. Falsehoods cannot be eradicated without injuring the roots of the truth; and evil intentions grow in strength whenever they find resistance. It is not always useful to

contradict the false statements made by the ignorant or wilful deceiver; but what is the testimony of the blind worth when they speak of what they believe they have seen? and what value can be attached to the statements of the deaf when they describe what they believe they have heard? What does the untruthful know of the truth, the godless of God, the foolish of wisdom, and the unbeliever of faith? They may think that they are right, nevertheless they are wrong; they may accuse others of harbouring illusions, while they live an illusion themselves. Envy, hate, jealousy, bigotry and superstition are like coloured glasses, which cause him who looks through them to see nothing in its true aspect, but everything in coloured light."

Thus it appears that the "Rosicrucians," in speaking of their society, mean something very different from any terrestrial and external organization of persons calling themselves, for some reason or other, "Rosicrucians;" but of a spiritual union, a harmony of divine and conspiritual, but, nevertheless, individual powers, such as the angels are supposed to be, which are not concerned in any history connected with the tomfooleries of external life.

It is of that spiritual "association" of which they speak when they say:

"Our community has existed ever since the first day of creation, when God spoke the word, 'Let there be light,' and it will continue to exist till the end of time. It is the society of the children of light, whose bodies are formed of light, and who live in the light for ever. In our school we are instructed by Divine wisdom, the heavenly bride, whose will is free, and who comes to him whom she selects. The mysteries which we know embrace everything that can possibly be known in regard to God, Nature, and Man. Every sage that has ever existed has graduated in our school, in which he could have learned true wisdom. We have among our members such as do not inhabit this globe; our disciples are distributed all over the universe. They all study one book, and follow only one method of studying it. Our place of meeting is the temple of the Holy Spirit pervading all nature, easily to be found by the Elect, but forever hidden from the eyes of the vulgar. Our secrets cannot be sold for money; but they are free to everyone who is capable to receive them. Our secrecy is not caused by an unwillingness to give; but by the incapacity to receive on the part of those that ask for instructions."

"There is only one eternal truth; there is only one fountain of love. Love cannot be given, it must be *born* in the human heart. Whenever the quickening

takes place, we attend to the birth of divine love. We are in possession of a light that illumines the profoundest depths of the darkness and enables us to know the deepest of mysteries. We have a fire by which we are nourished and by which wonders may be performed in nature.

"Everything in this world is subject to our will, because our will is one and identical with the law; nevertheless, our will is free and bound by no law.

*"Do you wish to become a member of our society? If so, enter within your own heart and hearken to the voice of the Silence. Seek the Master within yourself, and listen to his instructions. Learn to know the Divinity that seeks to manifest itself within your soul. Throw away your imperfections and become perfect in God."*

Were man to learn the meaning of the foregoing, he would not need to seek further for Divine knowledge. It must be remembered, however, that this does not refer to the man of flesh but to the real man, the "Inner Being." Man is both body and soul or spirit, and the Rosicrucians speak of the Spiritual man, the Inner Being. The body of man is not above disease and death, and cannot avoid pain and suffering; it requires to be sheltered against the elements and needs food to sustain it; but the man of Spirit is free and requires neither. It has been said that

man can develop to so great an extent that he will not become sick and will not need to suffer the pain that ordinary mortals do. This is not within reason, but the contrary is true. The further advance a man makes and the greater the development, the more liable he becomes to diseases and pain. The reason for this is very simple, the higher development of the Spirit, the weaker the body becomes and the more liable to disease. Unless both body and spirit are developed at the same time. This is the true way to develop, but so very, very few do it, and nearly always when we see a man fully developed mentally and Spiritually we find that he is possessed of but a weak body. No Rosicrucian has ever lived that made the claim that mortal man, or the mortal part of man need not die; the claim is made that life can be prolonged, even to hundreds of years; but the son of Adam must die.

Says Dr. Hartmann: "The spirit of man is not of the world; it belongs to eternity. There never was a time when the spirit of man was not; even since the beginning of creation; neither is its presence limited to this planet Earth. He who succeeds in merging his consciousness with that of the divine spirit that overshadows his personality, and which is his own real self, will know his past forms of existence and see

the future! but the animal principles in man cannot partake of that state; they die and enter again into the CHAOS, the storehouse of the production of forms."

## Rosicrucian Symbols

### THE ROSE

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In the fifth book of the "Historie de la Magic," Elphas Levi has the following to say on the Rosicrucian symbol—the Rose:

"The Rose, which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a mystical manner all the protestations of the Renaissance. It was the flesh revolting against the oppression of the spirit, it was Nature declaring herself to be, like grace, the daughter of God; it was love refusing to be stifled by the celibate, it was life desiring to be no longer barren, it was humanity aspiring to a natural religion, full of love and reason, founded on the revelation of the harmonies of existence of which the Rose was for Initiates the living and blooming symbol. The Rose, in fact, is a pantacle; its form is circular, the leaves of the vorolla are heart-shaped, and are supported harmoniously

by one another; its colour presents the most delicate shades of primitive hues; its calyx is purple and gold. The conquest of the Rose was the problem offered by Initiation and science, while religion toiled to prepare and establish the universal, exclusive, and definitive triumph of the Cross."

"The union of the Rose and the Cross; such was the problem proposed by supreme initiation, and, in effect, occult philosophy, being the universal synthesis, should take into account all the phenomena of Being."

Such in fact is the truth, and such is the Mystery of the Rose to-day. I have no doubt but that Levi could have told what the Mystery of the Rose is, but to no Neophyte is ever told the secret. All must work it out themselves as their Hierophants have done before them, and even were the Neophyte told, it would do him no good as he must needs develop first and the Mystery will work out its own problem.

Dr. Franz Hartmann, in his book "In the Pronaos of the Temple of Wisdom" is still plainer when speaking of the Rosicrucian Brotherhood, he says: "They all had to bear the Cross of suffering before they could become crowned with victory; they all had to crucify their selfishness and personal will, and die in regard to all that attracts the soul to the sphere of

earthly desire and illusions before they could have the spiritual faculties of the souls *unfolded* like the ROSE whose leaves are unfolded by the rays of the rising sun."

In these few lines are contained the whole Grand mystery of the Rose, but none but those Illuminated by the Inner Light will be able to understand and it is well that such is the fact. All those that really desire to know, not for selfish purposes, but because they desire Wisdom and Illumination for the good of humanity, will, sooner or later, find the way that leads to the understanding of this Divine symbol. "Knock and it shall be opened unto you, seek and ye shall find," is the Divine command and will continue to be until the end of Time.

Dr. Waite, in his book on "The Real History of the Rosicrucians," seems to think that the words Rosy Cross were derived from the Latin words Ros, dew, and Cruz, Cross. But Dr. Waite should not be taken as an authority on any subject Spiritual. As a Historian he is well enough, being honest in quoting the writings of others, but in his deductions he is wholly material, believing only in that which he can see, feel, and that which he knows to be a fact. Not being an Initiate, he does not believe that such an Order or Fraternity exists and abuses such great men

as Lord Lytton, Hargrave Jennings, Randolph and others and seems to think that England never had such a Fraternity and that there is none in existence there at the present time, a conclusion wholly erroneous. On the other hand, such authors as Hartmann, Levi, Randolph, Jennings, Beard, may be believed; although they use symbols in writing which can only be understood by the Initiate, but never by the materialist.

There is but little to be found concerning the Rose in all the books written by Rosicrucians; Dr. Hartmann and E. Levi are about the only ones. The reason is simple enough, they are unable to give an explanation of it without disclosing its mystery and it is therefore used as a symbol without much being said about it.

## THE CROSS

In his work "The Hidden Way Across the Threshold," Dr. Street says: "It is the Tree of Life, the mystery of the dual nature, male and female; the symbol of humanity perfected; and of the apotheosis of suffering. It is traced by our Lord the Sun, on the plane of the heavens; it is represented by the magnetic and diamagnetic forces of the earth; it is seen

in the ice-crystal and in the snow-flake; the human form itself is modeled upon its pattern; and all nature bears, throughout her manifold spheres, the impress of this sign, at once the prophecy and the instrument of her redemption."

Fourfold in meaning, having four points and making four angles, dividing the circle into four equal parts, the cross portrays the perfect union, balance, equality, and at-one-ment, on all four planes and in all four worlds, phenomenal, intellectual, physical, and celestial, and of the man and woman, the Spirit and the Bride. It is supremely, transcendently, and excellently the symbol of the Divine. Marriage is consummated only when the regenerate man enters the kingdom of the celestial which is within. Then the Without and the Within, and the twain are as One in Christ. Being thus the key to all the world, from the outer to the inner; the cross presents, as it were, four wards of significations, and according to these the mystery of the crucifixion bears relation:

First, to the *Natural* and actual sense, and typifies the crucifixion of the Man of God by the world;

Secondly, the *Intellectual* and *Philosophical* senses, and typifies the crucifixion in man of the lower nature;

Thirdly, to the *Personal* and *Sacrificial* sense, and

symbolizes the Passion and Oblation of the Redeemer;

Fourthly, to the *Celestial* and *Creative* sense, and represents the oblation of God to the universe.

The crucified, regenerate man having made at-onement throughout his own dual and fourfold nature, this crucifixion is the death of the animal body; the rending of the veil of the flesh; the uniting of the human Will with the Divine Will; the concord and attunement with the Absolute Love, or, as it is sometimes called, the Reconciliation, which is only another name for the Atonement.

It is the consummation of the prayer, Thy Will be done on earth as it is in heaven. It is the Divine Life, the vital immortal principle, having neither beginning nor ending. This also is the secret of transmutation—the changing of water into wine, of Matter into Spirit, man becoming attuned in concord with God.

This blood of Christ and of the covenant; this wine within the holy Chalice of which all must drink; that living fountain, he who drinks of which shall never thirst, is the perfect, pure and incorruptible Spirit, cleansing and making white the vesture of the Soul as no earthly purge can whiten; the gift of God through Christ, the heritage of the elect. To live the Divine Life is to be partaker in the blood of Christ

and to drink of Christ's cup. It is to know the love of Christ, "which passeth understanding," that Love which is the Life of God, and the Light of the Angels, and whose characteristic symbol is the blood-red ray of the solar prism. By this mystical blood, LOVE, we are ripened into Spirit and saved by being born again through this blood, which is no other than the secret of all the Christs, whereby man is transmuted from the material to the spiritual plane; the mystery of the Hidden Way; the union of the dual with the triune; the secret of the temple within and inward purification by means of Love. For this "blood" spoken of throughout all the sacred writings as the essential principle of the "Life," is the spiritual life,—Life in its highest, most intense, most exalted, and most excellent sense,—not the mere physical life, understood by the materialists, nor life from a human standpoint or theory only, but the positive, absolute, and substantial Being Essence, the inward *Deity* in man, and it is by means of the Divine Love only, which means the Blood of Christ, that we are born again and can come to the Father and inherit the kingdom of heaven, for when it is said that the blood of Christ cleanseth from all sin, it is signified that sin is impossible to him who is *perfect in love*.

The twofold aspect of the cross is Wisdom and

Love. Though one in essence, they are twain in application, since Love cannot give without receiving, nor receive without giving. We have therefore in this double mystery both obligation and uplifting of the *Christ in man* and the Passion and Sacrifice for others, of the man in whom the Christ is manifest, for even as Christ IS ONE *in us*, so are we *one with Christ*, because as Christ loves and gives Himself for us, we also who are in Christ give ourselves for others.

The *Cruz Ansata* or handle cross, also called the cross of Osiris, was the most sacred symbol of Egyptian antiquity, meaning the pathway to eternal life. "United by Love, to Love is to Know."

The sacred cross was carried in the right hand, both by the Priest and the Candidate, and was an indispensable emblem of all the religious ceremonies of ancient Egypt. This is the symbol which, when transferred to Christian hands, becomes the model of the Papal Keys of the Kingdom of Heaven.

The character of perfection is moreover symbolized in the cross, in that, being formed of two transverse beams, it portrays the at-one-ment between the Divine and human wills and the loop or handle is symbolic of the *Gloria* of the overshadowing of a dove, emblem of the Holy Spirit, as is the sacred

Spirit to all saints and to man regenerate, overshadowing him at his baptism of Initiation, as mentioned in the Gospels.

A. E. Waite says: "The Cross is a hierogram of, if possible, still higher antiquity than the floral emblem. It is at any rate more universal and contains a loftier and more arcane signification. Its earliest form is the *Crux Ansata*, which, according to some authorities, signifies hidden wisdom, and the life of the world to come; according to others, it is the lingam; as the hieroglyphic sign of Venus it is an ancient allegorical figure, and represents the mental copper in alchemical typology. The *Crux Ansata* and the Tau are met with on most Egyptian monuments. In the latter form it was an emblem of the creative and generative energy, and according to Payne Knight, was, even in pre-Christian times, a "sign of salvation."

It is not necessary to go back thus far for its meaning as every Mystic and Occultist worthy of the name knows that the Cross represents both Generation and Regeneration. At once the beginning and end.

*In Cruce Salus.*

*J.*

## THE WINGED GLOBE

The Winged Globe is possibly the most beautiful and most Divine symbol of the Rosicrucians and has many meanings. Some of these, the Exoteric, may be explained, but the "Inner" the esoteric meaning cannot be explained to the profane world. Even though we would desire to give the full meaning to the world, it could not be done, as that must be felt, but can never be told. We may be made happy through many occurrences, or we may be hurt and feel pain. We know that we have these sensations, but we cannot explain what they are. It is thus with this Divine Symbol, we can develop to such an extent that we know what it means and *feel* it, but this feeling can no more be told to others, than we can tell them how we feel when we truly Love.

The Winged Globe is pre-eminently a Rosicrucian symbol, although the Illuminati may lay some claim to it, and it may be said to be of Egyptian origin. Dr. Street, in his work, "The Hidden Way Across the Threshold," says of this symbol: "The Winged Globe, represents the Soul passing back to its source, after its Pilgrimage, evolving rotations, unfolding into a Perfect Soul, after the trial in the Hall of Two Truths; the globe being a symbol of either the Su-

the Soul or a portion of it, and the wings added represent its flight to the upper spheres, having finished its course a ripened Soul on its returning journey to its original source in the bosom of Absolute Love.

There are many meanings concealed in this symbol, and it is best that many of them remain concealed until man can be better trusted with the power that is *within* him and at his command through the Astral world and the celestial forces through the twelve signs of the Zodiac, much more the elemental Spirits of these circuli, which correspond to Air, Water, Earth, and Fire; beginning at the outer and uppermost and going inward and downward. For the magnetic emanations of the Astrals are under the dominion of the Fire; they are not Souls, nor Divine Personalities, but are simply emanations or phantoms of being, and have no real being.

The highest and uppermost of these circuli or wheels, is that of the elemental Spirits or "winged creatures," the second is that of the Souls, and the seed of Souls; the third is that of the Shades or manes of the past of the planet and its life; and the fourth and lowest is that of the magnetic Spirits commonly called Astrals. This Astral sphere, belt, or curculus is variously known and called the peri-soul, the mag-

netic, the odic fluid or body, the second body, the book or record of thought, the reflector of the Will.

But one of the most important meanings of this symbol is the light of the dual or Bi-sexial forces of man in relation to the different signs of the Zodiac, the true light and knowledge of which gives man a mighty power either for good or evil."

It was left for Dr. Paschal Beverly Randolph to give us an explanation of this symbol that will show us the true meaning in such a light that we can easily understand it, and in his book, "The Soul-World" he says: "Whoever looks for a man must go below and above skin, flesh, muscles, and bones, to find him. Well, let the searcher enter the domain of the senses, —a country that lies a long distance beyond the nervo-osseous land. Ah, here is the man, somewhere in this region of sense. Let's see; one, two, three, five, or a dozen,—no matter about counting them,—yet nowhere in all this region have we found or can find the man. We are certainly nearer to him than we were a while ago; yet, not finding him, we conclude to go a little further in the search. 'He dwells in the faculties.' Not so; try again. 'In the passions.' Further still; not yet home. 'In God-like reason, and the quality-parlors of virtue, aspiration, expression,—each one step nearer the goal.' Go a

the deeper, and in the centre of the brain you will find a WINGED GLOBE OF CELESTIAL FIRE, IN WHICH DWELLS THE MAN. This part of God crowded into less than three square inches of surface. Here is the seat of the soul; here is the Grand Depot, at which all the Nerves, and Thought, and Knowing, Thinking, and Feeling trains, and telegraphic lines converge and meet. This Winged Globe is a House of Many Mansions, eternal in itself; and the principal parlor, in the grandest palace of them all, is devoted to the Peerless Power—*Intuition*: Born in man, it often lies *perdu*, or latent, till the final passage, and never bursts into full activity at once, save in very rare instances; as in the case of those wonderful genii, Newton, LaPlace, and men of that order; and even in these it is only partially active. It requires peculiar *conditions* for its expansion, just as the reasoning and other faculties require time and exercise. The soul is really a divine monad, a particle, so to speak, of the Divine brain; a celestial corruscation from the Eternal heart; and, for that reason, an eternal existance, immortality being its very essence, and expansion constituting its majestic nature; and the Soul, this monad, was once an integer of God himself,—was sent forth by His fiat,—became incarnated and an individual, separate and distinct

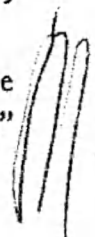
from, yet having strong affinities for, all things material, stronger for all things spiritual, and for its brethren, and an attraction toward its ultimate Source stronger than all else besides. Here, then, I lay bare the very corner-stone of the splendid Temple of Progress, whose foundations are laid in Time, but whose turrets catch the gleams from the Eternal Sun of suns, whose warming rays diffuse themselves over every starry island in the tremendous Ocean of Being.

Intuition is but an *awakening* of the Inmost soul to an active personal consciousness of what it *knew* by virtue of its Divine Genesis.

Suffering appears to be one means toward this awakening, and the consequent intensification of the individuality; and the passions of man, labor, and evil, are also agents to this end."

Suffering and sorrow are two good things for the Soul, provided, we see the good in them and take them as true and great beings should; but if we look upon sorrow as a curse and curse it yet besides, it will have the opposite effect on us, and instead of developing the soul, it will shrivel it instead. It is only by suffering, concentration, and meditation that we may learn the esoteric meaning of "The Winged Globe."

The "Winged Globe" has other centres than the head, for these, see "The First American Manifesto" of the Rosicrucians.



## The Rosicrucians and Freemasons

There seems to be a general belief, even among some Masons, that the 18th Degree of Masonry, known as the Prince of the Rose Croix de Herodem is identical with the Rosicrucian Fraternity. However, nothing could be farther from the truth.

The first work or pamphlet written on the Rosicrucians was in either 1614 or 1615, and was what is known as the now famous *Fama Fraternitatis* by Christian Rosencreutz.

The Degree in Masonry known as Prince of the Rose Croix was not known until somewhere between the years of 1756 and 1768. It is not known positively in what year as the old records—some of them—have been either lost or destroyed.

This 18th Degree of Masonry is the most ancient, interesting, and most generally practiced of the philosophical degrees of high Masonry. Of the origin of this degree of Masonry, more will be said later on.

Up to somewhere in the fourteenth century,

Masonry was not what it became later, for prior to that time, it was known as Mystic Masonry\* and had two aims. One reason for its existence was to have a truly secret organization, which would admit men as members who desired the priceless boon of liberty and to avoid the persecution of the church of Rome which held sway at that time. In this, its desire was the same as that of the other Secret Orders of the time. The other aim was, to teach the secrets of Nature. The Order had nothing to do with Operative Masonry, it was purely Speculative, contrary to what some authorities may say. A change gradually took place as the persecution of the church ceased and the Order became divided in itself. One was still known as Masonry and the word "Mystic" was gradually lost, while the other branch, composed of those who were interested in the Mystical Science went under various names.

After the excitement caused by the appearance of the *Fama Fraternitatis*, the Masonic Orders again admitted all true Initiates of the Rosicrucian Order as the Hermetic Order had then become known.

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\*As the above is being corrected, I have received private information that the Imperial Secret Council of the Universe, Ancient and Oriental Mystic Masonry, has appointed a Deputy in America; that the Present Imperial Master of the Order is about to resign and that his mantle is to fall on the shoulders of an American and a Rosicrucian.

During the latter part of the Seventeenth century, Masonry became somewhat degenerated, and those who were not true Initiates or members of the Rosicrucian Fraternity\* were allowed to enter the Masonic Lodges, claiming that they were such. These things became known and opened the doors to a great many strolling adventurers, charlatans, pretenders, Jesuits and others who were not slow to see their advantage, and to gain admission to the lodges under the guise of being Rosicrucians. As there were no longer any true Rosicrucians in the Masonic Lodges to test them, this could be easily accomplished by these pretenders and the only thing for the Lodges to do, was to close the doors to all those who had not been regularly initiated into the Masonic Body. This was done and the Masonic Lodges have been closed to all but its Initiates until up to the Nineteenth Century when some Masons again traveled the Path and were admitted into the Rosicrucian Fraternity and some of the Doors are open to the Rosicrucians. The Masonic Order will again become what it was before the Fourteenth Century and when the whole Masonic Body was Mystic Masonry and Operative Masonry had nothing to do with it.

\*See "In the Pronoas of the temple," by Franz Hartmann.

In the meantime, the Masons had not lost the meaning of the Lost Word and were still in possession of the Stone that the Builders rejected.

Once more, many of them are seeking for this Lost Word and many of them know that this Word is *Rosea Crucis* or Spirituality. Many have applied for admission to the Temple of the august Fraternity and are now travelling the Path that leads to *true* Initiation and Masonry may again become what it was Centuries ago. It is true that this regeneration of so vast an Order will go slowly, but evolution takes its own good time, but ever does its work perfectly. All Rosicrucians *may* be Masons, in fact, *are* Masons, but not *all* Masons can become Rosicrucians.

When the Masonic Orders, as a whole, have again found the Lost Word, then will Churchism—not Christianity—pass away. Just as fast as Masonry advances in the right Path, just that fast will churchism fall. Reader, do you see the signs of Masonic Regeneration? If not, then "there are none so blind as those who will not see."

The 18th degree of Masonry was *not* founded by Andrea as some suppose, but *was* by some of his followers who had gained admission into the Masonic Order because they knew that Masonry would be-

come purely Ceremonial and desired to save some of the symbols as taught in Mystic Masonry.

It is absolutely not a Jesuitical institution as many of the Masons themselves suppose; the Rose on the Cross should at once dispel such an idea. At the same time, it proves that none but a Rosicrucian could have worked out this degree for the jewels are purely Rosicrucian symbols.

The Eagle and Pelican are also Rosicrucian symbols as a study of the Kaballa will show. The three Pillars, of "Faith," "Hope" and "Charity" are purely Christian and the Jesuitical Order never was and never will be Christian. The Skull and Cross-bones are Rosicrucian symbols and the Degree is therefore purely Rosicrucian, although the degree, as we now have it, has been changed a great deal and only the symbols of the original Rose Croix degree remain.

There seems to be a general belief among a certain class of Mystics that the Rosy Cross and Martinist Order are in some way connected. This is another erroneous belief.

The Rosicrucian Fraternity, so far as I can learn, is *not* connected with any other Order, and does *not* have any Ceremonial degrees, nor is it necessary—so far as I know—that a man needs to be a Mason in order to be allowed to enter the Path leading to In-

admission into the Rosicrucian Fraternity. In fact, we know that this is so for the reason that women are allowed to enter as well as men and on equal terms in all respects.

On the other hand, the *true* Martinist Order positively does not admit any one who is not a Mason and therefore it is easy to see that no woman can become a member.

Having a warm feeling in my heart for my Masonic Brothers, I wish to dispel another delusion that the people, as a whole, and a part of the Masons, believe to be a truth. Namely, the belief that one Morgan, a Mason, exposed the secrets of Masonry. This is one of the greatest delusions that a people ever were led to believe. The truth of the matter is, that a degenerate Catholic became a Mason and later gave the secrets of the Order to Rome and through the Catholic body these secrets were exposed, or rather, what were supposed to be the secrets of Masonry.

There is another Occult Order, so-called, that claims to Initiate its members and give them the Rose Cross degree. This is another delusion, for the Rosy Cross has no Ceremonial Degrees and therefore no Order can confer such a degree. "Learn to know all things, but remain thyself unknown," and again: "Learn to know all things and hold fast to

that which is true," is good teaching, but avoid all Occult Orders that would make you a Rosicrucian by taking you through a Ceremonial initiation for such a thing is an impossibility.

## First Rosicrucian Manifesto

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The first Rosicrucian Manifesto ever issued, as such, appeared in the year 1614, entitled "Fama Fraternitatis," and was accredited to one *Christian Rosencreutz*. In the same year, another pamphlet "Universal and General Reformation of the Whole Wide World," appeared, and closely following this came the "*Confessio*."

### *A Mystery Solved.*

There is not a single work before the public to-day, that gives the truth concerning this first Manifesto. Some authors seem to think that there was really such a person as *Christian Rosencreutz*, and that he wrote the "Fama" and the pamphlets following it; while others again, are almost positive that one Johann Valentin Andreas wrote it; but who are unable to account for the name of *Christian Rosencreutz*. However, it is mere speculation on both sides as they have no proof as to who was really the author.

The fact is, neither side knows the truth concerning the authorship of these Manifestoes.

The question then still remains: "Who wrote 'Fama Fraternitatis,' and the 'Confessio?' From private records now in my possession, I am enabled to solve this mystery.

Somewhere before 1606, Johann Valentin Andreas, then a scholar of Mysticism, left Germany for the Orient, and spent a number of years there. While there, he was Initiated and became a brother of an Order then known as *Paracelsuians*, more properly the Hermetitists. Between the years 1610 and 1612, he returned to his native land. Germany, at that time, was overrun with monks, nuns, and religious fanatics of all kinds; and also a great many impostors and pretended Alchemists, Astrologers, and others; and there was a universal mania among the people to pry into the secrets of Nature and to enrich themselves by alchemical processes. The Cross was used as a symbol by the established church of that time as it is to-day; but its meaning had been totally lost. The so-called Alchemists and other impostors, also used the Cross as a symbol to impose upon the people; and besides the Cross, the Rose, was one of their symbols; although it is safe to say that they did not know the meaning of either.

Andreas wrote several satirical pamphlets upon the corruption and hypocrisy of the period, but these did not have the desired effect, nor make much impression on the people. As he had received the *true* Initiation while in the Orient, and therefore knowing the mystic meaning of the Rose and the Cross, he saw at a glance how these sublime and powerful symbols were abused. The Cross, as said before, was the symbol used by the Church, as it was also by the pseudo-orders of Germany; the Rose also was used by these orders; but their meaning had been lost and the real Alchemy or Transmutation of metals was understood to mean the transmutation of gross material metals into fine gold; and as may be expected, was used to impose on the people of that age.

As an Initiate, and at variance with the established Church, and these pseudo-orders and imposters, he sought for a way to save these symbols from the curse that was sure to fall upon them, after a more sane age had set in; and it is a fact, that even to this day, all orders of this nature are looked upon with mistrust by the German nation as a whole.

There was a way open to do this, but in order to do so, it was necessary for him to expose these pseudo-orders and give the *real* meaning of Alchemy, Initiation, and these symbols; this he could not do as he

had taken the oath of "Silence" even before he became a neophyte. He, however, perceived another way to accomplish his end, and this was by giving to the world a radical treatise that would throw ridicule on the so-called Alchemists, and others of that ilk, and at the same time, give great and "Inner" secrets to the world in a veiled language and in such a way that it would draw the people away from these imposters and excite their curiosity. This he could not do under his own name as it was necessary to reveal some secrets that he had learned; and at that time the *true* Order was very strict; he therefore sought for a *nom-de-plume*; and as the Rose and the Cross were the most powerful and universally known symbols of that or any other time, even as they are at the present day; furthermore, as both of them are symbols of *esoteric* Christianity, he took the name—the "*Christian Rose and Cross*," and in order to make an individual name out of it, he changed it to *Christian Rosencreutz*, and under that name as a *nom-de-plume*, he wrote the now famous "Fama Fraternitatis."

Andrea did *not* think that his own Fraternity would take up this name, nor could he know the reformation it would cause to set in. However, the Fraternity of which he was a Brother, saw fit and adopted the name of Fraternity *Rosae Crucis*, as it was so fittingly ap-

turned to their chief symbols, and continued their work in the Silence as before, thenceforth to be known as the *Fra. Rosae Crucis*, or Rosicrucians.

On the other hand, this Manifesto caused many other pseudo-orders to spring up under that name, men who had no *real* Initiation and with no other intention but to impose upon the people. As these orders had no true initiation, and therefore no life, they soon died out and the *true* Order or Fraternity of the Rosy Cross continued its work in silence as it had done while under its old name.

As the basis of the "*Fama Fraternitatis*," Andreas took the "Inner" teachings of the Fraternity to which he belonged but veiled them so completely that none but those who *knew* would understand them, and as the brothers of the "*Fama*" he took his own brothers, the same as the playwright takes real life for the basis of his plays.

Following the "*Fama*" appeared the "*Universal Reformation*." The meaning of this pamphlet, which was written for the purpose of throwing ridicule upon a certain class of people who wanted to improve the world at once and to show the absurdity and impossibility of such an undertaking, was plain enough, and it seems incredible that its purpose should have been misunderstood. That there were any people

who took the matter seriously shows the extreme ignorance and want of judgment of the common people of those times, and forms an interesting episode for the student of history and intellectual evolution.

Following the "Universal Reformation" came the pamphlet "*Chymical Marriage of Christian Rosencreutz*," printed in 1616. This again, was written to throw ridicule upon the vain and self-conceited dogmatists, scientists, and "gold-makers" of those times, while at the same time, it contains high and exalted truths, and in fact, it gives the *real* secret of Alchemy, or the Transmutation of Metals, disguised in an allegorical form, but easily to be understood by the practical Occultist, or Mystic, and *by no one but him*.

Andreas did *not* invent any of the principles or characters used in any of the three works, but he took them from *real* life as found in the Fraternity of which he was an Initiate, and only veiled them in such a manner that even his own Brothers did not know that it was they whom he represented.

Having thus cleared the mystery surrounding the "Fama" and its author, we will give the "Fama" itself.

## PREFACE

TO THE

**"Fame Fraternitatis"**

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**"To the Wise and Understanding Reader"**

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Wisdom (sayeth Solomon) is a treasure unto men that never faileth, for she is the breath of the power of God and an inherent flowing from the glory of the Almighty; she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of His goodness. She teacheth civility with righteousness and strength, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of spe<sup>e</sup>ches and can expound dark sentences; she forseeth signs and wonders, with the advent of seasons and times. With this treasure was our first father Adam before his fall fully indued;

(as he himself witnessed), but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his cloyster, whereat he could not but mightily wonder.

"He learned there better the Arabian tongue, so that the year following he translated the book "M" into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick and his Mathematics, whereof the world hath much cause to rejoice, if there were more love and less envy.

"After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

"It is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready, under the seal of secrecy, to impart their secrets to others. Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there

came something to light whereby the Mathematics, Physic, and Magic (for in those are they of Fez most skilled) were amended. There is now-a-days no want of learned men, in Germany, Magazians, Caralists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves.

"At Fez he did get acquainted with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets, as we Germans likewise might gather together many things if there were the like unity and desire of searching out secrets amongst us.\*

"Of these of Fez he often did confess, that their Magic was not altogether pure, and also that their

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\*It will be understood that the author does not mean a class or set of people when it speaks of Elementary inhabitants, as he has no reference whatever to men or women of the earth with bodies like ours. It is true that the Elementals have a corporeal body for a time, but this is given to them by the Master that creates them and ceases to exist as soon as the force is called in that created them. The Master in Mysticism can call forth these beings at will, at any time, and by their agency, he can gain any knowledge that he may desire, but it is well to fully understand the law that governs them before attempting to call them into being.

it should only serve to the wise and learned for a rule that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which (society) such as be governors might be brought up for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen oracles."\*

"Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them, and did bring forth

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\*If man discovers a new thing that will help humanity to become purer and nobler, he must not go to the learned for help or to try and get them to accept it, or even investigate it, for he will surely be disappointed in every instance. The learned will never accept a discovery or theory that will go contrary to that which they have held and taught for years, for the reason that it would force them to lay aside that which they held as truth and also force them to begin to learn again, and the fear of public opinion is too great. It is for this reason that all, or nearly all, of the great discoveries in Art, Science, and Medicine have been made by those outside of the so-called legitimate body of their respective class, and when such discoveries were made, they were fought against with bitterness until they no longer could be denied, and it was then that the so-called learned accepted them and went so far as to claim

powerful, worthy men, who break with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been at the uppermost point in *Trigono igneo*, whose flame now should be more and more brighter, and shall undoubtedly give to the world the last light.

"Such a one likewise hath Theophrastus been in vocation and calling, although he was none of our Fraternity, yet, nevertheless hath he diligently read over the book "M," whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peacefully to confer with

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that they had known of these things before. If man makes a discovery that is of benefit to man, he must not go before the learned, nor yet before the masses, but must be satisfied to get the few to take up the work with him and through them reach the people whom it is to benefit. However, let a man discover that which will destroy life, no matter be it in sword, gun or medicine, and he will have the great majority of the learned and ignorant to raise him above their heads and shove all the money and honor upon him that they possibly can. Such is human nature, and such was the case in the time when the "Fama" was first penned by Andrea, such will it be until universal Love will be the rule. The man or woman that tries to, or does, benefit humanity, will ever be the laughing stock of the great majority, and especially of those whom he or she tries to benefit.

others of the knowledge and understanding he had of Nature. And therefore in his writings he rather mocked these busie bodies, and doth not shew them altogether what he was; yet, nevertheless, there is found with him well grounded the afore-named Harmonia, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtil vexation then to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasure.\*

"But that we do not forget our loving Father, Brother C. R., he after many painful travels, and his

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\*Here the author of the "Fama" denies that Paracelsus was a brother of the Fraternity, and yet shows that he had full knowledge of Paracelsus' teachings. The reason for this is plain. Although Andrea used the name *Christian Rosencreutz* as being the founder, he yet feared, that it might be possible, to be found out he had written the "Fama" and to make sure that he should not be connected with it, he denies that he is a brother of the Order of Paracelsuians or Hermetics, by denying that Paracelsus is a brother of the Fraternity of R. C. The BOOK "M," which is mentioned throughout the "Fama" is not a book, and is used in the same sense as we use it, when we say that after death the "book" on the other side will be opened wherein all our deeds, be they good or bad, are recorded, and according to which our punishment shall be meted out to us.

Withoutless true instructions, returned again into Germany, the which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions. There, although he could have bragged with his art, but specially of the transmutation of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vain glory and pomp.

Nevertheless, he builded a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great deal of time in mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand.

“After five years came again into his mind the wished for Reformation; and in regard (of it) he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom; however he undertook, with some few adjoynd with him, to attempt the same. Whereof he desired to that end to have out of his first cloyster (to the which he bare a great affection) three of his brethren, Brother G. V., Brother I. A., and Brother I. O., who had some more knowledge of the arts than at that time many others had. He did bind those three unto himself,

"First, that none of them should profess any other thing than to cure the sick, and that gratis.

"Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

"Third, that every year, upon the day C., they should meet together at the house *Sancti Spiritus*, or write the cause of his absence.

"Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

"Fifth, The word R. C. should be their seal, mark, and character.

"Sixth, The Fraternity should remain secret one hundred years."\*

"These six articles they bound themselves one to another to keep; five of the Brethren departed, only the Brethren B. and D. remained with the Father, Brother R. C., a whole year. When these likewise departed, then remained by him his cousin and

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\*It is unnecessary to say that the house *Sancti Spiritus*, is not a house in the literal sense, but is a place, a condition within a place, and this meeting is still kept up by Initiates at the present time. That R. C. is not the seal of the Rosicrucians at the present day, is certain, nor was it at the time of Andreaſafter the Fraternity of which he was then a member, had

Brother I. O., so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were sent, and joyned together by God and the Heavens, and chosen out of the wisest of men as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

"After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet notwithstanding, they could not live and pass their time appointed by God. The first of this Fraternity which dyed, and that in England, was I. O., as Brother C. long before had foretold

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changed its name to that of the Fraternity of the Rosy Cross. That the Fraternity should remain secret for one hundred years had a meaning, but it did not mean literal years, as the words—one hundred—were used to hide the esoteric meaning.

be ashamed to set forth publickly in print our names and surnames, our meetings, or anything else that may be required at our hands.

"Now, the true and fundamental relation of the finding out of the high-illuminated man of God, Fra. C. R. C., is this: After that A. in *Gallia Narbonensi* was deceased, there succeeded in his place our loving Brother N. N. This man, after he had repaired unto us to take the solemn oath of fidelity and secrecy, informed us BONA FIDE, that A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable, of the which he was not in anywise in his estate ashamed. The year following, after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building, and to make it more fit.

"In such renewing, he lighted upon the Memorial Table, which was cast of brasse, and contained all the names of the Brethren, with some few other things. This he would transfer into another more fitting vault, for when or where Brother R. C. died, or in what country he was buried, was by our predecessors

concealed and unknown to us. In this table stuck a great naile somewhat strong, so that when it was with force drawn out it took with it an indifferent big stone out of the thin wall or plastering of the hidden door, and so unlocked or uncovered the door, thereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters:

*Post CXX Annos Patebo.*

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our ROTA—but we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy, God willing, it will be of small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which already doth appear, and with great desire is expected of many.”\*

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\*The foregoing is again symbolic of the true Initiation, and does no more refer to a grave of the dead as the profane understand it, than does Sulphur, when spoken of in Divine Alchemy mean the sulphur that can be bought in the store. It is a fact that the Architect in Masonic Initiation is one of the chief symbols, and even the profane know that it has no

"In the morning following we opened the door, and there appeared to our sight a vault of seven (seven is the number of the true Initiation) sides and seven corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tomb-stone, was a round altar, covered with a plate of brass, and thereon this engraven:

A. C. R. C. *Hoc universi compendium unius mihi  
sepulchrum feci.*

Round about the first circle or brim stood,  
*Jesus mihi omnia.*

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reference to the building of a house, but to that Temple wherein the Soul of man, linked with the Spirit of God, dwells. The neophyte, when he first begins, has the house, but this house must be developed and changed a great deal. To a certain extent, this work is in the dark and he will encounter the "Terror of the Threshold," that most awful of all beings. If he masters this, he will suddenly light upon the Memorial Tablet and he will see the Light. It takes a good Architect to get thus far and when he begins the work and has mastered the Terror, he will find but a thin wall between himself and that which he seeks. After he has done this, he may well give thanks to God and rest for the night. It is a fact as then said in the "Fama" the unworthy cannot under-

In the middle were four figures, inclosed in circles, whose circumscription was

1. *Nequaquam Vacuum.*
2. *Legis Iugum.*
3. *Libertas Evangelii.*
4. *Dei Gloria Intacta.*

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down together, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits could have found out, praise be His Holy name. This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time but that it was divided according to the seven sides in the triangle which was in the bright center, but what therein is contained (you that

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stand this, even though it were more fully explained, but the worthy will *know* and will find the Door to, and through, the true Initiation. The prophesy that the door of Europe would soon be opened, has long since come true, as witness the works of Hargrave Jennings, and later, the works of that great and sublime soul—Edward Maitland, so nobly helped by Anna Kingsford.

That which now follows concerning the resting place must not be taken in its literal sense. *Christian Rosencreutz* is not, and never was, a person, or indi-

are desirous of our Society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed and set forth *concentratum* here in our book. The bottom again is parted in the triangle, but because therein is described the power and rule on the Inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the Heavenly Antidote, do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door for a chest, wherein there lay divers things, especially all

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vidual, but is a character, a principle that lives to-day as it did when the "Fama" was penned. The whole story of the unearthing of the grave to the finish, represents the Initiation of the neophyte and is symbolic. It is well for the reader to remember what is said in the earlier part of the "Fama," "As in every several kernel is contained a whole tree or fruit, so likewise is included in the little body of man, the *whole* great world, whose religion, policy, health, members, nature, language, words, and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven, and Earth." Remembering this then, it will be seen that everything spoken of in the following must of necessity be a part of man, and in the true Initiation, every part must be brought out.

books, which otherwise we had, besides the *Voluntario* of the Theophrastus Paracelsus of Hohenheim, and these which daily unfalsified we do participate. Herein also we found his *Itinerarium* and *Opera*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues,\* as also in other places where little bells, burning lamps, and chiefly wonderful artificial songs—generally all was done to that end, that if it should happen, after many years, the Fraternity should come to nothing, they might by this only vault be restored again.

"Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass,

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\*This proves conclusively that the Magic Mirror was known and used many hundred years ago, the "Fama" was written more than three hundred years ago, and these mirrors were then known in Initiation, or else Andrea could not have mentioned them. The only difference being, that the Mirror of to-day, is prepared in such a scientific way, that it will hold the ether for any length of time, and is a perfect glass in every respect. To Dr. Randolph, more than to any one else, is due the thanks for most of the scientific searchings on this vast and important subject. Others have written on this subject, but not one has been, or is honest enough to give him credit, except perhaps Freeman B. Dowd.

lished), and to search for the place of their burial; the most part of them, by reason of their practice and physick, are yet known and praised among very old folks; so might perhaps our CAZA be enlarged, or, at least, be better cleared.

"Concerning *Minutum Mundum*, we found it kept in another little altar, truly more finer than can be imagined by any understanding man, but we will leave him underscribed until we shall be truly answered upon this our true-hearted FAMA. So we have covered it again with the plates, and set the altar thereon, shut the door and made it sure with all our seals. Moreover, by instruction, and command of our Rota, there are come to sight some books, among which is contained M (which were made instead of household care by the praiseworthy M. P.). Finally, we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned and unlearned.

"Howbeit we know after a time there will now be a general reformation, both of divine and humane things, according to our desire and the expectation of others; for it is fitting, that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the

name, some few, which shall give their names, and join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished-for beginning of our PHILOSOPHICAL CANONS, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which never can fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God.

"But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure us professed, and is nowadays cleansed and void of all swerving people, hereticks, and false prophets), in certain and noted countries maintained, defended, and propagated. Also we use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church."\*

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\*While the first part of the "Fama" might have been easily misunderstood by those seeking the true knowledge, it seems impossible that this part could have been misunderstood. Luther had started his great work with success, and as we, of to-day, acknowledge, he practiced and taught ESOTERIC Christianity, he knew of the mysteries of the Her-

"In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian lead, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men, notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blind, as the Heathen's *Fortuna*, but is the Churches' ornament and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members, and as He is the true image of the Father, so is she His image, so it shall not be said, This is true according to Philosophy, but true ac-

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metics—latter Rosicrucians, and that he was an Initiate cannot be doubted when we examine the seal that he used. The "Inner" faith of Andrea is very plainly that of the Rose and the Cross, the Esoteric Christianity which had been so miserably abused.

cording to Theologie; and wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excel, but especially wherewith that wonderful book, the Bible agreeth. All that same concurreth together, and maketh a sphere or globe whose total parts are equidistant from the center, as hereof more at large and more plain shall be spoken of in Christianity Conference (in den Boecke des Levens).

"But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many renegates and roguish people do use great villainies, and cozen and abuse the credit which is given them; yea, nowadays men of discretion do hold the transmutation of metals to be the highest point and *Fastigium* in philosophy. This is all their intent and desire, and that God would be most esteemed by them and honoured which could make great store of gold, the which with unpremeditate prayers they hope to obtain of the knowing God and searcher of all hearts; but we by these presents publicly testifie, that the true philosophers are far of another minde, esteeming little the making of gold, which is but a *Paragon*, for besides that they have a thousand better things. We say with our loving



THE CONFESSION  
OF THE  
Rosicrucian Fraternity

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The first literature on the Rosicrucian Fraternity to appear was the *Fama Fraternitatis*, which, as has already been stated, appeared in 1614 or 1615, it is not exactly known. In the same year, the CONFESSION appeared, as also some other works of not as great importance.

The following is the Preface to the Confessio and notes are added throughout the entire Confessio so that it will be easily understood by the average reader.

PREFACE TO CONFESSION.

"Here, gentle reader, you shall find incorporated in our Confession thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayst seek out and compare together, considering within thyself if they be sufficient to allure

nor of any attempt against the commonwealth, we hereby do condemn the East and the West (meaning the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and offer to the chief head of the Roman Empire our prayers, secrets, and great treasures of Gold. Yet we have thought good for the sake of the learned to add somewhat more to this, and make a better explanation, if there be anything too deep, hidden, and set down over dark, in the Fama, or for certain reasons altogether omitted, whereby we hope the learned will be more addicted to us, and easier to approve our counsel.”\*

## CHAPTER II

“Concerning the amendment of philosophy, we have declared that the same is altogether weak and faulty; nay, whilst many have alleged that she is sound and strong, to us it is certain that she fetches her last breath.

“But as commonly even in the same place where

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\*The Rosicrucians have ever believed in the Christ, they believe in the teachings of *the* Christ and acknowledge him a Master, or the Elder Brother as they are pleased to call Him. His teachings, in their pure form, are held sacred by every true Rosicrucian, and have ever been held as such since the time of *the* Christ.

breaketh forth a new disease, Nature discovereth a remedy against the same, so amidst so many varieties of philosophy there do appear the right means, and unto our Fatherland sufficiently offered, whereby she may become sound again, and new or renovated may appear to a renovated world.

No other philosophy we have than that which is the head of all faculties, sciences, and arts, the which containeth much of Theology and Medicine, but little of Jurisprudence; which searcheth heaven and earth with exquisite analysis, or, to speak briefly thereof, which doth sufficiently manifest the Microsmus man, whereof if some of the more orderly in the number of the learned shall respond to our fraternal invitation, they shall find among us far other and greater wonders than those they theretofore did believe, marvel at, and profess."\*

### CHAPTER III

"Wherefore, to declare briefly our meaning hereof, it becomes us to labor carefully that the surprise of our challenge may be taken from you, to show

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\*The Rosicrucians have ever, and do to-day, believe in the doctrine of the *Microcosmus*, which considers man as containing all the potentialities of the whole universe, or *Macrocosmus*.

plainly that such secrets are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that the story concerning them as a foolish thing. For it is not absurd to suppose many are overwhelmed with the conflict of thought which is occasioned by our unhopèd graciousness, unto whom (as yet) are unknown the wonders of the sixth age, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no otherwise in the world than as men blind, who, in the light of noon, discern nothing only by feeling."

#### CHAPTER IV

"Now concerning the first part, we hold that the meditation of our Christian father on all subjects which from the creation of the world have been in-

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The *Microcosmus* and the *Macrocosmus* are one, one the small and the other the large world. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit. As the Higher, so the Lower, as the Lower so the Higher. Dr. Waite, an exoteric historian, who dares to write on Esoteric matters which he does not understand, accuses the Rosicrucians of the earlier times, of stealing, as it were, the doctrine of Paracelsus.

thought forth, and propagated by human industry, through God's revelation, or through the assistance of Angels or spirits, or through the sagacity and understanding, or through the experience of long observation, are so great, that if all books should be burnt, and by God's almighty sufferance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old, ruinous building, then enlarge the fore-court, afterwards bring light into the private chambers, and then change the doors, staples, and other things according to our intention.

*"Therefore, it must not be expected that newcomers shall attain at once all our weighty secrets. They must*

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By doing so, he shows his ignorance of these things. Paracelsus, as all great scholars admit, was a Hermetic, as has been stated many times before, the Hermetic Order became the Order of Paracelsusians after the death of Paracelsus, and after the Fama Fraternitatis appeared they took the name of Rosicrucians. It will therefore be perfectly plain to even the most ignorant, that the teachings of Paracelsus the "dreamer and seer of Hohenheim," are the teachings of the Rosicrucians, and the teachings of the Rosicrucians are the teachings of Paracelsus.

*proceed step by step from the smaller to the greater, and must not be retarded by difficulties."*\*

"Wherefore should we not freely acquiesce in the only truth than seek through so many windings and labyrinths, if only it had pleased God to lighten unto us the sixth Candelabrum? Were it not sufficient for us to fear neither hunger, poverty, disease, nor age? Were it not an excellent thing to live always so as if you had lived from the beginning of the world, and should still live to the end thereof. So to live in one place that neither the people which dwell beyond the Ganges could hide anything, nor those which live in Peru might be able to keep secret their councils from thee? So to read in one only book (the Astral) as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shall come out) hath been, is and shall be learned out of them, so to sing or to play that instead of stony rocks you could draw Pearls, instead of wild beasts' spirits, and instead of Pluto

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\*It is plain to see that the true initiation is here hinted at, as it plainly tells us that the newcomer must proceed step by step and must not allow himself to be retarded in his onward progress. That is, he must not let doubt, fear, and discouragements have anything to do with his progress. (See initiation.)

you could soften the mighty princes of the world? O mortals, diverse is the counsel of God and your convenience, who hath decreed at this time to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea, without any hope or expectation; the same we purpose with such fidelity to put in practice, that neither compassion or pity for our own children (which some of us in the Fraternity have) shall move us, since we know that these un-hoped-for good things cannot be inherited, nor be conferred promiscuously."\*

## CHAPTER V

"If there be anybody now which on the other side will complain of our discretion, that we offer our treasures so freely and indiscriminately, and do not

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\*The Rosicrucians have never taught, nor do they at this day, the doctrine of celibacy. This doctrine is upheld by the Order of the Illumanti, but is a direct violation of the laws of God and Nature which say "Be thou fruitful and replenish the earth." This also—the last few lines—teaches as is taught to-day, that these secret things cannot be inherited, and therefore a ceremonial Initiation is necessarily false, but that man *must* first prove his worth before he can receive these things. This doctrine is fully set forth in the chapter on Initiation.

rather regard more the godly wise, or princely persons than the common people, with him we are in no wise angry (for the accusation is not without moment), but withall we affirm that we have by no means made common property of our arena, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shall be accepted into our Fraternity will *not* be measured by their curiosity, but by the *rule and pattern of our revelations*. A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle.

"For the rest, it hath been necessary that the Fama should be set forth in every one's mother tongue, lest those should not be defrauded of the knowledge thereof, whom (although they be unlearned)\* God

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\*The Rosy Cross does not care how unlettered a man or woman may be, if they have the right material in their make-up and if their desire is of the right kind, not for self, but for the good of the universal

hath not excluded from the happiness of this Fraternity which is divided into degrees; as those who dwell in Damcar, who have a far different politick order from the other Arabians; for there do govern only understanding men, who, by the king's permission, make particular laws, according unto which example the government shall also be instituted in Europe, when that shall come to pass which must precede, when our Trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper and darken with enigmas, shall openly fill the earth, even as after many secret chafings of pious

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whole, then they may enter on the Path to true Initiation and if they prove worthy, they will be admitted on the same conditions that those of their brethren who may be learned in the knowledge of books and Universities. 'Tis not the learning that makes men great, but the lofty soul that they possess. A man may have passed through all the universities in the world, and may possess all the degrees that can be granted, if he has a small, hungry, bigoted, intolerant soul, he will amount to nothing, and he can no more enter the Temple of Rosae Crucis than can the degenerate or lust-eaten weakling. Souls are wanted, not book learning. Of course, we must admit, that the man who has a lofty soul and a university learning combined can do more good than the one who has only a lofty soul and no learning, but before God they stand as equals.

people against the Pope's tyranny, and after timely reproof, he with great violence and by a great onset was cast down from his seat and abundantly trodden under foot, whose final fall \* is reserved for an age when he shall be torn in pieces with nails, and a final groan shall end his ass's braying, the which, as we know, is already manifest to many learned men in Germany, as their tokens and secret congratulations bear witness."

#### CHAPTER VI

"We could here relate and declare what all the time from the year 1378 (when our Christian father was born) till now hath happened, what alterations he hath seen in the world these one hundred and six

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\*The Pope's fall will no doubt come true within the coming time, as a people will overthrow churchism, but the prophecy of his being trodden under foot and torn to pieces is allegorical and should not be taken literally, as it is not so meant. A man may suffer a thousand deaths and yet not have any punishment inflicted on his person. It is here where these so-called historians make their great mistake, by taking allegorical writings in their literal sense. Were all books to be written so that all could understand them, there would be no secrets to unravel. These things must be read "between the lines" to be understood. "Get Wisdom and all things shall be added unto you."

of his life, what he left after his happy death  
be attempted by our Fathers and by us, but brevity  
which we do observe, will not permit at this  
present to make rehearsal of it; it is enough for those  
which do not despise our declaration to have touched  
upon it, thereby to prepare the way for their more  
close union and association with us. Truly, to whom  
it is permitted to behold, read, and thenceforward  
teach himself those great characters which the Lord  
God hath inscribed upon the world's mechanism, and  
which He repeats through the mutations of Em-  
pires, such an one is already ours, though as yet un-  
known to himself; and as we know he will not ne-  
glect our invitation, so, in like manner, we adjure all  
deceit, for we promise that no man's uprightness and  
hopes shall deceive him who shall make himself  
known to us under the seal of secrecy and desire  
our familiarity. But to the false and to impostors,  
and to those who seek other things than wisdom, we  
witness by these presents publicly, we cannot be be-  
trayed unto them to our hurt, nor be known to them  
without the will of God, but they shall certainly be  
partakers of that terrible commination spoken of in  
our Fama, and their impious designs shall fall back  
upon their own heads, while our treasures shall re-  
main untouched, till the Lion shall rise and exact

them as his right, receive and imploy them for the establishment of his kingdom."

#### CHAPTER VII

"One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall ensue, an influx of truth, light, and grandeur, such as he commanded should accompany Adam from Paradise and sweeten the misery of man: Wherefore there shall cease all falsehood, darkness, and bondage, which little by little, with the great globe's resolution, hath crept into the arts, works, governments of men, darkening the greater part of them.\*

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\*How true this is, in Russia, Count Leo Tolstoi, the Master of Russian literature and altogether one of the greatest humanitarians that the world has ever had, has been banished from his home in Moscow by the Russian Tyrant, not because he conspired against his government, but because he wrote against the slaughter of animals for food and against the slaughter of men for pleasure under the name of war. He was banished because he *dared* to live for his fellow man. He could have had riches and moved in the best (?) of Russian Society as his station as Count fitted him, but he gave all these up so that he might help those that were down-trodden, and now he has been banished from his home in his extreme old age. Surely it becomes us to say "God

Science hath proceeded that innumerable diversity of persuasions, falsities, and heresis, which makes so difficult to the wisest men, seeing on the one hand they were hindered by the reputation of philosophers and on the other by the facts of experience, which if (as we trust) it can be once removed, and instead thereof a single and self-same rule be instituted, then there will indeed remain thanks unto them which have taken pains therein, but the sum of the so great work shall be attributed to the blessedness of our age.

"As we now confess that many high intelligences by their writings will be a great furtherance onto this Reformation which is to come, so do we by no means arrogate to ourselves this glory, as if such a work were only imposed on us, but we testify with

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bless and help him, the friend of humanity and his fellow creatures."

In Germany, by order of the Emperor William, the pamphlet "Thou shalt Not Kill," by Tolstoi, has been seized and destroyed, because it taught men to be human and not kill his fellow man.

In America, men, women and children of all ages and states of health, are seized and held, while a foul poison is injected into their veins, if death results, no redress can be had, it is the law of a tyrannical government. Surely the author knew what he was talking about.

character in that great miracle of the world which has not a claim on the memory, so those are nearest and likeliest unto us who do make the Bible the rule of their life, the end of all their studies, and the compendium of the universal world, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its *true* interpretation to all ages of the world.\*

"For it is not our custom so to debase the divine oracle, that while there are innumerable expounders of the same, some adhere to the opinions of their

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\*The Bible is the greatest text book of the Mystic and Occult that we have, it contains the secrets of all true Alchemy and Mysticism, it contains the secret of Transmutation of the baser metals into pure and shining gold, and shows the way to find the hidden meaning of the Rose and the Cross. The Bible must *not* be taken in its literal sense, and this was known already at the time the Fama and the Confession were written. The Andrea, Mystically known as Christian Rosencreutz, knew this is very plain or he could not have written: "but that they should appropriately apply *its true interpretation* to all ages of the world." Those who wish to read the Bible and understand it in its true light, should get the works by those writers and reformers,—Anna Kingsford and Dr. Edward Maitland, two of the sublimest souls and Humanitarians of the nineteenth century. The works of the Rev. George Chainey on the true Interpretation of the Bible are also recommended.

Some make sport of Scripture as if it were a piece of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians. Be it ours rather to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Holy Bible; Blessed is he who possesses it, more blessed is he who reads it, most blessed shall be he who *truly understands it*, while he is most like to God who both understands and obeys it.”\*

## CHAPTER XI

“Now, whatsoever hath been said in the Fama, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be so understood, that this so great a gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles,

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\*This is possibly the greatest and best Chapter in the whole confession, and within it are contained the teachings of not only the Rosicrucian Fraternity, but of all the Ages. Were man to fully understand the Sacred and Secret teachings contained in the Bible and then to follow them, he would no longer be man, but a very God in truth.

our most excellent Father, and impelled by the occasion of this present time."

## CHAPTER XIII

"What think you, therefore, O Mortals, seeing that we sincerely confess Christ, execrate the pope, addict ourselves to the true philosophy, lead a worthy life, and daily call, intreat, and invite many more into our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not that, having pondered the gifts which are *in* you, having measured your understanding in the Word of God, and having weighed the imperfection and inconsistencies of all the arts, you may at length in the future deliberate with us upon their remedy, co-operate in the work of God, and be serviceable to the constitution of your time? On which work these profits will follow, that all those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, *tanquam in centro solis et lunae*. Then shall you be able to expel from the world all those things which darken human knowledge and hinder action, such as the vain epicycles and eccentric circles."

## CHAPTER XIV

You, however, for whom it is enough to be sensible out of curiosity to any ordinance, or who are dazzled by the glistening of gold, or who, though now upright, might be led away by such unexpected great riches into an effeminate, idle, luxurious, and pompous life, do not disturb our sacred silence by your clamour, but think, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or to chastise shall not be abetted by such opportunity, so that if we were able to enrich and instruct the whole world, and liberate it from innumerable hardships, yet shall we never be manifested unto any man unless God should favour it, yea, it shall be so far from him who thinks to be a partaker of our riches against the will of God that he shall sooner lose his life in seeking us, than attain happiness by finding us.

"Fraternitas R. C."

As may be imagined, these Manifestos produced a sensation throughout Germany and many editions were issued. On the one side, cries of heresy and atheism resounded from every corner and the denunciations were very bitter against the one who wrote them. The Catholics would have given any-

thing for the author. On the other hand, it attracted thousands of those who were interested in Mysticism, Alchemy, Hermeticism, a purer and nobler religion, etc. Naturally Andrea and those others who were interested in the reformation did not come out as being at the head of the movement, but they knew that as the address of such a Fraternity was known to no one, the author of the Manifestoes not even being known, the letters would be sent to one of the public departments and would there be open for inspection. In this they were not mistaken, and as suspicion could not be directed to any one, Andrea and his brethren went and examined these letters and obtained the names and addresses of all those that they desired to have associated with themselves. Under ordinary circumstances these letters would not have been open for public inspection, but it must be remembered that at that time the Catholics were in power and they were only too glad and willing to hold up to public ridicule anyone who did not agree with them in all matters and more especially in matters of religion. After Andrea had obtained the names and addresses, the interested parties received their answer and under oath of secrecy, were admitted to the place of meeting. There are a number of historical writers who seem to think that the whole

It was nothing but a farce, the reason for such a move is easily understood by any one. The fact that the letters were never claimed caused the people who were not informed, to think that there was no such thing. This is what Andrea desired as no Order has ever amounted to anything in such time when its secrets became public property.

As has already been stated, these letters, written by those who were really interested, were never claimed by the Fraternity, and the impression was created, that the author of the manifestoes had really played a joke on the Mystics, Alchemists and others at their expense, but as the worthy ones had their every desire fulfilled, no real harm was done.

It is said, on good authority, that these letters are now in a library at Gottingen in Germany, but they are of no value to anyone, except as curiosities. There is, however, another value to them, namely, by examining them one might be able to learn who the first members of the Fraternity were.

Another Manuscript that I consider of historical value is the Copy of Admission of Dr. Bacstrom in the Society of the Rose Cross. This was first published in "The Real (?) History of the Rosicrucians," by A. E. Waite.

The Copy of Admission is as follows, to which are added such notes which are known to be absolutely correct and authoritative.

Copy of the Admission of Dr. Bacstrom into the Society of the Rosa Croix, by Le Comte de Chazel at the Island of Mauritius, with the Seal of the Society.

Isle of Mauritius, District of Pamperavuso,

12th Sept., 1794.

"In the name of xxxxx xxxx the True and only God Manifested in Trinity.

"I, Sigismund Bacstrom, do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles, during the whole course of my natural life, to the best of my knowledge and ability; which articles I hereby confirm by oath and by my proper signature hereunto annexed.

"One of the worthy members of the august, most ancient, and most learned Society, the Investigators of Divine, Spiritual, and Natural Truth (which society more than two centuries and a half ago, *i. e.*, in 1490) did separate themselves from the Free-Masons, but were again united in one *Spirit* among themselves under the denomination of *Fratres Rosae Crucis*, Brethren of the Rosy Cross, *i. e.* the Brethren who believe in the Grand Atonement made by Jesus Christ on the Rosy Cross, stained and marked with His blood, for the redemption of Spiritual Natures, hav-

thought me worthy to be admitted into their august Society, in quality of a Member Apprentice and Brother, and to partake of their sublime knowledge, do hereby engage in the most solemn manner.\*

\*It should be noticed that while this manuscript was written in India, it proves that what I have said in the chapter on Masonry and the Rosy Cross is true, namely, that up to somewhere in 1400 there was but one Order, then known as Mystic Masonry, but that gradually a change took place and that the Mystical branch left Masonry, thenceforth to be known as the Hermetics, later on as the Order of Paracelsus or Paracelsusians, and after the time of Andrea or *Christian Rosencrutz* as the Fraternity of the Rosy Cross. After the parting, that branch which had been known as Mystic Masonry, became known as Free Masons. Later on, as has already been said, the two branches were again united on a Spiritual basis, because the Rosicrucians not only held the secrets of the Ceremonial Initiation of Free Masonry, but also held the secrets of the higher Initiation. Up to somewhere in 1665 all true Rosicrucians were admitted into the Masonic Lodge Rooms, but on account of Impostors gaining admittance, the rooms were then closed against them until about the year 1745 when some *true* Rosicrucians again gained admittance into the Mason Lodges and through their superior knowledge, soon became "Keepers of the Doors" and through them, the True Rosicrucian could again be admitted into the Mason Lodges, no matter how high the degree, and *without* first passing through the different Initiations. Since that time up to the present, we find Masonic Lodges, such as have *true* Rosicrucians as keepers of the Doors, open to all true Rosicrucians.

I. "That I will always, to the utmost of my power, conduct myself as becomes a worthy member, with sobriety and piety, and to endeavour to prove myself grateful to the Society for so distinguished a favor as I now receive, during the whole course of my natural

"That derision, insult, and persecution of this august society may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present or may know hereafter.\*

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\*The Apprentice here promises Silence and it will be of interest to all to know the twelfth rule of the "Secret Signs of the Rosicrucians," namely, "The Rosicrucian knows how to be silent.

"Those who are false do not love the truth. Those who are foolish do not love wisdom. The *true* Rosicrucian prefers to enjoy the company of those who can appreciate truth to that of those who would trample it with their feet. He will keep that which he knows locked up within his heart, for in silence is power. As a minister of state does not go about telling to everybody the secrets of the king, so the Rosicrucian does not parade before the public the revelations made to him by the king *within*, who is nobler and wiser than all the earthly kings and princes; for they only rule by the authority and power derived from Him. His secrecy ceases only when the king commands him to speak, for it is then not he who speaks, but the truth that is speaking through him.

3. I solemnly promise that I will never during my whole life publicly reveal the secret knowledge I receive at present, or may receive at a future period from the Society, or from one of its members, nor even privately, but will keep our Secrets sacred.

4. "I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a member or apprentice into our Society, in the same manner as I have been initiated and received; but such person only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge. And as there is no distinction of sexes in the Spiritual World, neither among the Blessed Angels, nor among the rational immortal Spirits of the human race; and as we have had a Semiramis, Queen of Egypt; a Myriam, the prophetess; a Peronella, the wife of Flammel; and, lastly, a Leona Constantia, Abbess of Clermont, who was actually received as a practical member and master into our Society in the year 1736; which women are believed to have been all possessors of the Great Work, consequently *Sorores Roseae Crucis*, and members of our Society by possession, as the possession of this our Art is the key to the most

hidden knowledge; and, moreover, as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as Salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every felicity in the next life. We will not hesitate to receive a woman into our Society as a member apprentice (and even as a practical member, or master, if she does possess our work practically, and has herself accomplished it), provided she is found like Peronella, Flammel's wife, to be sober, pious, discreet, prudent, and desirous of knowledge."\*

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\*The foregoing again proves what has been said before, *i. e.*, that while the Rosicrucians were again received in the Masonic Orders, the two Orders never became as one except in a Spiritual sense, or in the sense that they Associated with each other and that the Rosicrucians were allowed to enter the Masonic Lodges. That the Rosy Cross never went back to the Masons as a body is proven by the fact that the Rosy Cross admitted women into its ranks, which is something that Masonry never did, nor does it to-day. Some years later, the Rosicrucian Fraternity also stopped this practice, this was caused by reason of a member becoming Grand Master of the Order whose wife was known to him not to be qualified to enter the Fraternity even as a neophyte or apprentice and in order to cause the least trouble, a decree was issued,

"I hereby declare that I intend, with the permission of God, to commence our great work with my own hands as soon as circumstances, health, opportunity, and time will permit; first, that I may do so therewith as a faithful steward; second, that I may merit the continued confidence which the Society has placed in me in quality of a member apprentice."\*

prohibiting all women from becoming members. This decree continued until the latter part of the nineteenth century, when the Fraternity again started to take or accept women as neophytes and now some of its best Brothers, as they are known, are women.

\*It will be noticed that the work, or in other words, the duties of a Rosicrucian is here spoken of, with the promise that it *will* be done. As to "The Duties of a Rosicrucian," I will quote from the writings of the great German Rosicrucian, Dr. Frantz Hartmann, whose work "In the Pronaos of the Temple of Wisdom," is possibly one of the best to be had.

#### The Duties of a Rosicrucian.

"Those who are dead in the flesh will read the following with the EXTERNAL understanding; those who live in the spirit will see its internal meaning, and act accordingly.

The duties of a true Rosicrucian are:

1. *To alleviate suffering and to cure the sick without accepting any remuneration.*

The medicine which they give is more valuable than gold; it is of an invisible kind, and can be had for nothing everywhere.

2. *To adopt the style of their clothing to the costumes of the country wherein they reside for the time being.*

6. "I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in public character in the world by hunting after vain titles of nobility and

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The clothing of the spirit is the form which he inhabits, and must be adapted to the conditions of the planets whereon he resides.

3. *To meet once a year in a certain place.*

Those who do not meet at that place, when their terrestrial career is over will have their names taken out of the book of life.

4. *Each member has to select a proper person to be his successor.*

Each man is himself the *Creator* of that being whose personality he adopts in the next step on the ladder of evolution.

5. *The letters R. C. are the emblems of the order.*

Those who have truly entered the order will bear the marks upon their body, which cannot be mistaken by him who is capable of recognizing them.

(It may not be amiss to state that these letters were also used by Rosicrucians in the past centuries, after their name when writing to a brother. This has been changed and no Rosicrucian will now use the letters R. C. in writing or in any other way, as these letters have been replaced by others.)

6. *The existence of the Brotherhood is to be kept secret for one hundred years, beginning from the time when it was first established.*

Nor will the "hundred years" be over until man has awakened to the consciousness of his own divine nature.

van glory, which are all fleeting and vain, but will endeavor to live a sober and orderly life, as becomes every Christian, though not possessed of so great a temporal blessing; I will devote a considerable part of my abundance and superfluity (multipliable infinitely to work of private charity), to aged and deeply-afflicted people, to poor children, and, above all, to such as love God and act uprightly, and I will avoid encouraging laziness and the profession of public beggars."\*

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\*The apprentice here promises to be kind (1) to the old and poor children; (2) he promises not to boast; (3) he promises not to be vain; (4) he promises not to be disorderly. These are four of the Secret Signs of the true Rosicrucians, and are as follows:

1. *The Rosicrucian is Kind.*

He never appears gloomy or melancholy, or with a scowl or sneer upon his face. He acts kindly and politely towards everybody, and is always ready to render assistance to others. Although he is different from the majority of other people, still he tries to accommodate himself to their ways, habits and manners, as much as his dignity will permit. He is, therefore, an agreeable companion, and knows how to converse with the rich as well as with the poor, and to move among all classes of society so as to command their respect; for he has conquered the bear of vulgarity. To this might be added that the Rosicrucian never slays, neither in war nor for food. He believes in a pure and humane diet, that will keep down the pas-

7. "I will communicate every new and useful discovery relating to our work to the nearest member of our Society, and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it, or prejudice me thereby; on the other hand, I will hide these secret discoveries from the world.

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sions and the body and blood pure, and not believing in war he does not go.

2. *The Rosicrucian does not Boast.*

He knows that man is nothing but an instrument in the hands of God, and that he can accomplish nothing useful by his own will; the latter being nothing but the will of God perverted in Man. To God he gives all the praise, and to that which is mortal he gives all the blame. He is in no inordinate haste to accomplish a thing, but he waits until he receives his orders from the Master who resides *above* and *within*. He is careful what he speaks about, and uses no unhallowed language.

3. *The Rosicrucian is not Vain.*

He proves thereby that there is something real in him, and that he is not like a blown-up bag filled with air. Applause or blame leaves him unaffected, nor does he feel aggrieved if he is contradicted or encounters contempt. He lives *within* himself, and enjoys the beauties of his own inner world, but he *never* desires to show off his possessions, nor to pride himself on any spiritual gifts which he may have attained. The greater his gifts, the greater will be his modesty, and the more will he be willing to be obedient to the law. To this may be added the Sixth Rule of the Rosicrucians, which says: "*Beware of quacks and*

I do, moreover, solemnly promise (should I become a Master and Possessor) that I will not, on the one hand, assist, aid, or support with gold or with silver any government, King, or Sovereign, whatever, except by paying taxes, nor, on the other hand, any populace, or particular set of men, to enable them to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revela-

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*Pretenders*—He who claims to be in possession of knowledge knows nothing; only he through whom the Word of wisdom speaks is wise." (The word "quack" as used here does not mean those who are usually dubbed quacks by the so-called "regular" medical profession of the present day, for the contrary is nearly always true.) Beware of quacks and pretenders.

#### 4. *The Rosicrucian is not Disorderly.*

He always strives to do his duty, and to act according to the order established by the law. He cares nothing for externalities, nor for ceremonies. The law is written within his heart, and therefore all his thoughts and acts are ruled by it. His respectability is not centred in his external appearance, but in his real being, which may be compared to a root from which all his actions spring. The interior beauty of his soul is reflected upon his exterior, and stamps all his acts with its seal; the light existing in his heart may be perceived in his eye by an expert; it is the mirror of the Divine image within.

tion of St. John, which are fast accomplishing; I will not interfere with affairs of government.

9. "I will neither build churches, chapels, nor hospitals and such public charities, as there is already a sufficient number of such public buildings and institutions, if they were only *properly applied and regulated*. I will not give any salary to a priest or churchman as such, to make him more proud and insolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light of a private distressed individual only. I will give no charity with the view of making my name known to the world, but will give my alms privately and secretly."\*

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\*This part may seem against the true light of Christianity, but it is not. The very persons that give to Charity and hospitals, are the ones that make these institutions necessary by robbing the people of what really belongs to them, and in this way, when misfortune befalls them, force them on Charity. It is an easy matter for a monied king to give a hundred thousand to charity when he can rob those that work for him out of ten times the amount. It is an easy matter for a Rockefeller to give a million dollars to an institution that makes bigots and aristocrats out of fools and then put up the price of oil next day and make the man who is already being bled out of all he has, to pay the price. It is these things and these men who make it necessary to have such institutions and it is their duty to give the money to maintain them. Count Leo Tolstoi was right when he said:

no. "I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who received him.

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"No man should work for a man like Rockefeller. He should prefer starvation. He should consider it a Religious duty to refuse to work for a trust.

"He should die rather than assist in supporting men like Rockefeller. If a Military uniform were put on him and he were ordered to die, he would do it proudly. For what? For patriotism, that evil thing which has done so much harm in the world and which we should condemn and restrict rather than defend and spread. The trouble is that men are not ready to die for the right thing.

"What is needed in America is a great religious movement. Truth will make your people free. When they abandon pleasure as an object of life they will not need so much money."

Glorious Tolstoi, poor but sublime man that he now is, without a home and without a country, simply because he dared to be a man and dared to do as God commanded him to do.

If each man received the price of his labor, each would have plenty and no public or charitable institutions would be needed, but until man will learn what is right and what belongs to him, these things will continue. By far the greater majority of mankind desires to be the slave, he does not care for the truth, falsehoods are more to his liking.

Men will see scoundrels in office and at the head of

II. "Should I travel either by sea or by land, and meet with any person who may call himself a Brother of the Rosy Cross, I will examine him whether he can give me a proper explanation of the Universal Fire of Nature, and of our magnet for attracting and magnifying the same under the form of a salt, whether he is

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public institutions, they will condemn them, and turn right around and, through the influence of their votes, put the same men in the same positions again. They care neither for truth or justice. The voters of America could put any man or set of men in office that they might desire and there are plenty of honest ones to be had, but they do not care to do it, an honest man who loves truth and justice and cares nothing for appearance or influence is like a head of spoiled cabbage in the market place, he is not wanted.

*The Rosicrucian Loves justice.*

He, however, never sets himself up as a judge over the faults of others, nor does he wish to appear to be wise by censuring the mistakes of others. He does not enjoy gossip, and cares no more about the foolishness committed by others, than he would about the buzzing of a fly or the capers of a monkey. He finds no pleasure in listening to political or personal quarrels, disputations, or mutual recriminations. He cares nothing for the cunningness of a fox, the dissimulation of a crocodile, or the rapacity of a wolf, and is not amused by the stirring up of mud. His nobility of character lifts him up into a sphere far beyond all such trifles and absurdities, and being above the sensual plane, wherein ordinary mortals find their happiness and enjoyment, he lives with those who do not think evil of each other, who do not rejoice about

acquainted with our work, and whether he knows the universal dissolvent and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our Society. Should I

the injustice done to their brother, or make merry about his ignorance, and enjoy his misfortunes. He enjoys the company of those who love the truth, and who are surrounded by the peace and harmony of the spirit.

*The Rosicrucian loves the truth.*

There is no devil worse than falsehood and calumny. Ignorance is a nonentity, but falsehood is the substance of evil. The calumniator rejoices whenever he has found something upon which to base his lies and to make them grow like mountains. Opposed to it is the truth, it being a ray of light from the eternal fountain of GOOD, which has the power to transform man into a divine being. The ROSICRUCIAN seeks, therefore, no other light but the light of truth, and this does he not enjoy alone, but in company of all who are good and filled with its divine majesty, whether they live on this earth or in the spiritual state; and he enjoys it above all with those who are persecuted, oppressed, and innocent, but who will be saved by the truth.

*The Rosicrucian does not think evil of others.*

Those who think evil of others see merely the evil which exists within themselves reflected and mirrored in others. Whenever you see a man or woman cover the face when they see a work of Art, nude or semi-nude, you will not need to fear judging them, for in the innermost recess of their hearts will be found a very dirty corner. The Rosicrucian is always willing to

find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

12. "If it should please God to permit me to accomplish our Great Work, with my own hands, I will give praise and thanks to God in humble prayer, and devote my time to the doing and promoting all the good things that lies in my power, and to the pursuit of true and useful knowledge.

13. "I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine for the human body, or the *Aurum Potabile*, to a patient, or patients, infected with the venereal disease.\*

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recognize in everything that which is good. Tolerance is a virtue by which the Rosicrucian is eminently distinguished from others; and by which he may be known. If a thing appears to be ambiguous, he suspends his judgment about it until he has investigated its nature; but as long as his judgment is not perfect, he is more inclined to form a good opinion than an evil one about everything.

\*This does not mean to say that a physician would not dare to treat patients for these diseases in the regular way, that is by administering medicines or drugs. But that no one who has the authority to act as Master, and take neophytes, dare take in any one as apprentice while he or she may have a venereal disease, or even such as have had such diseases and

"I do promise that I will never give the Fermented Metallic Medicine for the transmutation to any person living, no, not a single grain, unless the person is an initiated and received member and Brother of the Rosy Cross.

To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself, I willingly agree, and sign this with my name, and affix my seal to the same. So help me God. Amen.

"S. Bacstrom, L. S."

"I have initiated and received Mr. Sigismund Bacstrom, Doctor of Physic, as a practical member and brother above an apprentice in consequence of his Solid learning, which I certify by my name and seal. Mauritius, 12 Sept., 1794.

"Du Chazel, F. R. C."

We have used this manuscript, because it is of some value to prove what I had already written on

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who are not entirely free from the influence of them. Purity of thought and being is one of the first things that the neophyte must accomplish. There is no difference between having the germ poison of venereal diseases and that of Vaccination in the blood, they are both of a Syphilitic nature and man must get rid of their baneful influence on the body, Mind, and Soul, before he can really accomplish anything in the Higher Occult.

these subjects, and more so, because we could interweave the true Rosicrucian teachings into the Mss. It will be interesting to note, however, that in no place does it say Rosicrucian Fraternity, but always the Rosicrucian Society. There is a difference between the two. A Rosicrucian Society may simply be an outer door of the Temple of the Rosy Cross, as this seems to have been, because Dr. Bacstrom was still an Apprentice. Following this we have the Rosicrucian Fraternity which is still nothing more than the Door to the Sublime and Supreme Temple of Eulis. The vulgar, bigoted and ignorant will not see any difference, but to the true scholar of the Higher Occult and Divine Mysticism there is a vast difference.

England has had a secret branch of the true Rosicrucian Fraternity for several centuries, but this Fraternity never issued any manifestoes, but worked in secret. It was never in want of members or brothers, as there were plenty of them at all times.

Somewhere between the years of 1840 and 1850 a Rosicrucian Society was founded. Dr. Waite seems to think that when this Society was founded, the true Rosicrucians had no existence, but he believes that there was a pseudo order there. This is a mistake. The Rosicrucian Society of England was never identical with the Rosicrucian Fraternity, and there is as

great a difference between the two as between day and night. The Rosicrucian Society founded in the countries was a Masonic Order and should be known as the Masonic Rose Cross. This Society had ceremonial Initiations, Colleges, etc., and each one, in order to be able to become a member, had to be a Master Mason. I will give below the Rules of this Society.

*Rules and Ordinances of the Rosicrucian  
Society of England.*

The Society of the Brethren of the Rosy Cross is totally independent, being established on its own basis, and as a body is not otherwise connected with the Masonic Order *than by having its members selected from that Fraternity.*

I. That the meetings of the Society shall be held in London, at such house as the majority of members shall select, on the second Thursday in January, April, July, and October in each year. The brethren shall dine together once a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the banquet meeting shall be required to send written excuse to the Secretary-General. Each

brother present at the banquet shall pay his quota towards the expense thereof.\*

II. The Officers of the Society Shall consist of Three Magi, a Master-general for the first and second orders, a Deputy Master-general, a Treasurer-general, a Secretary-general and seven Ancients, who shall form the Representative Council of the Brotherhood. The Assistant Officers shall be a Precentor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple, and a Medallist.

III. The Master-general and the Officers shall be elected annually at the obligatory meeting, and shall be inducted into their several offices on the same

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\*The Fraternity of Rosae Crucis does not hold any meeting except what may be termed Spiritual meetings, this does not mean such meetings as the Spiritualists have, but meeting each other in the spirit. The Brothers have no banquets, nor is there any expense. By reading the second American Manifesto, you will find that two brothers may live side by side all their life and not know each other, unless some misfortune will happen to one or the other, when they will *know* each other. There are no petty officers, Secretary Generals, etc., in the *true* Fraternity, but there is a Supreme Master of the Fraternity in each country, with other Masters under the Supreme Master who are appointed as Instructors and guides to the Neophyte.

evening. The Master-general shall then appoint the Assistant Officers for the year.

IV. No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the Third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient unless he be a member of the second Order.

V. The Society shall, in conformity with ancient usage, be composed of nine classes or grades; and the number of brethren in each class shall, in conformity with ancient usage be restricted as follows:

1st, or grade of Zelator.....	33
2nd, or grade of Theoricus.....	27
3rd, or grade of Practicus.....	21
4th, or grade of Philosophus.....	18
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Total .....	99*

The above shall form the First Order.

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\*The Egyptian Rite of Masonry, known as the Rite of Memphis, which is a French Institution, has 99 degrees. It is possible that the founders of Rosy Cross Masons were either Rite of Memphis Masons or knew something about it. More probably, some of them had received these 99 degrees.

5th, or grade of Adeptus Junior.....	15
6th, or grade of Adeptus Major.....	12
7th, or grade of Adeptus Exemptus..	9

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Total .....36

These brethren shall compose the Second Order.

8th, or grade of Magister Templi...	6
9th, or grade of Magus.....	3

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Total ..... 9

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society.\*

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\*If we examine the different grades, and the names given to them, we are led to believe that this Society was really a revival of Mystic Masonry, as they had both the Initiation of the Free and Accepted Masons, and, at the same time, tried to teach the Mysticism and Occultism of the Old Hermetics, the same as had been done before the Hermetics took leave of the Masons. Another thing to consider, is that these Rose Cross Masons were considered to be in higher standing and further advanced than any 32nd degree Mason. Any Mason, although he possibly had received only the first three degrees, known as the Blue Lodge, in the Masonic Order to which he belonged, could, after passing the first examination and being admitted to the Society of Rose Cross Masons, go into any Lodge Room even though 32nd degree Masons were in session. This proves that any Rosy Cross Mason or member of the Society of the Rosy

"The senior member of the ninth grade shall be designated 'Supreme Magus,' and the other two members Senior and Junior Substitutes respectively. The grand total of members thus limited to 144, or the square of 12. The numbers of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the *ceremonial* meetings of the Society."\*

VI. The distinction of Honorary Member may be conferred upon eminent brethren, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 16, or the square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be

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Cross was on an equal standing, if not even superior, to a regularly Initiated 32nd degree Mason. This is no theory, but I know it as an absolute fact and speak in this connection as a Mason.

\*The question may well be asked at this point, why the article states that "But members *only* shall be permitted to be present at the *ceremonial* meetings of the Society," this would seem to indicate that others than Masons could enter the rooms of the Society, even though it states before Article I that only Masons were taken in. We can prove that such is the case and that brothers of the *true* Fraternity of Rosae Crucis were allowed to enter the Lodge Rooms of this Society as well as the Lodge Rooms of the Free and Accepted Masons.

elected from the honorary members. A Grand Patron may also be elected in like manner.

VII. No aspirant shall be admitted (as a member) into the Society unless he be a Master Mason, and of good moral character, truthful, faithful, and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject. Names of aspirants may be submitted by any member at the meeting of the Society, and if approved after the usual scrutiny, they shall be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.

VIII. Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to

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Dr. P. B. Randolph, the once Supreme Master of the Fraternity of the Rosy Cross in America, was *not* a Mason, but when he visited London somewhere between 1860 and 1870 he visited the Headquarters of this Rosicrucian Society and was admitted to their meetings. This is not a delusion but is an *absolute* fact and I challenge any member of that body now living, or any historian to prove that this is not true. This does not prove anything against this Society, but it *does* prove that the Doors of all Societies were open

his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto.

IX. The fee for admission to each Order shall be ten shillings, and the annual subscription for every member to defray the contingent expenses of the society shall be five shillings. The registry fee for a novice or aspirant shall be seven shillings and sixpence.

X. As vacancies occur in each grade, by death, resignation, or otherwise, the members of such grade shall elect brethren from the next grade to supply the vacancies thus created.

XI. The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society; subject, however, to the veto of the Magi in

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to the one who could give the accepted password. The reader or scholar of the Occult and Mystic Sciences may wish to ask me how I *know* that any *true* Rosicrucians belonged to this Society of Rosy Cross Masons and to such I will answer, that Hargrave Jennings, the author of "The Rosicrucians, their Rites and Mysteries," was an Honorary member of that Society, as was also Lord Edward Bulwer Lytton. Dr. P. B. Randolph knew Jennings and I have no doubt but that as an American he gained his admittance through him.

matters relating to the ritual. He shall be empowered to arrange for the due performance of each ceremony by appointing well-qualified brethren to assist as Celebrant, Suffragan, Cantor and Guards, in the various grades of the first and second Orders. The M. G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honours due to his important office.

XII. The Deputy Master-general shall, as the representative of the chief, preside at all meetings in his absence, and in the absence of any Past Master-general, and on such occasions shall be vested with equal authority for the time being; subject, however, to appeal being made from his decisions to the Master-general and his Counsel.

XIII. The Treasurer-general shall receive from the Secretary-general all monies belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Ancients, under the supervision of the Master-general. No expense shall be incurred without the knowledge of the chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of THE ROSI-CRUCIAN, and a copy shall be sent to every subscribing and honorary member by the Secretary-

general. The record shall be conducted under the supervision of the Supreme Magus.

XIV. The Secretary-general shall convene all meetings of the Council and general body; record the proceedings in the minute book, register the names, residences, and mottoes of all members, with dates of admission to each grade; collect all fees and subscriptions when due, and forthwith pay them over to the Treasurer.

XV. The Council of Ancients shall attend the meetings of the Society, and in the absence of the M. G., P. M. G., and D. M. G., the Senior Ancient present shall preside. They shall generally assist the Chief in the discharge of his duties, more especially with reference to the ceremonials of the several Orders.

XVI. The Precentor and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII. The Conductor of Novices shall examine all aspirants, and report to the Council as to their qualifications for admission to the grade of Zelator; he shall also perform all the duties appertaining to his office in the Gxxxx Mxxxxx Cxxxxx.

XVIII. The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

XIX. The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first acquainting the Conductor.

XX. The Jewels of the Magi, Officers, and Brethren, are to be worn at all ceremonial meetings.

### JEWELS OF THE ROSIE CROSS (Masons).

#### Jewel of the Supreme Magus.

An ebony Cross, with golden roses at its extremities and the jewel of the Rosie Cross in the center. It is surmounted by a crown of gold for the Supreme Magus alone, as represented in the engraving below, and the jewel is to be worn round the neck, suspended by a crimson velvet ribbon.

#### Jewel of the Two Junior Magi.

As above, without the crown, and worn in the same manner.

#### Jewel of the Grand Officers.

A lozenge-shaped plate of gold enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. This jewel is worn suspended from the button-hole by a green ribbon an inch in width, and with a cross also embroidered on it in rose-coloured silk, as shown in the engraving be-

low, which is as nearly as possible one-third of the actual size of the jewel.



Jewel of the Fraternity.

The lozenge-shaped jewel of the Rosie Cross, as above, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross.

This information is from a secret record of the association, entitled "The Rosicrucian," which was published in 1868, appearing as a quarterly of some twelve pages. This quarterly was continued as a monthly magazine after 1868, until 1878, when the Order changed. In the Archives we have the history of it but may not give it to the world on account of the change. It can be said that there were some true Rosicrucians amongst the numbers forming this Rose Cross Masonic Society, these had joined the Society merely as Masons and to have a meeting room. In

1871 the society informed its members that it was entirely non-masonic in character, with the sole exception that every aspirant was required to belong to the Masonic Brotherhood.\*

The assigned reason is the numerous points of resemblance between the secrets of the Rosicrucians and Masons. The object of the association was then stated to be purely *literary* and *antiquarian*, and the promulgation of a new masonic rite was by no means intended. Later, the work of the members became Literary, Humanitarian and Altruistic.

In the same year, 1871, the society informed its members that it was composed of 144 Fratres, and ruled over by three brethren, who had attained to the ninth degree, or Supreme Magus. Seventy-two of these composed the London College, and thirty-six was the statutory number of each of the two subordinate colleges, at Bristol and Manchester. Every College, excepting the Metropolitan, was restricted in 1877 to thirty-six subscribing members, exclusive of those of the ninth grade; the following numbers being permitted in each grade:

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\*This already showed the hand of the true Brothers of the Rosicrucian Fraternity working for a reformation of the Society and for going back to its pure state. This was accomplished in 1880.

1. Magister Templi.....or Eighth Degree.
2. Adeptus Exemptus...or Seventh Degree.
3. Adeptus Major.....or Sixth Degree.
4. Adeptus Minor.....or Fifth Degree.
5. Philosophus.....or Fourth Degree.
6. Practicus.....or Third Degree.
7. Thearicus.....or Second Degree.
8. Zelator.....or First Degree.

The numbers were doubled in the Metropolitan College, but these arrangements were practically abrogated by the admission of supernumerary members until the occurrence of Substantive vacancies. A Yorkshire College was consecrated in 1877; a college in Edinburgh to represent the East of Scotland had been established some time previously.

High Councils existed in England, Scotland, Ireland, Greece, Africa, China, India, Canada, and the United States. There were six Colleges in the United States.

The prime mover of this Association was Robert Wentworth Little, who died in the year 1878, at the age of thirty-eight; he was the Supreme Magus. The Honorary Presidentship has been conferred upon a number of noblemen, *the late Lord Lytton was elected Grand Patron*, and among the most important members were the late Frederick Hockley, Kenneth Mackenzie and *Hargrave Jennings*.

Such was the work and proceedings of the Rose Cross Masons, but while these were having banquets and social gatherings, meetings and elections, there was another Association of men, who were working in silence and without any pretensions, but doing a great work all the same. Among this silent group could be reckoned Hargrave Jennings, Lord Lytton and others, although not a word passed their lips while they associated with the other Society. This secret body was the *genuine* Rosicrucian Fraternity. Such men and women as were ready to receive their sublime teachings, found them and after training and proving fit, were taken in. This Fraternity had no ceremonial Initiation, but an one that was sure to test those passing through the trials and one that was sure to hold them to all promises made after they were once admitted. No dues were required to pay expenses, no fees to pay banquets, but a great work was being done while others were talking about that which was mostly nonsense.

Nothing was heard of this Fraternity, no manifesto was issued until 1901, then one of England's greatest humanitarians spoke a few words, that again gave the key to all *true* Rosicrucians.

The Jewels as used by the Rose Cross Masons has been fully described in the foregoing, and we will now

give the true Rosicrucian Jewels as described by Dr. Frantz Hartmann. There are twelve of these Jewels, and also remember that there are twelve months in the year, in those twelve months there are twelve different signs and under each of those signs one who belongs to the true Fraternity is born.

#### Rosicrucian Jewels.

The most valuable jewel of the Rosicrucians is WISDOM, which is represented by a PURE DIAMOND in the centre of the ROSE, but the CROSS is adorned with twelve jewels of priceless (a Soul is beyond value) value, in all of which the power that resides in the truth is manifested. (It does not matter in which month, or under what sign we are born, if we Master the self and pass through the true Initiation, we will all be open to the same truth. The CROSS must be borne before the ROSE can burst forth in all its glory. The DIAMOND throws forth the same Bluish rays as does LOVE when it dwells in a fully developed Soul, therefore it is that the DIAMOND is the Most Valued of Stones. LOVE the most valued of human possessions and Wisdom the power that makes us like unto Gods, but Wisdom cannot come where Love is not.)

These jewels are:

I. *Jasper* (dark green). The power of active light,

multiplying itself to a sevenfold degree, and evolving seven states of the one light, by which the seven states of darkness may be consumed. (Seven is a number of Initiation.)

*Hyacinth* (yellow). LOVE, born from the matrix of Light, manifesting itself as it grows, and emitting red rays. Its power overcomes the spirit of anger and violence.

3. *Chrysopite* (white). Princely wisdom. It conquers that which is foolish and vain, subdues it, and comes out of the battle victorious.

4. *Sapphire* (blue). Truth; originating and growing out of its own essence. It overcomes doubt and vacillation.

5. *Smaragd* (green). The blooming spring in its eternal justice, destroying the unjust attributes of a perverted and degenerate nature, and opening the fountain of infinite treasures.

6. *Topaz* (golden). The symbol of peace, mild and pleasant. It suffers no impurity or division to exist, neither does it admit that which causes separation and quarrels. It heals ruptures and cures wounds.

7. *Amethyst* (violet). Impartiality, equilibrium of justice and judgment. It cannot be falsified, bent, or counterfeited. It weighs all things in the scales of justice, and is opposed to fraud, cruelty, or tyranny.

8. *Beryl* (diverse colours). Meekness, humility; the equal temperature of the spirit, being kind and good, and overcoming wrath, stubbornness, and bitterness.

9. *Sardis* (light red). The high magical FAITH, growing into power, and destroying fear, scepticism, and superstition.

10. *Chrysoprase* (light green). Invisible power and strength, overcoming all opposition, allowing nothing to remain which could possibly resist the law.

11. *Sardonyx* (striped). Triumphant JOY and gladness, flowing from the eternal fountain of happiness, destroying all sorrow and sadness. (May it bless you.)

12. *Chalcedony* (striped). The crown of Victory, dominion, glory. The keystone and the greatest of all miracles, turning everything to the glorification of GOD.



## The Rosicrucians in America

It is impossible to say when the first Rosicrucian came to the New World, but in 1871, the first "Manifesto or Declaration of Principles," was issued in America. Dr. Paschal Beverly Randolph was then leading the New Thought movement and led it nobly. Many there are, who, learning the secrets and mysteries of life from him, went their way and taught others the truth, but few of these gave credit to whom credit belongs. In all ages, this has been one of the curses of all great movements, men learn from Masters of thought, but are very seldom willing to give credit to those that they should, and until that time comes, thought will not be given to the world in its entire purity.

### *The Manifesto.*

We freely admit our Oriental character 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

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, 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

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\*When children are born right, then will we see men and women with not a particle of meanness in their souls, and could Dr. Randolph but see the rapid strides made in this direction within the last few years, he would know that his teachings, so boldly put forth, had grown and blossomed forth into grand and noble flowers. Pre-natal influence counts for far more in the lives of coming men and women, than all other things besides. Men and women are either born honest or criminals, and in every case, the mother or father, or both, are positively responsible for what their children become. It is as impossible for a child born of a woman (God save the Name), who contemplated murder of that child, to be honest

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, with three radii extending to the connected viscera, whence it happens that emasculation injures the very soul itself.

In the female, the major force of the soul resides in the uterus, with three radii extending to the right and left ovaria and the connecting viscera, whence it happens that illness or injuries **THERE** have the most baneful 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 un-

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as it is possible to change the seasons of the year by other than Natural Laws. The woman that tries abortion without success, brings forth a criminal, if not a murderer, as sure as that it is light where the Sun shines. No Law can help it, she decrees it and it is so. It must not be understood that woman alone is the fault of this, nay, more often it is the fault of him who calls himself the husband and father, yet, no beast in the field will ever commit the crimes that these same men-so-called commit every day, nay, every minute, in every so-called civilized nation. Men and women can bring forth whatever kind of offsprings they desire. Mentally, physically, intellectu-

consciously acknowledges that much of the truth enunciated now by us. Declaring that true manhood is 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 instructions 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 playhouse; that such are signals to the beholders, and that they will, and do, cross the chasmal steeps 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 cultivated, 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

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ally and psychically. It is within their power, all they need to do is to *will* and *act* and it shall be so. When the men at the head of our Courts of Justice once learn these mighty truths, then will the real criminals be punished and not those who are the victims of circumstances over which they have not the slightest control. Men are born either honest or criminals, and in ninety-nine cases out of every hundred, it is the fault of one or both of the parents.

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 action is over the natural elements of Physical Being(1). Over the *Aetherics* of Space (2). Over succession of 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 *egotisme*; 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—"Accidents" 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, the writer of this manifesto chose the second,

## Second Rosicrucian Manifesto

In the year 1887, the work "Ravalette," by Dr. P. B. Randolph, was published, and in this we find the second Rosicrucian Manifesto. This is supposed to be the exoteric Practice of the Temple, but I would warn the reader that many of the things must not be taken literally as they are meant esoterically.

### *The Rosicrucians.*

Who and what they are. TRY.

I. The Rosicrucians are a body of good men, and true, working under a Grand Lodge Charter, deriving its power and authority from the Imperial Dome of the Third Supreme Temple of the Order, and the last (claiming justly to be the oldest association of men on earth, dating from the sinking of the New Atlantis Isle, nearly ten thousand years anterior to the days of Plato), and as a Grand Lodge, having jurisdiction over the entire continent of North America, and the Islands of the Sea. The Grand Lodge, and Temple, grant charters and dispensations to found or organize subsidiary lodges and temples, anywhere within the limits of its jurisdiction.

II. All Rosicrucians are practical men, who believe in Progress, Law and Order, and in Self-Improve-

ment. They believe firmly that God helps those that help themselves; and they consequently adopt the motto of the Order, the word TRY, and they believe that this little word of three letters may become a magnificent bridge over which a man may travel from Bad to Better, and from Better to Best—from ignorance to knowledge, from poverty to wealth, and from weakness to power.

III. We constitute a large society in the world, and our ranks bid fair to largely swell in this land of Practical Men. There are hundreds of men of large culture, deep intuitions and liberal minds, who actually languish because they do not know each other—there being no organized body, save our own, which invites such men to join its ranks and find the fellowship which such men of such minds need. In our Lodges such men find all they seek, and more; in our weekly reunions the rarest and best intellects are brought in contact, the best thoughts are elicited, and the truest human pleasure experienced; for as much as nothing impure, ignoble, mean or unmanly is for an instant tolerated under any circumstances whatever; while, on the contrary, every inducement is held out to encourage all that is noble, good, true, beautiful, charitable and manly—and that, too, in a way totally unknown and unpracticed in any other order, or association of men.

IV. Every known Rosicrucian is known, and is the sworn brother of every other Rosicrucian the wide world over, and as such is bound to render all pos-

sible aid and comfort (except when such aid would sanction crime or wrong doing, or interfere with the demands of public justice, social order, decency, sound morals or National prosperity and unity). In all things else, every Rosicrucian is bound to help another, so long as he can do it with a clear conscience, and not violate his honor, derogate from his personal dignity, or sully his own manhood. In all things worthy, one assists the other; in sickness, sorrow, life, death, and the troubles and trials of the world and society. Each man is eligible to one, two, or three degrees; and after once becoming a true Rosicrucian, it is next to impossible that he can ever afterward come to want, either for protection in all that is just, counsel in difficulty, food, raiment, shelter, and all true human sympathy; all of which is freely rendered as long as the man remains a worthy DWELLER IN THE TEMPLE.

Thus the Temple ensures its acolytes against want, mitigates their sorrow, enhances their usefulness to themselves and the world, braces and sharpens their intellects, fires their emulation, encourages all manly efforts, assuages their grief, cultivates their hope, strengthens their self-reliance, self-respect, self-effort; it frowns on all wrong doing, seeks to elevate man in his own esteem, teaches due and royal respect to woman, the laws, society and the world; it promotes stability of character, makes its votaries strive for MANHOOD in the full, true sense, adopts "TRY" and "Excelsior" as living, practical mottoes;

and thus, both directly and indirectly, does the Temple of Rosicrucia seek to increase the sum total of human happiness in the world, within and without its walls.

V. Every man pays an initiation fee, and a monthly tax of one dollar. In return for which, the member has the advantage of all information the Lodge may be able to procure in the shape of lectures, debates, books, scientific papers, models, experiments in all the physical sciences, essays on philosophy, etc.; in addition to which he is allowed a sum, varying from four to fourteen dollars a week when sick, provided he needs such aid; he is visited, comforted, nursed, doctored, and, should he die, the Temple buries him—as a man and a Rosicrucian should be buried. If he dies an officer (and every man is eligible), his widow and children are properly cared for by the Order.\*

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\*It is this part of this Manifesto that has been taken literally by those who have founded so-called Occult Orders. There is usually an Initiation fee and a monthly fee for printed or typewritten matter. These founders of such Orders, are either ignorant of the life of Rosicrucia, or they impose on the ignorance of the people, who, not knowing where to find the Door of the true Rosicrucia, take these Pseudo-Orders for the genuine Fraternity. There is no *ceremonial* Initiation in the true Rosy Cross, there are no Initiation fees, nor are there monthly fees. Postage for the instructions may be required, but when the Neophyte has developed far enough and is found fit, Rosicrucaes' Sacred and Grand Mysteries are imparted free, without price.

VI. This Order is a school of the highest and best knowledge the earth affords. It is unlike any and all others, for, in addition to being a Mutual Protection Society, it reaches out in far higher and nobler aims—only a few, very few, of which are alluded to in this hand-book, which is merely printed to save much explanatory talk on the part of Rosicrucians who are being continually importuned for the information respecting the said Order.\*

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There being no monthly or any other fees, it will be seen that there can be no sick benefits, nor any funeral benefits. Rosicrucae is not material, it is spiritual, it is not an Order, but a Fraternity. There being no ceremonial Initiations, it will be seen at once that there can be no officers as that term is usually used, although it stands to reason that there must be a Grand Master and teachers of the Sublime System. Let us hope that the foregoing will be a warning to those that might otherwise be imposed on by frauds who take some of the Rosicrucian writings literally for want of better knowledge, which are necessarily masked, as no Rosicrucian will "cast pearl before swine."

\*This, if read between the lines, will at once show that it is to say, that it is an answer to idle curiosity seekers and that it is NOT an answer to the questions concerning the Fraternity of those who are really in earnest to enter as neophytes. There are many grand truths in this Manifesto, but they are veiled, and the rest may be taken as a satire on the self-claimed knowledge of self-styled Occulists and Mystics, and those representing themselves as founders of Occult Orders and Initiators.

One of its main objects is to be a School of Men; to make more men more useful by rendering them stronger, more knowing, therefore wiser—therefore happier. As Rosicrucians we recognize the immense value of Sympathy, Encouragement, Emulation and Persistency—

NIL mortalibus, arduum est.

There is no difficulty to him who truly wills.

Whatever of good or great man has ever done, may still be accomplished by you or I, my brother, if we only think so, and set about in right good earnest, and no mistake. TRY; We proclaim the OMNIPOTENCE OF WILL; and we declare practically, and by our own achievements demonstrate the will of man to be a supreme and all-conquering force when once fairly brought into play, but this power is only negatively strong when exerted for merely selfish or personal ends; when or whatever it is called into action for good ends, nothing can withstand its force. Goodness is Power; wherefore we take the best of care to cultivate the normal will, and thus render it a mighty and powerful engine for Positive Good. You cannot deceive a true Rosicrucian, for he soon learns how to read you through and through, as if you were a man of glass; and he attains this power by becoming a Rosicrucian only, nor can it be had through any other means whatever. The Temple teaches its acolytes how to rebuild this regal faculty of the human soul—the will; how to strengthen, purify, expand, and intensify it; and one

is *honor, honesty, and ambition to know more and be better.*

Usually the Lodges of Rosicrucia meet once a week to hear lectures, exchange courtesies, thoughts, news; to listen to invited guests, debate questions in art, science, and philosophy; to mutually inform and strengthen each other; to investigate any and all subjects of a proper nature, and to cultivate that manly spirit and chivalric bearing which so well entitles their possessor to be called A MAN. These are a few of the good things of Rosicrucia. We seek no man—men seek us. Our facilities for obtaining knowledge and information on all subjects are, as may well be conceived, unsurpassed, unequaled. Financially we are satisfied. A Temple of Rosicrucia never yet felt the pressure of an exhausted exchequer, and probably never will. But this last is the least commendable thing about the Institution; yet it uses money for good purposes, and therefore has its chest supplied. All other essential information respecting the Order can be obtained BY TRYING."

*Second Real*

## ROSICRUCIAN MANIFESTO

The second *real* Manifesto to be issued in America, appeared in 1897, complete in one issue of "The Temple" while that magazine was edited and published by Dr. Paul Tyner. It was signed *Rosicruciae*, "By order of Her who is Nameless." This is possibly one of the strongest and clearest Manifestos that has ever been issued by the Grand Fraternity and appeared many years after Freeman B. Dowd, had written that masterly introduction to Dr. P. B. Randolph's book "The Disembodied Dead," in which he (Randolph) is named as the Grand Master of the Imperial Order of the Rosy Cross.

*The Rosy Cross.*

The origin of the Rosy Cross is known only to the oldest initiates of the order. Its symbols are as ancient as the Egyptian Mysteries and its principles underlie all religions, ancient and modern. In modern times the name of Christian Rosenkrutz, Robert Fludd and Francis Bacon have figured prominently in its literature; but historically, there are few exoteric landmarks of the Order.

privileges in the house of the Common Father and Mother is an important step in the path the soul must travel toward the perfected life.

The cult of the Rosy Cross embraces the culture of the *whole* man, and this carried on through vibrations set up in the emotional or soul nature by the Will. These vibrations exalt and expand the energies of the soul, and this culture is the WORK OF SALVATION, which is not freedom from consequences, but deliverance from evil desires and tendencies. That which is recorded cannot be erased, but a new record may be made which will cast the old into the limbo of forgotten things.

The past belongs to God, with all its failures and sins; but the future is man's to mould and fashion as he will, for himself and for the race.

Vibrations may be indefinitely transferred by oral, or mental suggestion, and the instructed soul consciously arouses, excites and directs the thoughtless and ignorant through vibrations. Ignorance unguards the soul, furnishing conditions of receptivity to good or evil suggestions, which uplifts or degrades. Mind responds to mind, soul to soul, spirit to spirit, through vibrations in the other.

The invisible world of spirit is drawing near to the earth-plane and the souls of men respond wherever they are sensitive to etheric vibrations. The Rosy Cross has long sensed this incoming spiritual tide and confidently expects the breaking away of the clouds of ignorance which have long obscured the

light of the inner heavens. The pyramids, the buried cities, the tombs and mountain retreats of the old world are giving up their long hoarded secrets to the push and enterprise of the age; but their wealth of knowledge and wisdom, though grand and wonderful, sink into insignificance when compared with the treasures of the kingdom concealed in the soul of man ready to be revealed for *use*. This is the Kingdom of Heaven which is taken by force, the force of persistent desire and effort.

Thoughts are not things,—they are greater than things. Thought is the energy, the inherent force of things, and comes from the Primal Intelligence which is above and beyond all things. The mind is an instrument manipulated by unseen, but not altogether unknown forces. Its energies do not belong to us; they are lent for use, and the only merit which we can claim because of superior adaptability of the instruments is in the quality of their use.

The power to project this force or energy of the soul is inherent in human nature, and one department of the Rosy Cross culture is devoted to instruction and training in its use. To vibrate the etheric atoms of the body is to set in motion the ether of space; to exercise the Will in breathing is to connect with the space of Will, charging the body with electricity, power and life; but the fervent *desire* to attain to any condition sets in vibration the finer essences of spirit that connect with the love-soul of the universe, the Infinite Love. Every aspiring soul reaches some

## Third Rosicrucian Manifesto

From a little booklet "The Rosicrucians," by Freeman B. Dowd, of whom Dr. P. B. Randolph spoke as being one of the Peerless Trio, I take the following as it will explain much that has seemed veiled before.

"The Rosicrucians may more properly be termed a fraternity than an order; though many attempts have been made in modern times to *materialize* it as an order, some of which are a success, though of necessity veiled in Profound secrecy. The Rosicrucians are numerous—of all nationalities and all climes; but they are scattered. They meet occasionally—not drawn together by "press notices"—or the ringing of bells, but by the moving and drawing of the spirit—as "of one accord."

They are known in history among the other appellations as the Essenes, the Illuminati, etc., but since *Christian Rosencreutz's* time, as the Rosicrucians. It was evidently once the universal religion—long ere written history began; for evidences of "Fire-worship"\* are scattered over all the earth in the form of Rosicrucian symbols.

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\*See "Philosophy of Fire."

The curious reader is referred to Hargrave Jennings' great work, entitled "The Rosicrucians," published in England. There was a time when all learned men believed in magic (another term for magnetism), and those who studied the occult forces of nature, and practiced the powers derived therefrom, were styled priests, and later, magicians; but after the destruction of the Magi of Persia, and during the rise of Catholicism, magic became associated with the idea of diabolism, and was styled "Black Art," and all who practiced it were shunned and sometimes hunted to death.

Wherever God is found among men you will find a spirit of investigation into the mysteries of being, and a corresponding love of freedom; hence, the true man is free to take intellectual flights—aye, even to God's throne, and there question Him face to Face. There is nothing too sacred or secret for him to question for the truth.

Recognizing the possibility of the great, good God, and the *impossibility* of the Devil, they laughed in secret (for they dared not even *smile* publicly), at priests, bishops, cardinals and popes, and treasured the ancient lore in cipher, worshipping the *undying, unquenchable Fire*, while they dwelt in caves, or fled before the terrors of the Inquisition. This revived the ancient Pagan secret societies and mysteries.

To learn to know something more than ordinary is dangerous when such knowledge is unpopular, or at least, when the masses are ruled by ignorance and

superstition. It was at the cost of life to be known as a member of such secret orders—hence arose the proverbial secrecy of the brethren of the Rosy Cross. Time was when no man would admit that he belonged to that mystic fraternity; furthermore, they shrouded themselves in a cloud of mysteries—not, perhaps, with a view of mystifying others so much as from the idea that all power is a mystery, and that “God’s ways are mysterious and past finding out,” and they wished to be God-like. Furthermore, Rosicrucians have learned from past experience, that popularity is a dangerous thing; upon this rock all religious systems have founded. The Magi of Egypt, Arabia, Persia, and Assyria, in ancient times were the ruling class—they were the priesthood and ruled the crowned heads, and had charge of the education of such as were eligible thereto. They recognized that the equality of man was based in his elevation; and that undeveloped man must of necessity be *ruled*. To such as are not capable of self-government, intellectual education is an evil. They knew as we know to-day that the only true education is of the heart. To attain this end they established religious systems, and the common people were taught as children are taught—with stories or fables; while the priests kept for their own use ideas altogether different. Their ideas expressed as allegories entered into—and became the foundation of quite all—the religious systems of the civilized world. From the ancients came all the symbolism of the world. It is woven

into art, customs, literature and science, as well as religious systems. Our Bible is full of Rosicrucian lore—not, however, known under that name at that, or any other time. For Rosicruciae has little respect for names. While at all times leading the world, it assumes names to suit circumstances, and of itself is hidden and not known. Why? Because it is a spiritual organization (if it can be called such) and works wholly in spirit. Its methods are not the world's methods. We worship *fire*; but this fire is not *material* fire. Says one of the Bible Prophets: "Our God is a consuming fire." All thrones and crowns grew out of popularity. And now the masses have turned upon them, and their days are numbered. Where are the ancient Magi? Gone with the grandeur of the countries wherein they flourished; the very circumstances they created overwhelmed them and they have sunk to rise no more. The fate of all nations and religions is the same—still the Rosy Cross principles remain and keep along with the people; unseen, but not unfelt.

Another reason for secrecy is this. The most potent forces of nature are silent and secret. They manifest themselves openly at times, but are mainly hidden. Behold the earthquake and the cyclone; think you there is no power in silence?

Rosicruciae is intensely and transcendently spiritual—hence, it has nothing in common with materialism, except intellectually, and even then the conclusions of materialism are all reversed. It has no

affinity with this mammon-worshipping age—hence, it has no golden basis or “insurance plan” to lure men into a *semblance* of brotherly love and fellowship. Unobtrusive, unpretending men, they pass mainly unnoticed through life; they look with pity upon a world of gold and treasure-gatherers as upon children heaping dirt in the streets. No wonder such men are not understood; they are in the world, but they feel they are not of it, and they wish to get done with it as quietly as possible. Knowing they can leave it only by doing good, they are always secretly doing all within their power. Indeed, they are conscious of having been sent here for that purpose—to help the world in its efforts to humanize the race.

The Alchemists of the middle ages believed in the “Elixir of Life and the Philosopher’s Stone,” and diligently sought for them. To drink of the former was eternal youth and life; the latter was sought as a universal solvent, in the use of which the baser metals were changed or transmuted into pure, virgin gold. No wonder these men were called insane; but, nevertheless, they gave the world the principles of chemistry and medicine.

Think you such men were fools? Nay, but they had an IDEA which the masses could not comprehend, and they masked it in material that they could grasp. No philosopher ever supposed for a moment that matter in any form could confer immortality upon any other form whatever, for there is no changeless substance in existence. That there is a

power in the human soul capable of eternal renewing youth and beauty is a cardinal doctrine of the Rosy Cross.

As to the transmutation of metals, it is not only possible, but true. The idea is of kin to the first; (they constitute "the Secret" of the order;) and has already been explained as transmutation of spirits into forms of matter; such as cloth, flowers, bread, wine, or any metal. The Rosicrucian concealed the real idea of transmutation under the title of transmutation of metals or the changing of one form into another. Many alchemists tried to reduce the spiritual gift of creation into a material science; and it is said some few succeeded so far as they were individually concerned; but to the true Rosicrucian the latter is of no value whatever, further than as used in the middle ages as an excuse to stop too close espionage, and to compel not only the *respect* of common people, but the patronage and protection of those in authority; for the practice of alchemy, or dealing even with his "Satanic Majesty" for the purpose of enriching the earth with gold, would be deemed a laudable avocation. They, at least, found protection in it, although prizing it not—for the true adept has all he needs of all things without resorting to any such resource, for he needs but little.

There is a providence for every man and woman who stands high enough in the scale of being to be conscious of it, and to be its recipients. The ravens fed the prophet Elijah in the olden time.

Not every man can be an adept in anything, for this capability is born in a man as genius is. Neither is it possible for every man to be a Rosicrucian, no more than education can impart sense; or no more than a child born blind could be made a master artist by learning the terms used to designate the philosophy of light and shade and blending of colors. There must be an innate feeling of rapture at the bare idea of mystery; a hunger and thirst for the unknown, and a conscious and abiding belief in one's own immortality.

Such are initiated with profit to themselves and mankind, for in Rosicrucia's Temple they eat and are filled, and drink to thirst no more. We are the children of "the Shadow," and we love it, though oft we may not see the way clearly through tear-dimmed eyes, yet we cry out in our anguish, "Not my will, Father, but thine be done;" and then "the Shadow" reveals its mystery and departs, leaving the heart chastened and lightened with increased purity and peace.

We are cast down in order that we may go higher. Thus, alternately cast down and exalted, we are prepared to meet all the changes of this mundane life. No stoic, agnostic, not egotist can be a Rosicrucian: it requires *feeling*, and that intensified. Without this, no initiation could possibly impart that baptism of the spirit which gives birth to new or dormant energies; or awaken soul germs of a higher and

better life, where *will* reigns over all, and matter becomes transmutable.

Who are Rosicrucians? I may not answer this question: "By their fruits shall ye know them." No better test, or one more unerring or unmistakable, could be given than that given by our Master, "the man of Sorrow" whom they hanged on a cross long ago. Let others speak for themselves: There is nothing in Rosicruciae to be ashamed of, and I glory in being one, though an *humble builder of the Temple* in these degenerate times. And if I speak of myself in this connection it is because I am free to do so—while I may not mention others. It has been my lot to be a teacher most of my life: I write and speak to aid others, not for pay in coin, or in popularity. Unfortunately, however, some fail to grasp ideas in their fullness, and carried away by enthusiasm, rush into occult studies and practices expecting immediate results. This is wrong. There must be a certain growth and ripening ere fruits can be expected. Some seem to think, that if they can find a lodge of Rosicruciae and be initiated that they will come out with a diploma, and become at once a full-fledged Rosicrucian. Initiation is something more than taking an oath and going through certain forms and ceremonies—no matter how imposing or awe inspiring. It is something more than a course of lectures and study of authorities. It is something deeper and higher than intellectual culture. *It is the knowing of truth.* To *know* is something higher than learning—it in-

volves *mind, soul and body*. Ah, what a work is this! A life is far too short for some to attain the goal of knowledge. It is said that Pythagoras spent twenty-two years among the mystics of Egypt, in his initiation. Mind, however deep and subtle, cannot bear immortal fruit. It takes the entire man—soul, mind and body. The Rosicrucians think very little of the ways of the world—its pride, arrogance and dignity—he is simple, for he finds truth very simple. The fruits of truth are free from pretence. But unfortunately there are many pretenders, and some *knowing ones* assert that "*whoever makes claim to being a Rosicrucian is a pretender and a fraud,*" and that no true initiate ever announces himself as such. I frankly admit that such *used to be the case*—in "the olden time"—when men were afraid of the Inquisition.

Behold Cagliostro miserably perishing in a Catholic dungeon in Rome, also the tortures inflicted upon Galileo for daring to think and express his thoughts. Such have been the facts. It has also *been a fact* that women were not admitted to membership in the Rosy Cross or other secret societies, and were even denied a voice in the Christian Church,—but the world has outgrown such things. The Rosy Cross is *not a fossil*, nor is it even in the rear of progress. It has *no creeds and issues no mandates*. If the law of Silence is enjoined, it is upon such as are *not fully initiated*,—or whose Voice is *not fully formed*. Women are now admitted upon equal terms with men.

The true initiate is Free in all essentials,—free to

think, to be and to express himself, *for himself*,—always for the *good* of others and in the cause of progress,—but “by their fruits shall ye know them.” But fruits are not always confined to acts. They are visible to the acute sense, even in the embryo—in the thought and in the spirit, as fruit may be known in a tree by its buds. I meet many Rosicrucians, and although total strangers, we know each other at sight. The true artist has a *feeling which transcends his thought in viewing works of art*. It is his best and safest guide to a just and true estimate of what he beholds.

God fashions all things and paints them in all colors possible. There is nothing in existence that is not of kin to intelligence. They are all suggestive of thought—nay, *they are thoughts materialized*. And He has fashioned men with thought-reservoirs, as a flower, for receiving the pollen and the dew; and the Rosicrucian may be known by the stamp that God has put upon him, whether he is conscious of it or not.

Pre-existence is a cardinal principle of the Rosy Cross, and men who have existed on this earth previous to this existence, *as men*, have forms, expression and motion more suggestive of peace, rest and harmony than those who have only just commenced life on this planet. The former have more receptiveness, prescience, and intuition; for they have not wholly forgotten the lessons learned in other bodies; neither have they entirely forgotten the friends and com-

panions of that other life; and when they meet they feel a mutual attraction and friendship for each other—a *kindred* feeling, more real than that of the blood.

During my studies of nature, and my travels as a lecturer and practitioner of phrenology and kindred sciences, I have met with many men, and many strange—and, I might say, weird,—experiences. I have looked into eyes of all shades of color that *contained nothing*, but which reflected all the phenomena of the outer world. Other eyes I have met that looked deep—as into a world of causation, without limit—as looking into an eternal past, and out of which rise up shadows, not dark or many colored, but fiery, as it were, or of a burning, melting tenderness. Such shadows are potent of power. Of such are Rosicrucians. Many such have I taught the true principles of human life and action, and sent them on their way rejoicing. Many a false step have I arrested, and infused hope into the minds of the desperate—aye, and turned the would-be suicide into the ways of love, labor and usefulness. The evil is always too apparent in the young: the good is mainly hidden. To find the truly good in the soul, and display it to the consciousness, is to make it loved and followed as a beacon of life. The will needs an incentive, high and noble, in order to its growth; and no matter how lofty one's own ideal of himself and his powers may be, to find them recognized by another, and that other a stranger, is like doubling the powers to its attainment. Alas, how many of mature

years are in doubt and condemnation of themselves, because they are not, and never have been, understood, *i. e.*, the *best part of themselves*. We long to have the good in ourselves understood, and not the evil. And herein, in the knowing the good in ourselves lies the whole secret of life, health and happiness, both here and hereafter. This idea is the basic floor of "Mental Science healing," and as I said—I reiterate—this is the leading school, this day, in philosophy—in which the religion of Christ becomes real and practical. We are slowly turning back to the time when man had more faith in the Gods than in physical substances, and diseases were prevented and cured by the use of talismans, incantations, words, thoughts, spells, charms, etc., all of which were mere forms of expression for that spiritual power of which I have spoken, having an effect upon the mind primarily, and secondarily upon the body. But man's spiritual nature has gradually become more and more dense, or physical, and instead of carrying or wearing talismans, charms, etc., as a protection or cure, people now invoke the doctors instead of the gods, and swallow their amulets whole at a gulp; and yet people die now as then, or as when Moses set up the brazen serpent in the Wilderness.

Gautama said that the most fatal diseases enter through the eye, and we of the Rosy Cross know this is true in a sense; for through the eye the imagination (in most men) is fed, and the passions may be aroused to the commission of acts unhallowed and

unnatural. By reason of which the soul is tainted with moral poison, which in the blood produces venereal diseases, or infections, hereditary and deadly—the foundation of all known diseases.

If disease enters ever, or in any form whatever, through the eye, it cannot be removed by agents which act upon the physical or chemical organization only, for the reason, it being of a spiritual or physical origin, it enters directly into and deranges the harmonious action of the mind, which holds supreme control over the physical. To cure these phases of disease, the remedies applied must be of a character that will influence directly the subtle, spiritual forces of the individual, and through them produce vital and chemical changes in the physical structure.

But disease does not enter in any manner from without. That which is external simply awakens up that which is already in us. Disease is not a thing—it is simply a depolarizing of the self. That sights and sounds lure the imagination into activity, I claim, and in this faculty of the mind, depolarization of the spirit's action takes place, which causes a sudden condensation of spirit in some parts of the system, to the damage of other parts left destitute. Thus the system is all thrown out of harmony, because the normal action of the spirit is disturbed.

Now, belief being the fundamental principle of power—and man being more physical than mental, his belief is more readily aroused and sustained by physical substances than by ideas—hence the Magi

used charms, amulets, and talismans, to inspire the belief of the ignorant and material. Furthermore: who can doubt for a moment that drugs, metals, vegetable substances, etc., have a peculiar affinity for certain spirits or an antipathy for others? Who knows why Dr. Hotchkiss had his room hung round and round with rags of all shades of color except blue? Were these things talismans calling and binding magnetic spirits to himself, thus strengthening him in the cure of diseases, and in the retaining of his youthful vigor and prolonging his life? Why did he fall into a towering rage, and lose his magnetic power, if one came dressed in blue into his room? Why did he fill his cellar with such a dense smoke—so thick that no one but himself could endure it upon certain occasions? Don't tell me there is no truth in magic, for I know better. Still I care not who doubts it. The higher magic set forth in these pages is for the use of a higher order of mankind than this world is much acquainted with. Apollonius of Tyana was another who possessed magic power. He lived at the time of Jesus, and according to heathen history performed as many miraculous cures as Jesus did. He lived mainly in the desert—preached and healed the sick by a word or a touch, and was clairvoyant. Of Christ I have already said enough. He was simply God incarnate. He gave us the purest doctrines of a true life, and taught the superiority of man over the realm of disease and death—a true immortality on earth. He not only

taught it by precept, but he lived it; and died to illustrate and prove what he taught, viz., the power to render matter imperishable.

Gautama, Apollonius, Plato, Pythagoras, and a host of others, taught pre-existence and a future life, but none but Jesus taught and demonstrated immortality in the flesh. He was the only begotten son of God, or Love—not that there are no OTHER sons of God, but he is the *only one begotten of a woman*. Buddha says that a man strong spiritually, can impregnate a very sensitive and pure woman by the manipulation of his hand over the umbilicus. This, by the greatest sage and philosopher of any time, must have weight with every true thinking man; especially when corroborated by modern developments. If this assertion be true, and one in the form can by magnetic touch produce pregnancy without copulation, how much less wonderful the idea contained in the New Testament, of "the Immaculate Conception," becomes: An angel, by his presence, without even contact—by word spoken, quickens the procreative powers of a virgin; an idea, no matter how suggestive, is all that is required. These bodies are mere receptacles of spirit; and well it is for us, when the spirit flowing into us is divine, instead of devilish. Modern materialization; the overflowing of hospitals with the insane; the obsessions that stalk the streets of the world unseen, and seen, prove the above to be true. Ideas are all that can do us good, or be of any harm spiritually; for they enter in, be-

ing conceived, gestate and personify themselves within us. In this domain the procreative functions are involved; and ideas of love become paramount.

Human love is a magnetic effect, but the why and the wherefore has never yet been satisfactorily explained. But it is simple enough to one of comprehension. All things are male and female, and the sex that distinguishes the individual is the active, or *visible* expression—while the negative or invisible half is mainly latent—or manifests itself *ideally*. Thus every one of any sensibility has an ideal of one of the opposite sex that they imagine suits them; and when they see one who *corresponds* thereto, they are attracted. We love only that which corresponds to some invisible and unknown being *within* ourselves. And they in whom this ideal is well defined, and strong, seldom or never love a second time. Some people are double, i. e., under some circumstances the ideal goes forth clothed in flesh exactly like the person—who is partly or wholly unconscious at the time. Magnetism quickens and accelerates the development of the counterpart. This explains why some people are more susceptible to magnetism than others—and explains to a certain extent trance mediumship—and the resemblance that has been noted sometimes between a medium and a materialized form. In marriage the parties too often awaken to the realization that there is little or no correspondence between the wedded parties and their ideal—this makes them unhappy and often

checks the growth of the ideal, or in some cases drives it totally out of recognition. They cease to magnetize each other—hence they cease to love. This is prostitution, in which there is no ideal, and no worship of the one true and only God. This ideal in some rare cases comes to life in the individual, *i. e.*, comes so close to the consciousness of the individual as to be heard to speak in plain language *within* the person—of course, unheard by outsiders. Not only this—but the time comes speedily when from many the counterpart shall come forth an objective being, as Eve came forth from the side of Adam. Recollect, Adam was in a deep sleep when the rib was extracted. In other words he was an extraordinary materializing medium—and Mary, the mother of Jesus, was another, more remarkable still.

I am not without evidence of these things, in actual existence, *even now*, in this degenerate and unbelieving age. If marriage was as it should be, *and will be*, we should have angels walking the earth. We believe in angels; then, cultivate your ideal love. Love only one of the opposite sex, and then let your soul, mind and body rest. Keep before your mind's eye the radiant image that crossed your path, and lured you to marriage, in life's young dream;—and let no changes, nor wrinkles, nor gray hairs, glide between your youthful counterpart and you, on life's rough voyage. So may you remain young, and full of love and joy.

We do not have to depend upon churches and

lodges for initiation into the grandest mysteries of God; for the heavens are open—and in the spaces above are countless multitudes, that with thought, and act, are baptizing earth with all you are capable of receiving. Then arise in your thought *and meet them*. We, of the Rosy Cross, believe in “the double” in dreams and visions. We hold that the soul goes out of the body, sometimes in sleep or trance, or in very rare cases, by an effort of the Will. That when out it is enveloped by the spirit, of which it sometimes forms an exact counterpart of the body it has left, and journeys to other worlds, or other parts of this one; mingles and holds converse with other beings when it is enlightened in many ways—and often the future is shown to it by symbols. But these things are mainly lost when the soul resumes its body, or remembered vaguely as dreams. Sometimes some little thing will recall something learned in this manner, and we are astonished at what we suppose are our own thoughts. *Many persons are instructed in this manner.*

## Fourth Rosicrucian Manifesto

The last statement in print concerning the Rosicrucian Fraternity appeared in the "Herald of the Golden Age," published at Paignton, Eng., by Sidney H. Beard, Esq. This appeared in 1901, and as it is the only statement to appear in England for many years it is of great value. Dr. Beard says:

"In consequence of the increasing interest which is being manifested by seekers after truth concerning the somewhat mysterious fraternity known as the Rosicrucians, and because many societies are springing up in various parts of the world which claim connection with them, (often for selling occult book at exorbitant prices,) some information concerning the Order of the Rosy Cross may possibly be appreciated, and therefore I venture to state some facts that are not generally known.

"In the first place, I will mention certain misapprehensions which exist, the chief of which is to the effect that the road to initiation in this ancient brotherhood lies through free masonry. Masonic manuals teach that after passing through thirty-two degrees or stages of progress in Masonic Lore, aspirants can be initiated into what is known as the thir-

ty-third or 'NE PLUS ULTRA' degree—that of the Rosy Cross—the ceremonials and symbolism of which are of the most sacred description, because they have been to a large extent borrowed from the genuine Rosicrucian mysteries."

"Masonry has no vital connection with the Rosicrucian Fraternity, for a man might pass through the Masonic degrees and yet know but little about the spirit which denominates the true Rosicrucian.

"Rosicrucians are not made by passing through ceremonies, nor by studying symbolic manuals, and they recognize each other by surer signs than secret grips and passwords. Any man may become a Mason, but not one man in a hundred can become a Rosicrucian. Material wealth will buy the highest honors in Masonry, but in the Rosicrucian Fraternity, spiritual wealth alone wins for its possessor the honor and esteem of the brethren. Freemasons lay much stress upon rituals and attach much importance to occupying the chief seats at their feasts, but in the Order of the Rosy Cross it is not so—for he that would be great, seeks to become the servant of all, and the ministering spirit is more earnestly desired than any title.

"Another popular fallacy, if I may judge by the advertisements which are to be seen appearing in certain journals in America and elsewhere, is to the effect that Rosicrucians sell their secrets and are prepared to initiate any person into their mysteries for a consideration in cash. The gullibility of the pub-

lic causes such advertisements to appear, and those who see them may take my word for it that they are issued by persons who not only are unconnected with the FRATERNITAS ROSAE CRUCIS but are ignorant of its spirit and MODUS OPERANDI. True Rosicrucians do not sell the priceless gems of truth which have been revealed to them. They give them without money and without price to those who are able to receive them and are able to profit by them.\*

"In the past centuries, and especially in the Middle Ages, when freedom of speech or thought were often considered to be capital offences, the members of the brotherhood were compelled, for purposes of self-protection, to surround themselves with mystery and secrecy, hence the idea that they were mere alchemists, digging after 'the philosopher's stone' and the 'Elixir of Life.'

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\*"There are to my knowledge, three so-called Occult Orders in America who claim that they confer the degree of ROSAE CRUCIS on the Initiates. The degree consists of ceremonies and rituals in each case. No preparatory development is required, and all that is necessary is to have the amount of cash required to first take the several primary degrees, and then the degree ROSAE CRUCIS. It is not even necessary to develop the 'Inner Being' before taking the first degrees in these Orders, as all can be had, from the first degree to the last, by paying the necessary fee and passing through the ceremonies."

And because we have but scanty historic record of them after we get back some few hundreds of years into the past, the notion exists that they only came into being during modern times. This is incorrect, for Rosicrucians have lived and carried out their life work in all ages of the world's history and in most parts of the planet. *Lonely but majestic souls, they have in every land swayed the destinies of men and molded the world's future by their influence and their devotion to the highest ideals.*

"The last misapprehension which I need mention is one to the effect that the brotherhood is mixed up in some way with 'infidelity' or with 'anti-Christian' tenets. This is a preposterous fallacy, for Rosicrucians are devout seekers after God and they not only regard Jesus of Nazareth as their great exemplar and teacher, but speak of him as 'The Mas-

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In true Rosicrucianism there is no ceremony and no ritualism, the Neophyte must go through the Initiation himself, he may be given a chart that shows him the way, but the work is left for him to do, no one can do it for him.

"It is safe to say that none of the leaders of these so-called Occult Orders ever belonged to the Fraternity of the Rosy Cross and in speaking of this Fraternity, one of these leaders said: 'There is no Rosicrucian Order to-day, there are no more Rosicrucians now as in the time when Lord Lytton lived. The true Rosicrucians have passed away and are no more.' After investigation, it was found that several of these leaders had knocked at Rosicrucia's

ter,' in their assemblies. They also commemorate his great love and self-sacrifice by observing the sacramental feast he instituted for his followers.

"What manner of men are they? First, they are seekers after Truth, aspirants after the highest Wisdom attainable by Mankind. They seek illumination not for their own sakes, but that they may be better qualified to serve God and Humanity and to help their fellow mortals in their struggle upward towards the higher planes of consciousness. Unknown and unrecognized except by highly developed souls, dwelling in 'the Shadows' cast by sin and suffering, voluntarily bearing a humble share of the burden and toil which the redemption of mankind from darkness and evil renders necessary on the part of the 'sons of God,' sorrowful because of their sympathy with pain—yet always rejoicing—they go their ways quietly and without ostentation and with

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door, had been tried and—found wanting, and it was then that they started an Order of their own—claiming their home as India, Egypt, Paris and other places and giving their students supposed instructions in Mystic lore, and—had them pass through several degrees, among them the degree of Rosae Crucis. It is ever thus, where God builds a temple, old 'Nick' is sure to have a chapel near, and nearly always it will be found that it is such as were not fit to enter the Temple that institute a sham Order with imposing ceremonies and it is these that Dr. Hartmann calls Pseudo-Rosicrucians."

the single intent to make other souls better and happier.

"What of their much talked-of 'secrets'? They are such as the children of this world do not apprehend, but nevertheless they are of much worth and preciousness. Indwelling and abiding Peace, overcoming and transforming Power, clear vision that makes right Perception of men and things and eternal verities possible, Faith to *do* and *dare* and *sacrifice*—these are some of them. And those who win their way to the Light that shines beyond the realm of the Shadow are not far from Illumination and Realization."

Mr. Beard does not make any claim of being one of the brotherhood, but he does speak as one who KNOWS. However, "By their fruits shall ye know them," and we can only judge a man by his works. I have quoted Mr. Beard, Drs. Randolph, Dowd and Hartmann, because they are of the few who *know* and their writings are of value, while many of the writings of others are worthless, being written from purely an intellectual understanding without any illumination.

It will be well for those seeking the Door of the Temple of the Rosy Cross, to avoid all such as claim to be of the Fraternity and who will Initiate you by ceremonies and rituals, as ROSAE CRUCIS has nothing to do with either Ceremonies or rituals; believe no one who claims to represent an Occult Order which confers the degree of Rosae Crucis among

its other degrees, as there is not an Order in existence that has anything to do with the Rosicrucian Fraternity and consequently cannot confer such a degree for the simple and only reason that there is not even such a ceremonial degree in the Rosicrucian Fraternity itself. Of course, no reference is here made to the 33rd degree of Masonry as this is something entirely different and to reach that degree is not the work of a day, month, or year, but the work of many years. Rosicruciae is not material or ceremonial, but spiritual, of the Soul, heart and spirit, no spoken passwords are used by its children in recognizing each other as they have surer ways in doing so. They have no lodge rooms where the neophyte goes to receive his Initiation, nor are there any benefits in the sense that sick benefits are paid by them in money. Rosicrucians do not sell their secrets, but give them to those who are ready for them and are fit to receive them after they have been tried and found worthy. If you desire to become an Initiate, beware of ceremonial initiation and do not think you can receive such Initiation in a day or a month, for you cannot. No one can buy Wisdom, for Wisdom, like eternal life, is above all price. "Seek, and ye shall find," has been the command ever since the world began.

## Magic and Alchemy

Throughout this work, mention has often been made of Magic and Alchemy or the transmutation of metals, and the Rosicrucian philosophy is really founded on true Alchemy, as it is the foundation of all great religious systems, it is therefore a duty to say a few words on both Alchemy and Magic.

There is possibly no clearer explanation given of Alchemy than that by Johannes Trithem, when he says: "God is an essential and hidden *fire* in all things, and especially in man. That *fire* generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light in all eternity. God is a fire, but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine 'air' or breath, coming out of the divine fire and breathing upon the fire must be nourished by the fire, and this light is love and gladness and joy within the eternal deity. This light is *Jesus*, having emanated from eternity from *Jehovah*. He who has this

light not within himself is in the fire without light; but if the light is in him, then is the *Christ* in him, and takes form in him, and such a person will know that light as it exists in nature.

All things such as we see are in their interior fire and light, wherein is hidden the essence of the spirit. All things are a trinity of fire, light, and air. In other words, "*Spirit*," the "father," is a divine superessential light; the "son," the light having become manifest; the "holy spirit," a divine superessential air and motion. The *fire* resides *within* the heart and sends its rays through the whole body of man, causing it to live; but no light is born from the fire without the presence of the spirit of holiness.

To express this in other words we may say: All things are made of *thought*, and exist in the universal mind (the *astral light*), and within each is latent the WILL, by whose action they may become developed and their powers unfolded. This takes place under favorable circumstances by the slow and unconscious action of the universal will acting in nature, and may be accomplished in a very short time by the aid of the conscious will of the alchemist; but before the will of a person can accomplish such wonders in external substances, his will must first become self-conscious within itself; the light that shines from the center of his own heart, must become living and bright before it can act upon those substances with which the Alchemist deals. He ~~is~~ whom this divine light of the Christ (the *Atma*) has not awakened to life, is virtually

asleep in the spirit, and can act upon spiritual things no more than a man can deal with material substances while he sleeps; but this fact will hardly be acknowledged or comprehended by the superficial scientist and rationalist, who imagine themselves to be fully awake, and therefore the secrets of alchemy are an inexplicable mystery to them, which can be deposed of in no other way than by being denied or laughed away. Alchemy was known at the most ancient times. It was no secret to the initiates among the ancient Brahmins and the Egyptians; and the Bible, if read in the light of the *Cabala*, will be found to be descriptive of an alchemical process.

## Magic

Magic is a term that conjures up into the mind of the ordinary reader some hazy notions either of gross imposture or diabolical compacts and hellish rites; it seems necessary, therefore, to state what it really was in the opinions of those who professed it. According to Paracelsus, magic is that great and hidden wisdom which discovers the interior constitution of everything. It teaches the true nature of the inner man as well as the organization of his outward body. It includes a knowledge of visible and invisible nature. It is the only true teacher of the art of healing. If the physicians possessed it, their books might be burnt and their medicines be thrown into the ocean. Magic and sorcery are two entirely different things, and there is as much difference between them as there is between light and darkness, and between white and black. Such are the teachings of the greatest teacher that we have ever had. Paracelsus also taught that: "the great agent in magic is the imagination confirmed by that faith which perfects will-power, and that the imagination thus strengthened can create its

own objects." "Man has a visible and invisible workshop. The visible one is his body; the invisible one his imagination." Few persons, not excepting the students of Occultism, know the immense power there is in an active imagination. The imagination strengthened by faith will give man such a power that nothing in heaven or earth can resist, provided he knows how to direct this force. If he directs it for the good of humanity it is White Magic, but if he perverts it and uses it for the ruin of some one, it immediately becomes a malignant force and it is then Black Magic.

"The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow, and vegetation springs up; and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. It is not FANCY, which latter is the corner-stone of superstition and foolishness. The power of the imagination is a great factor in medicine. It may produce diseases in man and in animals, and it may cure them."\*

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\*Those who desire to learn more of "The Occult Sciences in Medicine" should get the book by that title, and written by Dr. Frantz Hartmann. It is worth its weight in gold to any true physician.

"Magic Science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with its corresponding higher counterpart the most surprising effects may be produced. This science is therefore the highest and most perfect of all; she is a sacred and exalted philosophy, the culminating point of all.

"The KEY to the highest and divine philosophy of the mysterious powers of nature is reason. The brighter the sun of reason shines, the more powerful will the intellect grow, and the easier will it become for us to accomplish even the most wonderful things. But if the intellect is in the bonds of flesh, if it cannot overthrow the errors received by inheritance and false education, it will be unable to penetrate into the divine mysteries of nature and God. He who wants to enter into the sanctuary must die. He must die to the world and to external sensual attractions, die to his *animal instincts* and *desires*. Not that by such a death the soul would become separated from the body; but the soul must be able to step out of the latter.

"Only those who are pure-minded and spiritual can possess true magic powers. Thought is the *supreme* power in man, and pure spiritual thought is the miracle-worker within him. If the thought of man is bound to the flesh, deeply amalgamated with it and

occupied with animal desires, it loses its power over the divine elements, and therefore among those who seek to exercise magic powers there are few who succeed. If we desire to become spiritually developed we must try to find out how we can free ourselves of our animal instincts and desires and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

"We should therefore attempt to remove all external impediments which are in the way of our spiritual development and live in a state of purity. Our thoughts should be continually directed inwardly and *within* ourselves; for *within* ourselves is the element of consciousness, knowledge, and power. Nothing hinders us to develop and exercise our own powers, except our misconceptions, imaginations, and external desires. Therefore the divine influences will only come to him who liberates his soul of all such hindrances, carnal desires, prejudices, and hallucinations. A diseased eye cannot bear to look at the light; an impure soul is repulsed by the divine light of truth.

By a careful study of the first part of this work which treats on Initiation, the reader will find the path pointed out to him and if he desires to become truly developed he must follow the instructions there

given. Remember, there is no easy path in true Initiation. It is a path of thorns, but it is a path that leads to God and all that is Divine.

Allentown, Pa., 1903.

THE END.

PEACE BE WITH YOU ALL.

JOIN THE AMERICAN ROSIERUEIAN  
FRATERNITY, HEADQUARTERS AT  
QUAKERTOWN, PA. NOT THE "AMORC"  
THE AMORC BEING A CLANDESTINE BODY.

is it?

does love oppose to love?

a A.M.O.R.C. member

MUTILATION NOTED

6-10-08