

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



VOLUME 5
May-June 1932 to May-June 1941

R. Swinburne Clymer. Editor

Published by
The Philosophical Publishing Company
Beverly Hall
Quakertown, Pennsylvania

INTRODUCTORY

By JOSEPH F. OLDER

The present volume is rich in so-called new truths. The story of "The Ansaireth in Syria" is particularly interesting because it contains much that is new to many students and also because Dr. Paschal Beverly Randolph, former Supreme Grand Master of the August Fraternity, lived in Syria for a time, where he was permitted to study the "Ansaireth Mysteries" which he later brought to America.

Under the title of "The Secret Schools" there is a short description of the leading authentic occult schools throughout the centuries. Here the reader is permitted to quickly learn the outstanding characteristics of the teachings offered under a variety of names from the dawn of history to the present time.

"The Painter and His World" is an allegory which imparts really great spiritual truths to the student who is able to read between the lines, recognize the symbolism and find the "Law of Life" in all its fullness and beauty.

It is rarely that treasured truth like this appears in print. A close study and repeated readings will bring a rich reward in added occult knowledge and the ability to recognize the working of God's law in the life and experience of every man and woman on the face of the earth.

There is another activity which is of vital interest to students of truth and Divine law. It will find a welcome in the hearts of all fair dealing and truth-loving men and women.

Part Two of this volume describes some of the methods used by an organization styling itself as A. M. O. R. C. in an effort to discredit the authentic Rosicrucian Fraternity and wrongfully appropriating to its own use not only the name, but also

the insignia, while having not a single shred of the authentic teachings, which are highly religious and Soulual.

On the basis of Divine law, if a man permits another to kill him, then he is guilty of two sins. He commits suicide because he does not defend himself. He also commits the sin of omission, because he contributes to the crime of murder, taking part in the murder of himself.

This law equally applies to Fraternities. If the authentic Rosicrucian Fraternity permitted another to steal its name and symbols without resisting, its officers would be partners in the theft, committing the sin of omission in not defending itself.

In this instance the name and symbols have wrongfully been appropriated. There is also the attempt to "murder" the authentic Fraternity by claiming the fraudulent to be authentic.

In bringing the truth before the public the authentic Fraternity is defending its life and property. It is observing the Divine Law by protecting itself and its valuable possessions.

There is also a report of the manner in which this spurious Rosicrucian organization is selfishly and regardless of personal honor and conscience using its own members and the public libraries throughout the United States in an unethical manner to secure publicity for A. M. O. R. C. by unauthorized insertion of advertising leaflets into the books of public libraries, as also in books on the shelves of book stores.

Librarians throughout the nation know that this work is going on, yet have not found a law or method by which this obnoxious and disconcerting activity can be stopped.

As long ago as about 1933-1934 the writer personally talked to several A. M. O. R. C. members who performed this work on request from the California headquarters.

In each instance, the members confessed a feeling of guilt, a knowledge of unethical activity, a recognition of an act simi-

lar to that of a sneak-thief, because of the underhanded work. It was an activity to which the inner Soul rebelled, but performed dutifully as a submission to the unprincipled orders coming from a man supposed to be a master among men.

That the work is wrong and against all spiritual laws is proven by the fact that it must be performed in secret, performed with sly glances to the side to make certain that no one is looking, that the individual is not detected in his or her nefarious work.

This, however, is only part of the story. What can be the feeling and the reaction of the conscience of those who go to libraries for the sole purpose of stealing books, or taking books out of the library with the intention of never returning them; reporting them lost, and if forced to make amends, pay for the books rather than permit the public to learn the truth about an organization whose first activity consisted in stealing a name and the symbols belonging to an authentic organization?

The facts are plainly stated. The proofs cannot be disputed. It is truth to which the public has a right. It is the activity of an organization falsely claiming to be Rosicrucian. It reports a nefarious activity by which the A. M. O. R. C. convicts itself of "sailing under false colors."

For centuries the Rosicrucian Fraternity has taught the highest spiritual laws available to man and therefore could not and would not stoop to such underhanded methods to advertise itself and to keep truthful knowledge from the public through the use of methods which discredit the organization using them.

As life itself is both glorious and painful, positive and negative, so this volume brings you much that you will treasure throughout life, and what there is of the negative is reported so that you may the better recognize TRUTH.

THE SECRET SCHOOLS



The Egyptians, Essenes, Gnostics, Manicheans, Cabbalists, Neo-Platonists, Primitive Christians and Christian Mystics, Hermetists, Alchemists, Paracelsians and others, and lastly the Rosicrucians, all had their own secret organizations and methods of teaching and training. A few of these have continued to exist to the present day, observing all the "Ancient Landmarks," and remaining true to their original intent and purpose. Many of the members of these authentic organizations have advanced far in the attainment of higher powers and spiritual insight, and toward the goal which is *Initiation*, or as some prefer to call the attainment, *Soul Illumination*.

Probably the most extensive of these *Secret Schools* with an all-inclusive philosophy and system of culture and training was that of the Gnostics.

THE GNOSTICS

Even so conservative an authority as the *Encyclopedia Britannica*, the texts of which are necessarily selected through sectarian eyes, has this to say of this body:

These little Gnostic sects¹ and groups all lived in the conviction that they possessed secret and mysterious knowledge, in no way accessible to those outside, and not based on reflection, on scientific inquiry and proof, but on

¹ As a matter of fact they were a *mighty* sect and all groups were closely and harmoniously united.

revelation. It was derived directly from the times of primitive Christianity; from the Saviour Himself and His disciples and friends, with whom they claimed to be connected by a secret tradition,² or else from later prophets, of whom many sects boasted. It was laid down in wonderful mystic writings, which were in the possession of the various circles.

In short, Gnosticism, in all its various sections, its form and its character, falls under the great category of mystic religions which were so characteristic of the religious life of decadent antiquity. All alike boasted a mystic revelation and a deeply veiled wisdom. As in many mystical religions, so in Gnosticism, the ultimate object is individual salvation,³ the assurance of a fortunate destiny of the Soul after death. As in the others, so in this, the central object of worship is a redeemer-deity who has already trodden the difficult way which the faithful must follow.

And again:

Of the actual writings of the Gnostics, which were extraordinarily numerous, very little has survived; they were sacrificed to the zeal of their ecclesiastical opponents.⁴

The term Gnostic is derived from *Gnosis*, meaning *to know*, to have gained knowledge by means of experience as over

² "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand . . ."—*Mark 4: 11, 12.*

³ Not by dependence on a second person or even on "the promises" of those recognized as saviours, but on his own individual efforts in changing his gross person, body, mind and Soul, into refined elements—a transformation or transmutation of the entire being.

⁴ Utterly erroneous. All the fundamental teachings of the early Gnostics are safe in the archives of the *Secret Schools.*

against acceptance entirely by faith. Sometimes this experience was gained by some through physical means, by others through spiritualization methods, but always it was obtained through actual experience. The Gnostics, therefore, were those who accepted nothing on mere faith save as faith is an initial incentive to action; through obedience to certain applied Laws, they came to *know* through experiences brought about by the application of those Laws.

Creation was explained by the Gnostics in this wise: All things that exist have a material base or physical body. These were first conceived in the Universal Mind and then manifested in the material world through the medium of God's higher creation, man. This is demonstrated to us by the creative powers in man, who, by means of mental process and Imagination (man's creative power), conceives an idea in his mind, plans its manifestation in material form and then proceeds to construct it with his hands.

This is also the Doctrine of Hermes: "As above, so below; as in the outer, so in the inner." Upon this doctrine was based the Platonic philosophy of ideas as well as the Paracelsian doctrine of the Microcosm or lesser world as a prototype of the Macrocosm or greater world. Everything existing in the world, as we know it, has a spiritual or heavenly counterpart after which it is, more or less precisely, patterned. Thus man, crude, immoral, degraded, cruel, selfish and lustful, as we *know* him, is, in fact, patterned after the Hierarchies who rule the heavens and the earth, and *like unto whom he may, if he will, become*. *It was for this very purpose that all the genuine Secret Schools were founded and for which purpose alone they existed and continued to exist.*

The *Gnosis*, *i.e.*, the Soul, the knower, is the reservoir of all human knowledge. To render that knowledge available, it

is necessary that the Soul be brought into Consciousness so that it may transfer its knowledge to the mind which will then use it. The Soul is an integral part of God, its Creator. It has lived throughout the ages, consequently has experienced the experiences of the ages and within itself is stored this accumulated knowledge or experience. Indeed, the Soul has been defined as "man's accumulated experiences." To draw from this vast storehouse, it is but necessary to tap it, so to speak, as a barrel filled with rare wine is tapped. It was to teach man how he might do this that the Gnostic schools existed and the Fathers labored, and this and this only is the purpose and work of the *Secret Schools* today.

The Gnostic inculcations and training were not founded on scientific inquiry and proof, as the *Encyclopedia Britannica* would have us believe. Gnosticism taught *only* that which could be demonstrated as fact by its neophytes. The teachings of the School were to be accepted on faith only to the degree which would urge the student to practice and apply them in his daily activity. Blind faith—which is unthinking credulity—irrespective of the School from which its claims might emanate, was to be wholly rejected. Only that was to be accepted which, through experience, was finally proved to be true and demonstrable in everyday life.

The *Great Work* of the Fathers of this School had as its primary object the arousing of man's sleeping Soul—*Psyche*, and this accomplished, to bring this individual Conscious Soul into communication with the Over Soul, God or Universal Mind, so that it might be able to read for itself the scroll or record of the ages. The Gnostics insistently maintained that the Universal Creator had endowed His lesser creation, man, with all the attributes which He Himself possessed, latently and in an infinitesimally lesser degree, and gave man the privi-

lege and ability, if he would, of coming into conscious touch with his Creator, teaching, further, that after certain preparation, man might even become a co-creator with God. The Gnostics did not teach that the mind of man was actually in touch with the spheres or realms, but that, by making the necessary effort, he might attain this great goal. There is a fine distinction in this point.

With all of this the Secret Schools of the present day wholeheartedly agree. Their object is to help such as are sincerely interested to attain this high degree of association and communication with the Over Soul. They further maintain that unless man does this "great work," the one object for his presence on the earth has not been attained and that he must return to the earth again and yet again, in reincarnation, until he achieves this goal or is lost in nothingness.

The Platonic School in general may be said to have accepted the doctrines, philosophies and practices of the Gnostic Schools, modifying some of the teachings and to some slight extent substituting a few new ideas in place of the original teachings. Dr. Alexander Wilder was one of America's greatest Gnostics and expounders of the Platonic philosophy.

THE ELEUSINIAN MYSTERIES

According to St. Epiphanius, the Eleusinian Mysteries were the most ancient of all the Mysteries. This authority traces them to the time of Inachus, B. C. 1800. The formal or ceremonial celebration of the Mysteries was at Eleusis, whence their name. *Eumolpus* is given credit for the establishment of the Eleusinian Mysteries but he dates only from B. C. 1374. He was King of Eleusis and his descendants presided as Hieropphants for more than twelve hundred years, the high office being hereditary.

Exoterically, these Mysteries were held in honor of Demeter, the Hellenic *Ceres*, who was honored by the Greeks as the symbolic figure of the prolific earth and was emblematical of the divinity of physical creation—the first step toward giving the Immortal Soul an earthly dwelling place.

There were two classes of the Mysteries, the Greater and the Lesser. The Greater were celebrated in March, heralding the New Year and the New Birth; the Lesser were celebrated in September. Esoterically, the Lesser Mysteries involved preparation and purification and were preliminary to the candidate's introduction to the Greater. In the latter, man's fall from his high estate, which in truth represented a great catastrophe to the Soul, and the awakening of the Soul (the resurrection from the flesh), were symbolized.

The Eleusinian mysteries were protected by the State. A Council of Five Hundred guarded the purity of the ordinances regulating them, much as the Councils of Five, Seven and Nine today watch over the affairs of the *Fraternitatis Rosæ Crucis*. Transgression of the rules or desecration of the Mysteries was punishable by death.

The Egyptian Mysteries of Osiris and Isis were almost identical with the Eleusinian and many Masonic authorities credit them as being the parent or at least the prototype of the Masonic Mysteries.

THE ESSENES

Of all the secret fraternities, the Essenes are possibly the best known and this because of their connection with Jesus and His mission—it is generally conceded by students of the Mysteries and involved history that He was trained for His life work by this Brotherhood.

The known philosophy of the Essenes was practically identical with that taught by Jesus of Nazareth, and the great American Mystic, General E. A. Hitchcock, stated that the New Testament, at least in part, was written by members of this school.

Like all members of other *Secret Schools*, the Essenes were sworn to keep their doctrines secret from the profane, to communicate them to none outside of their community, and, like the Hermetics of Egypt, were permitted to write only in secret symbols.

The Essenes did not worship a personal divinity, not even after the time of Jesus, but they did pay homage to the *Christos*, known as the Good Principle or the Soul. This was true also of the Coptic Christians and the Primitive Christians.

The Essenes were ascetics. Admission to their ranks was permitted only after a strict novitiate during which the novice passed through two degrees of development covering a period of three years. The probationary period of the first degree lasted twelve months.⁵ On entering the fraternity, the candidate resigned all his property for the common benefit of the community or Brotherhood.⁶ At the end of the probationary period of a year, the novice was advanced to the second degree, that of *Approacher*, and remained in it for two years. He was then permitted to join in the lustrations but in no other privileges. The second stage of training or degree of growth having been passed through, he was admitted as an *Associate* and was then entitled to all the privileges of the Brotherhood. There was still another, a third degree, that of *Disciple* or *Compan-*

⁵ This is the present practice of the Secret Schools.

⁶ The early American Mystics, particularly those who established themselves along the Wissahickon (Germantown) and in Ephrata, Pa., attempted to follow this example but in each instance the experiment resulted in complete failure.

*ion.*⁷ Thereafter he took the solemn oath to love God, to be just to all men, to practice charity, maintain truth and keep inviolate all the secrets of the Fraternity. The Brotherhood eschewed marriage, not because of disapproval of married life but because marriage (by reason of the natural jealousy of mates) hampered them in the discharge of their office and prevented them from giving free and impartial service to men and women alike. Wealth was held as of little value except as good might be accomplished through its possession. All necessities were held and enjoyed in common.

The Essenes had Sacred Colleges along the Dead Sea and in Egypt, Asia and Syria. The members mingled with the general population, acting in the dual capacity of spiritual advisers to the Soul and physicians to the body, thus fulfilling the complete office of High Priest of God. Their daily *regime* was simple. They rose at dawn and bathed. Then followed prayers for preservation and enlightenment for the day, after which under the guidance of a selected member they proceeded to labor until eleven o'clock in the departments in which they severally were skilled. They then again bathed in cold water, donned white clothing and repaired to the refectory where simple fare was placed before them. Prayer preceded and followed the meal, after which they returned to their labors, again reassembling in the evening.⁸

THE THERAPEUTÆ

Authorities disagree as to who these were. Some claim them to have been a separate and distinct body of men whose philosophy was a combination of the Orphic, Pythagorean and

⁷ In general the *Fraternitatis Rosæ Crucis* follows the plan of the Essenes, having three distinct degrees. Its philosophy and training, however, is rather after that of the Gnostics.

⁸ The plan followed by the early Pennsylvania Mystic Sectarrians.

Kabbalistic Schools, while other authorities, equally creditable, maintain that they were in fact part of the Essene School but belonged to that section which devoted practically all of its time to healing or the practice of medicine.

THE HERMETICS

It is generally conceded that the Hermetic Brotherhood took its name from Hermes, the Law Giver. There were two Hermes: the first was the divine Hermes called Mercurius by the Romans and Thoth by the Egyptians; he has even been associated with Osiris. The second was Hermes Trismegistus or Thrice Greatest. He united in himself the attributes of Law Giver, Philosopher and Priest. His era is placed as that of Numa, A. M. 2670. He is supposed to have invented the hieroglyphics and is considered the Patron of all secret science. Books purported to have been written by the Thrice Greatest or Thrice Wise are still extant.

The Hermetic Brothers is an ancient Egyptian Occult Fraternity, a branch of which was established in America in the last century by the illustrious W. P. Phelon, M.D. This Fraternity had an esoteric and exoteric teaching, a hierarchy of officers, secret signs, passwords, and a systematic series of instructions in science, philosophy, morality and religion. Advanced members of the Order have professed to possess the Philosopher's Stone and the Elixir of Life, the power to communicate directly with the ultra-mundane spheres and the certainty of immortality. In general, the membership is secret and exclusive, most of the members even being unknown to each other. They are moderate and exemplary in all their habits, more or less ascetic, versed in many of the philosophies and sciences. They make a special effort to forget all that is past, holding that the past belongs to God while the present belongs

to man to do with as he pleases. They seek no publicity and all communications between themselves are inviolate.

The philosophy of the present day Hermetists is a spiritual science based on esoteric practices and it is difficult to separate Hermetic Philosophy from the teachings of the true Rosicrucians, with whom they have combined, and from Alchemic science. Mackenzie, the Masonic authority, claims that their speculative philosophy is best divided into its objective and subjective aspects. Under the former division he classes alchemy and the natural philosophy of the earlier period; under the latter, speculations of a mental character, expressed by a corresponding series of symbols, in many cases identical in form and analogous in interpretation but having no physical significance.

A certain series of formulæ may have a concrete application and absolute value in technical alchemy and yet bear a vastly different sense when applied to a species of psychological doctrine in which physical science has little or no part. Those who practice the arts of alchemy and similar pursuits are familiar with the dual symbolism involved—that there is a sharp distinction between the two will readily be seen. To the pragmatic alchemist whose object was the production of wealth by means of that special art, the evolution of a semi-mystical philosophy was of secondary consideration. The sage who seeks to ascend to the higher plane of metaphysical contemplation and *interior* illumination will reject the material application of the art as unworthy of his consideration. Among the greatest of the modern Hermetists, we class Dr. Phelon and that other brother and author of many valuable books, our own General Hitchcock. The Hermetic Brotherhood of Atlantis, Luxor and Elphante became fused with The Secret Schools in 1908.

THE CHALDEANS

The Chaldeans were a powerful Priestly Order who were in control of the sciences and religious teachings of the combined empires of Mesopotamia during the period when that country was at the height of its culture. The Priests were all Initiates and versed in ancient astrology, an essential study, since the country was subject to floods somewhat as Egypt is inundated by the Nile, and it was necessary that the time of coming floods be definitely forecast. The people accepted the members of this Priesthood as the appointed messengers of God and interpreters of His Will and believed that so long as they remained faithful to their offices all would be well for the country. The philosophy they taught was simple in its fundamentals. There were two principles in operation, that of good and that of evil: the good basked in the Light; the evil sought the shadows. All things belonged to the one or the other. The original Priesthood was based on service to the people and the best education and training of the youths so that they in turn might serve well. By the universal Law of gradual change, the Priesthood of Chaldea in time was forced to give way to the Magi of Persia.

THE MAGI

The hereditary Priests of the Persians and Medians were known as the Magi, the term itself derived from the word *mog* or *mag*, meaning Priest. This Priesthood was originally divided into a number of tribes or castes. Porphyry states that "the learned men who are engaged among the Persians in the services of the Deity are called Magi," and another writer, Suidas, says, "Among the Persians the lovers of wisdom and the servants of God are called Magi," an apt title for those who are sincere in their labors and professions.

Under Zoroaster, the Magi were divided into three degrees: (1) Herbeds, the novitiates or apprentices; (2) Destur Mobebs or Perfect Masters. Only Perfect Masters were permitted to hold office and officiate in the Temples. The supreme office was elective, differing in this from others of the *Secret Schools*. The highest office was that of the Chief or Priest of the *Sacred Fire*, an office of the deepest symbolic meaning.

Like the early Egyptian Initiate-Priesthood, the Chaldees had Sacred Colleges. There is a complete analogy between the two systems and their Mysteries. The members of each practiced the various arts of divination and had political power vested in themselves. Their mode of life was extremely simple and natural. Their food consisted of grains and vegetables. They wore the symbolic white garments and slept on hard surfaces. Their initiatory ceremonies were both severe and prolonged.

THE CHASSIDEES

According to the authority of *Scaliger*, the Chassidees was the parent society of the Essenes. This Order is mentioned in Maccabees VII:13. They were known as Assidai or men skilled in all wisdom, human and divine. The Priesthood was composed of the most learned men of Israel whose nobility was beyond question. They were charitable and of peaceful disposition, versed in a knowledge of the *Law* and zealous for its application for the welfare of the people and for the utmost purity of the services in their Temples. Their mode of life was, if anything, more austere than that of their successors, the Essenes.

THE ORPHITES

The Orphites were a Gnostic Secret School in Egypt and

were at times known as the Brotherhood or Fraternity of the Serpent, one of their symbols being the serpent as representative of eternal life or immortality and of Divine Wisdom, known later to the Mystics as the Divine *Sophia*, the principle of Good. The chief doctrine was that of the Valentinians who held that there were two principles of æons. In practice generally they were Gnostics.

PRIESTS AND PRINCES OF MELCHIZEDEK

This was a *Magian* Secret School antedating the Christian era and descending to our time in a more or less unbroken line. The Order was founded on Melchizedek, the Just King or King of Righteousness, of whom we read in *Genesis* 14:18-20 and *Josh.* 10:3. He is supposed to have been the Canaanitish King of Salem. He was Patriarch, Priest and King and established a Priesthood after his name.

THE ROSICRUCIANS

This is a generic name which has been made to substitute for many of the Secret Schools such as the Hermetics, Gnostics, Alchemists, Paracelsians and others and with the teachings of which were fused many of the doctrines, philosophies and practices of these various schools. Paracelsus was made the pattern for the mythical character *Christian Rosenkreuz*, who is the supposed founder of the Fraternity. So far as research has been able to show, Andrea, a Lutheran scholar, becoming imbued with the thought of a world reformation and coming into touch with the mystical association then known as the *Militia Evangelica Crucifera*, conceived the idea of establishing an order of men who first would save themselves and then the world. His writings became the foundation of the Fraternity which later became known as the Rosy Cross. (See the text: *Fraternitatis Rosæ Crucis.*)

THE AT-ONE-MENT

By COLONOUS VI

A-Tone-Ment! At-One-Ment!

What a vast difference between the meanings of these two words. The one means heaven, the other hell, and we must pass through hell before we can hope to attain heaven. The majority of mankind are still in the lower depths of hell, many are in the transitional stage, and a few have entered the kingdom of heaven. But wherever man is, there God is also, for we cannot get away from God. Said the Psalmist: "If I make my bed in hell, behold! thou art there."

We may prove the At-One-Ment or the One-ness of God and man by the Scriptures, as there are many passages which give conclusive evidence that this was the real and true meaning of the Nazarene's teachings. When asked when the kingdom of God cometh, he replied:

"The kingdom of God is within you."—*Luke 17:21.*

The kingdom of God is the place where God dwells, and if the kingdom of God is within, God *must* also be within.

In the 14th Chapter of *John* we find that the Nazarene defines God, that is, gives an idea of what God really is. He said unto the disciples:

"And I will pray the Father and He will give you another Comforter, that He may abide with you forever."—16th verse.

"Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him, but ye shall know him; for he dwelleth with you, and shall be in you."—17th verse.

In the 26th verse we find written: "But the Comforter, which is the Holy Ghost, whom the Father shall send," etc.

Here we have the terms "Comforter, the "Spirit of Truth," and "Holy Ghost" used interchangeably, showing that they all mean one and the same thing and, as the Holy Ghost is one of the trinity or another name for God, we must conclude that God, the Spirit of truth or the Holy Ghost may be within every human heart.

The Nazarene says: "Whom the world cannot receive because it seeth Him not, neither knoweth Him"; which is very true, for only those can perceive Him whose hearts have been "quickenened" and who have awakened to a knowledge of truth. This is the meaning of the passage from *John* 14-20.

"At that day ye shall know that I am in my Father, and ye in Me, and I in you."

What day did the Nazarene mean? The day when the *awakening* comes to the Soul and the long slumbering self awakens to the realization of his own God-hood, the day when each individual recognizes the Spirit of truth in himself and enters into the kingdom of God, or the At-One-Ment. It is inconceivable that God should be a personal being, sitting on a great white throne in a far-away place, looking down upon His children with an avenging eye. It is more nearly correct to say that God is the Spirit of Truth, Love and Wisdom, Force, Energy and Life that is everywhere present, and is inculcated in every heart and which must, some time in the ages to come, be quickened to a realization of its own Immortal power. Truth, Love, Wisdom, the holy trinity; Truth, positive; Love, negative; Wisdom, the result of the union of the other two. Wisdom comes only with regeneration, or second birth, which is the unfoldment of the God principle from the sin of ignorance to the wisdom of understanding.

"Seek and ye shall find, knock and it shall be opened unto you." Search through the dominions of your own being, knock at the door of your Soul and enter into the kingdom or the At-One-Ment. Turn your gaze inward, there to behold unfolded before your dazzled vision the glorious image of the great I AM.

"Seek the kingdom of God," enter into the At-One-Ment and all things shall be added unto you.

Emerson, that grand and inspired poet, aptly expresses the idea of the "At-One-Ment" in his essay on the "Over Soul" in the following words:

"God comes to see us without bells; that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the Soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. *We lie open on one side to the deeps of spiritual nature, to all the attributes of God.*"

Mark this last sentence well! It is true that we lie open to this influx of the spiritual nature, which is universal Love, Wisdom and Truth, filling the universe and continually surging through our being. When we come into a realization of this fact, and learn to use this supply, we have entered into the "At-One-Ment." We can in no wise be shut off from this inexhaustible supply of divine Love and power, except by shutting the door of our Soul *through our own selfishness*, refusing to utilize this all-pervading eternal principle.

No one can rob us of our birthright. No, none but ourselves, and when we shut out this Divine Love that is all around us we become poor and starved and shriveled up, spiritual dwarfs, because we do not know enough to see the light that shines so brightly in the "holy of holies" (the Soul's sanctuary).

Before we can hope for salvation, we must awaken to the "Consciousness of the Reality of Being." Failure to recognize this grand truth brings with it inharmony, discord and death, with all their attendant miseries and sufferings. When we enter into the higher thought of the "At-One-Ment", or the one-ness of God and man, peace and harmony flow through our lives like a gentle river. When we have once fully entered this condition our sins have all passed away. It will act as a healing balm to cure our ills, to anoint our wounds and to remove the thorns from our pathway.

If we get into discord and inharmony as we go about our daily duty in the world, we can always return home to the center where God dwells, to the kingdom within us. Let us go home, then, become self-centered, get a new supply of universal Love, carry it with us so that we may be able to meet every difficulty with calmness and dignity of true God-hood.

This Over Soul that Emerson speaks of is called by some of us the Over Life; and by others it has been designated by many different names, but it is always one and the same.

"When it breathes through man's intellect, it is genius; when it breathes through his Will, it is virtue; when it flows through his affections, it is Love."

It is the divine essence, the real man, the thinker, and just as much of this divine essence as we are able to utilize, just so strong and powerful do we become for good; for our own good and the good of others.

The "still small voice" is the voice of intuition and speaks deep down in the silence of our natures. Through this we receive our supply from the universal source, though we may not know it. To know, to become conscious of it, to put ourselves voluntarily and intelligently into communication with it is entering into the "At-One-Ment" and beholding ourselves one

with God. If we should sit down for a few moments each day and meditate upon this fact, and put ourselves into a condition to intelligently receive and use this force, we would soon be so filled with it that there would be no room for evil doing or hateful thoughts.

The idea of man's oneness with God was taught by the ancient people of the Orient, and this thought pervades the Hindu Vedas, and most of the literature of the ancients. Their belief was that, by a series of re-incarnations upon earth, they would at last reach the perfect and divine realization of Absolute Good or God. We believe that no further re-incarnation may be necessary if full advantage is taken of our every opportunity in the present lifetime. We can develop the God within us here and now. The first thing that is necessary is to have the desire. Just so long as we are satisfied to live in inharmony and discord, just so long will we remain in that condition. No matter how much discord we may be experiencing, if we enter into the kingdom, *At-One-Ness*, *we will rise above our surroundings and they will not disturb us.*

The great difference in the religion of the past and the religion of the future rests on *this one word*. It is the turning point between them. It is the fundamental principle of Soul Science; it will pervade the new religious ideas of the present day and is destined to be the principal factor in the new religion. It is the religion taught by the Nazarene, but its spirit has been lost by the churches.

Its revival and transportation to this country is due to the amalgamation of the East and the West. Missionaries have gone from the western world to the Orient for the purpose of carrying into those countries the doctrine of the "A-tone-ment." The missionaries from the Orient to this country have brought to us a knowledge of the great hidden truths concerning the

laws of God, and who can say that we have not just as much need today of their missionaries as they have of ours. Immortality is a heathen (?) doctrine, and, in the days of Jesus, some of the Jews believed it and some did not. The sect that the Nazarene belonged to (the Essenes) learned it from the heathen (?) philosophers and believed it.

Here are a few lines from the glorious philosophy of the Egyptians.

In the Divine Pymander, which is the eleventh book of Hermes Trismegistus, the Ancient Priest-king of Egypt, whose writings date back to over 3,000 years B. C., we find some most beautiful expressions of the one-ness of God and all things.

“As the parts of the world are Heaven and Earth, and Water, and Air; after the same manner the members of God, are Life, and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Mind, and the continuance of Perseverance of all these which is called Good.

“And there is not anything of all that hath been, and all that is, where God is not.

“Whether thou speak of Matter, or Body, or Essence, know that all these are acts of God.

“And that the act of Matter is materiality, and of the Bodies corporality, and of Essence, essentiality; and this is God behold.

“And in the whole, there is nothing that is not God.

“Wherefore about God, there is neither Greatness, Place, Quality, Figure; for He is All, and in All, through all, and about all.

“These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Mind, whereof every living thing consisteth.

"Every living thing therefore is Immortal, because of the Mind, but especially Man, who both receiveth God, and converseth with Him.

"For with this living weight (man) alone, is God familiar, in the night by dreams, in the day by symbols or signs."

Here is the Egyptian doctrine of Immortality.

"Consider this also, O Son, that God hath freely bestowed upon man, above all other living things, these two, to wit, Mind and Speech, or Reason, equal to Immortality.

"These if any man use, or employ upon what he ought, he shall differ nothing from the Immortals.

"Yea rather going out of the Body, he shall be guided by them, both into the Choir and Society of the Gods, and blessed Ones.

"For of those things that are intelligible, everyone is; but the Essence of them is Identity.

"For the bodies that are put together, and that have, and make their changes into other having this Identity, do always save and preserve the uncorruption of the Identity.

"For there is nothing dead, that either hath been, or is, or shall be in the World.

"For the Father would have it, as long as it lasts, to be a living thing; and therefore it must needs be God also.

"How therefore, O Son, can there be in God, in the Image of the Universe, in the fullness of Life, any dead thing?"

Here in a few terse sentences we are taught the one-ness of God with all things, man's realization of God *in himself*, or the At-one-ment, and the Immortality of the Soul, or the Identity of the individual preserved and uncorrupted. This is the teaching of the so-called *heathen* philosophers whom churchmen of the present day are trying to convert. How little these

churchmen realize that their own theories are but fragments from the older philosophy which has been corrupted through the lack of understanding of those who have attempted to teach it.

We know that evil is only perverted or unripe good, and that, as the five-pointed star or "Star of the East," with one point upward, represents God or Good, but when inverted with two points upward, represents the devil or evil, so does the At-one-ment represent harmony, or God, and A-tone-ment represents inharmony or evil.

We meet only with such experiences in life as are good for us. Every experience is a much needed lesson, and is the a-tone-ment for ignorance of God's law by which he purifies us. It is therefore wrong to cast blame on another for our misery, or seeming afflictions, for they are only the truth working in us, and which will result in the awakening of the Soul to its own God-hood, or Selfness.

To attain the At-one-ment is to study the self, to continually try to bring ourselves into harmony with God, or universal harmony. Instead of attempting to pervert nature's laws by trying to make *them* harmonize with *us*, we must conform *ourselves* to *them*. To realize the divinity within is the noblest purpose of man, and no one is saved until he is master of himself, and then he is master of all things.

To enter the At-one-ment we must give up all evil thoughts, and think only good. The more good we think, the more good we will do, and the more good we do, the more we unfold the God within.

Meditate upon the thought that we are a part of God and therefore all powerful. If God is for you no one can be against you. No one except you yourself can injure you. If you do an evil action toward another, you cannot injure that person's

Soul for that is a part of God, and God cannot injure Himself. Do not worry about what some one might say about you for he cannot injure you. He may injure your body but that is not you. Be careful not to think an evil thought, for it will return to visit its venom on your own head, and until you give up all evil thoughts, you cannot attain the At-one-ment. Envy, hate, jealousy, malice, or anger can have no abiding place in the kingdom.

Some wise one has said: "We speak of the cardinal points as four. The Chinese are wise for they say there are Five, namely, North, South, East, West, and Centre. Some people are searching for God here, there, everywhere—in this system of religion or philosophy, in that book or in this church, creed, school, cult—North, South, East, West. Their cry is, 'Oh, that I might find Him!' And strangely enough it never occurs to them to look in that most obvious of all places—the Center."

"The Kingdom of God is Within," said the Great Master. Heaven exists within us in the latent faculties of the human Soul, the superabundance of which no man has ever dreamed. The weakest human being living has the powers of a God within his organization; but they will remain hidden until he learns to believe in their existence and tries to develop them.

All power is generated, all great things conceived in the silence of the Soul center, which man may learn to always keep undisturbed, thus at all times be capable of receiving the Great Intelligence, the All-Power. We must be ready to receive or nothing will come to us. Every inharmonious influence must be put away from us.

The God-power to be what we Will to be is within our inmost self. To attain Mastery, we must continually strive to develop within our hearts that divine love which is the source of all power. Each of us is so strongly individualized that we

are not like any other person in the world, yet each is a part of the Great Intelligence, or the divine Over-Soul. Each of us is a part of the vast sea of universal life force that surges in, through and around us, and we may utilize as much of this universal life as we choose and have the capacity for. If our capacity is small we must increase it by development. God is Spirit, and he who worships Him must worship Him in Spirit and in Truth.

There exists in nature an absolute, formless Principle, which pervades all space. We, as individuals, have concentrated within us a certain portion of this life-force which we can utilize according to our desires. We can bury or hide it, or we can develop and expand it, and, by right thinking, cause anything we want to come into our lives. We all have our origin in this universal sea of life. The formless form is there to be shaped by ourselves as we desire. Harmony is the ideal manifestation of the Infinite, and the more we bring ourselves into harmony with the laws of life and of God, the more will we become at-one with Him.

There are latent powers and faculties in every human Soul of which man is as yet almost entirely ignorant. These possibilities can be brought out and made of use by the proper development. It is not by a training of the intellect alone that this can be accomplished but by the unfoldment and cultivation of the whole nature of man. Above the doorways of the ancient temples was written: "Man, Know Thyself," and for good reason. All genuine development is from within. It is the turning of the gaze inward to behold the glories of the Self. It is the unfolding or "Finding of the Christ," the power that made the Nazarene a *Christos*, a Master. It is the life that is revealed by initiation into the Mysteries of Antiquity. It is the recovery of the lost Word of the Master which is the key

to all the science of Magic, back of which lies a "philosophy as boundless as Cosmos, as inexhaustible as Time and as beneficent as the 'Father in Heaven.'"

The purpose of Soul development is to bring the operations of the body under the control of the Will, to subdue the appetites and passions and subject the lower nature to the dominion of the higher. Said the Christ: "I, if I be lifted up, will draw all men unto me." Thus it is with the Christ principle in the Soul. Such mastery of self constitutes Adeptship.

A FORMULA FOR JUDGING OCCULT FRATERNITIES

By JOSEPH F. OLDER

It is well recognized that there are truth and falsehood, right and wrong, wisdom and ignorance. Where there is a positive there is also a negative, just as in nature there are day and night, light and darkness.

In each instance the two opposites are simply different degrees of the same thing.

Going back throughout the centuries there have always been the White Brotherhood and the Black Brotherhood. To a considerable degree the same laws are used by both, but for different purposes.

The one has always taught and used the Spiritual Laws for Soul development, Soul Illumination and Soul Immortalization.

The other has often used the same laws for material, selfish, harmful and sinful purposes.

The one is the true divine science which produces world teachers such as the Master Jesus, Buddha, Brahma, Confucius, Osiris, Plato, Zoroaster, Pythagoras, Paracelsus and scores of others.

Among the early Americans who attained Initiation and Soul Illumination through these teachings were such men as George Washington, Benjamin Franklin, Thomas Jefferson, Lafayette, Thomas Paine, Abraham Lincoln, Charles Mackay, Kenneth R. H. Mackenzie, Albert Pike, General Ethan Allen, Hitchcock, and many others.

The negative side of this teaching is concerned mostly to gratify the selfish desires of the flesh, the satisfying of the animal and carnal man.

The one is purely spiritual, highly religious, a Soul Science teaching, leading the individual step by step to the highest knowledge available to man—with the ultimate goal of conscious At-one-ment with the Father or God. This teaching observes the law: "Seek ye first the kingdom of God." To achieve At-one-ment with the Father is to find the kingdom of God.

The negative aspect is a purely mental science teaching. The student may learn how to use the mind to produce a few gymnastic tricks which may seem wonderful to a person who is ignorant of the law, but such a teaching is of little use to the individual, except that it enables the personality to pervert the Soul because of a wrong use of the Divine laws. Sometimes such a school even goes so far as to advertise itself as "not religious." This in itself is a confession of its character and teaching, a signpost for all the world to read, a label which shouts its proclamation and warns one and all that God, Soul Science and Soul Illumination are not a part of its teachings.

These are truths. They are the signposts on the highway traveled by the occult student. Because he has free Will he can choose either the positive or negative teaching. He can make of himself either a Master over all he surveys, or a slave to his own perverted self, in bondage to his carnal and animal desires.

It is an undisputable fact, however, that very few students are capable of judging the true from the false, the authentic from the spurious, until after they have been permitted to become associated with the true Soul Science teachings.

Once such a contact is made, the student thereafter is in-

stantly able to judge the spiritual value of any teaching regardless of name, and it makes no difference whether the teachings originate in America, Asia, or any other part of the world.

While there may be differences in minor details, there is only one true Soul Science teaching. All the authentic schools of the world, regardless of name, nationality or origin, have one goal in common—the spiritualization of man, the achievement of Soul Illumination, Soul Immortalization.

Going back to the ancient Egyptians, these schools included: The Essenes, Gnostics, Manicheans, Cabbalists, Neo-Platonists, Primitive Christians and Christian Mystics, Hermetists, Alchemists, Paracelsians and the Rosicrucians.

More recently there were the Order of the Magi, Sons of Isis and Osiris, The Hermetic Brotherhood, The Illuminatæ Americanæ, The Secret Schools, The Æth Priesthood, The Temple of the Rose Cross, The Fraternitas Rosæ Crucis and the Rosicrucian Order.

All of these schools were one by one merged with the present authentic Rosicrucian Fraternity, although some of the names are still active. The Æth Priesthood designates the highest spiritual teachings available to man, as incorporated in the present-day instruction by the authentic Rosicrucian Fraternity.

Because of the reverence and great respect always commanded by the authentic teachings, selfish, money-hungry and materially minded men have appropriated some of these names and the symbols in use for centuries and are using them for their own selfish purposes, offering instructions which do not in any way resemble the true Soul Science teachings.

Thus today the unsuspecting public is offered several totally different teachings under the Rosicrucian name.

When there are several organizations by the same name, each claiming to be authentic, yet each offering different teachings, it is clearly evident that there is misrepresentation and that false claims are being made by someone to beguile the public.

There can be only one true and authentic Rosicrucian teaching.

By analyzing the ancient occult books, the student cannot help but discover that the ancient teaching which produced the Masters and Initiates offered the most exalted spiritual truths available to man. The true teachings must therefore be highly religious and Soulual in character.

Mankind therefore has a standard for judging the true from the false—the authentic from the spurious.

The true Soulual teaching offered by the authentic Fraternity must be capable of transmuting the son of man into the Son of God—the carnal and selfish man into a Christ—the blind, ignorant, dormant Soul within man into an Individualized, Conscious, Illuminated, Immortalized Soul which has found its At-one-ment with the Father.

A teaching based on such a foundation cannot help but be the true, ancient and authentic philosophy of the Initiate Masters and World Teachers of by-gone centuries. Such a teaching is worthy of respect, reverence and sincere study.

Fortunate is the Soul which finds this teaching.

THE CRUCIFIXION— A GREAT ESOTERIC MYSTERY

By COLONOUS VI

“There is nothing in life itself or in the world that really counts in time. The only thing that is *real* and that plays a worthwhile part in the human drama is . . . the Soul.—*Clymer*.

The fate of each Soul is determined by the choice of the incarnating personality. It either remains real and true, constantly growing greater, or it shrinks and becomes more and more perverted by “sin,” finally growing wholly “sinful” or perverted, perishes by falling into chaos.

If the personality chooses perversion, it therefore causes the Soul to become just that much more perverted, that much more false and that much more perishable, all of which finally leads toward destruction, crucifying that much of its own *Christos*, which is a part of itself.

The reactions correspond exactly to the choosing and the state of the Soul itself; the more perversion chosen by the personality, the more perverted becomes the Soul itself, and the more of it perishes.

This is true also of crucifixion. Every perverted choice correspondingly crucifies the *Christos* in the individual. It is the *Christos* in each Soul that is Immortal. When the individual chooses perversion, he thereby crucifies that much of his *Christos*. He destroys his own Soul and his own real self just that much.

This is a comparatively unconscious process to the lower personality, the physical and mental consciousness, neither of

which thereby suffers pain nor regret. The Soul within is meanwhile being sorely wounded and injured. The conscience is the only outward faculty which recognizes that destruction is going on within. The conscience at first grieves and protests, but it is soon silenced by the mind and Will, driving it far within where it finds peace and stillness, but fades and dies as the Soul becomes more and more perverted. Man thus builds an outward crust or shell, which, like a coat of varnish painted upon the skin, prevents the higher man from breathing through his lower being. In this manner the lower man of mind and matter becomes unconscious of the perishing *Christos* within himself, and he continues to daily pierce the Soul with his carnal spear as it hangs upon its cross of death. The world little realizes these truths and it is not concerned so long as no pain or harm befalls the lower man.

It is thus that every normal human, who is a complete being, is called upon to kill either a human personality or a real Christ. Not every person with a human form is a complete being. In many the Soul was severed from its Atman spirit before it entered this present life. Others never were human in its highest sense. These have no *Christos* within themselves. They are doomed to perish at physical death. There is no Soul to create future lives. The lower man or woman *is a literal cross*. Upon this cross they must crucify either this man of flesh and the Devil, or their Angel. There is no escape; it cannot be evaded; no excuses will avail. Weakness of Will or fear cannot prevent the responsibility from falling upon the individual. Man cannot turn aside or ignore the issue, for just as sure as he lives in the body, he must choose between crucifying the lower man or crucifying his own *Christos*. This seems a paradox until it is revealed in the higher knowledge.

These two phases, the Angel and the Devil, are Universals.

These two meet in the lower personality of every true human. The conscious mind and Will are above and between these two aspects and must choose between them. If man chooses one aspect for attention and cultivation, he must neglect the other. He cannot compromise or choose both, because all he chooses of the lower life destroys the Soul that much, even though he may at the same time strive to protect it.

This brings the choosing squarely down to the two aspects with no alternative. It is difficult for the ordinary undeveloped person to comprehend this truth. His Christic side is invisible, unseen and unknown to his sense and mental consciousness. It is beyond the veil of Maya, hidden far and away from this sphere of being, yet withal occupying the same space. It is present, yet absent. It is here, yet far away.

We have shown that in truth the Crucifixion of the Nazarene is actually symbolical. This applies also to the two thieves who took part in that symbolical drama.

Turning to the human race, we find that, like the Nazarene, known to Churchmen as Jesus, every real person must not only be crucified, but must also be his own executioner. None may escape, do what they will. It is a question of executing either the Divine, or the carnal, or partial destruction of both, which in the end means the death of that individual's entire body and Soul.

The Angel aspect of the great Principle of Love is one of the Seven Creative Spirit Principles of the Universe. It is pure and holy and eternal in nature if it is not destroyed through the individual's own fault. The more this great *Christos* grows in the Soul, the more eternal does the Soul become. The *Christos*, Soul or Angel Duality of every real person is not of this world. It is invisible, produces little outward effect upon the sense consciousness, and when wounded or in-

jured, gives out no sign to the person of this world of matter and feeling.

It is therefore easy for the personal "choosing" man to crucify *his own Christos*. There is no complaint, no rebellion, no writhing or suffering so far as his sense and mental consciousness realize. Conscience is the outer sentinel that alone feels the wounds. Man's body is the cross upon which he crucifies his Soul. It dies without a sign and without a moan that mortal ear can hear. In its lonely chamber it is dying, forsaken and deserted by its own living self; a self that should cherish, protect, illuminate, glorify and immortalize it through pure living and by the denial and crucifixion of its lower nature. Instead of purification the Soul is forced to revel in the gaities and the carnalities of its vile animal flesh.

Meanwhile the fire burns low, the chill of eternal death is in that silent atmosphere. Gone are the former ages wherein these dust strewn corridors of time were thrown open, with the Soul and its *Christos* enthroned, ruling these lives in Love. Only the astral pages of record and memory remain, painting phantom-like living pictures on the walls, depicting scenes of former beauty and transcendence.

In the worldly life of the carnal man the banquet rises high in mirth and pleasure; sin is the enchanter that lures the being on, unmindful, unknowing, uncaring, heedless of the Angel expiring upon its cross of pain within.

The Soul may die or leave the person with never an outward sign. Such a person is dead to all higher perception, though there may be a giant intellect and great mental capacity. It is almost impossible to catch even a glimpse of the awful tragedy going on in the silence of the inner self. The lower in sin that personality descends, the more blind the perceptive faculties become. The beautiful *Christos*, or Soul,

dies all alone, crucified by the individual and with none to regret or know.

How different it is with the Devil in all men. This aspect is right in the flesh and its sense consciousness of feeling. The mind and intellect are very much alive to their every sensation and appeal. Retard its desires ever so little and watch how the Devil in a man will rise and rend him with its pain. If an attempt is made to nail this Devil to his cross in crucifixion, or if its desires, appetites, passions and ambitions are denied, this Devil will almost tear the individual into atoms in its struggles. Few there are who willingly and knowingly even try to undergo this ordeal; yet every person must do this or finally perish. This Duality of the Devil is three-headed (as later explained). Looking upon this Devil turns him to stone against his *Christos*, like the Gorgon of Mythology.

Every human Monad must be a judge and executioner and must kill or execute either a Christ or a human personality. There is no evasion. If man fails to execute one of these, he will surely thereby execute the other.

We have accepted the proposition that every person is a Duality. The principle of Being has two aspects. The Soul is between two thieves upon the cross; the one its friend, the other its reviler. As we study this Dual Being we find that unless it is destroyed, the higher aspect is alone. It is the eternal phase, the Christ Duality of the individual, the Angel that is calling for his Soul. It is One in number, single in purpose, true to its aspect.

Turning to the other aspect, we find it three-fold; with three heads; something like the Gorgon with its snakes, a mythological allegory hiding a powerful truth. This three-headed monster Duality, the lower man, with his ideals and

carnality, his perverted Duality and aspect in its free parts, is the World, the flesh, and the Devil.

Man stands squarely between these two phases. On the one hand is his *Christos* Aspect; on the other his Triad-Devil Aspect.

This reveals in great clearness the true character of the world with all its pretensions, institutions and religions of form. It shows how to classify all who cling to and worship the material things of the world. It unmaskes the real life of all who in any manner whatsoever gratify and live for the pleasures and feelings of the Flesh. It uncovers the servants of the Devil who "fall down and worship" the golden calf, for the wages the Devil offers in deceitfully gotten goods, wealth and honors; and who use the subterfuges, the hypocrisies, and the criminal methods of the Devil's realm.

Nothing could have been more perfectly a living, actual, absolute symbol than the whole tragic spectacle of the Master *Christos* on the Golgotha Cross. This literal, actual living and dying symbol expresses the entire meaning of the Crucifixion of the Nazarene—the man of Nazareth. This crucifixion was necessary to give mankind an actual SYMBOL clearly showing what the whole race must experience or be eternally lost.

This symbol had to be literal in order to be perfect. It actually required the crucifixion of the body of the Nazarene to symbolize the truth that every human must crucify his body in spirit. The Christ represented in this Symbolic Drama concerns every human Soul and body. The two thieves represent the two Dual aspects of man; the one Christic, willing man's redemption and recognizing His Christhood possibility; the other thief symbolizes the Devil aspect. In His hour of tribulation and death, when hypocrisy was of no more utility, because there was no more to be gained by it, even as the whole

world shows its evil nature when it no longer pays to hypocritize; he scowls, rails and reviles the person who turns wholly to his own sweet *Christos*.

This is something the world can never perceive or understand. The thief railed upon the Christ as symbolizing the world aspect, jeered Him with all the rest of the rabble, seeing nothing but three men hanging upon the cross. The first thief *perceived*, for he Symbolized the Christic Aspect in that Living Symbolic Drama.

Thus it ever is so long as man affiliates himself with the Devil aspect and is of the world. He cannot recognize anything above mere men and women and children in the people around him. He knows nothing of the great Duality he is daily nailing to the cross. He recognizes nothing above mere matter, forms, ceremonies, institutions man-made, luxuries and opulence, and what passes for Love.

When such a person repudiates this Devil aspect and ascends into the Christic Aspect, his perception opens more and more. Men, people, honors, opulence, the things of this world of forms and the Devil, all fade into nothing as he rises into the spirit, for Forms count for nothing in the Soul Spheres.

Here is another important phase of the Dual Principle. The more the Christ is evolved in the Soul, the more eternal it becomes; the more Christ developed, the more Immortality. When the opposite Triad-Devil Aspect of the World, the Flesh and the Devil, is evolved in the Soul, the *Christos* in the individual is that much nearer to destruction and eternal death.

Another feature of the two aspects is that while the Evil desires and the Triad Aspect are very much in evidence to the senses and lower mind, the *Christos* in the individual is silent, hidden and alone. Conscience alone is the sentinel that watches over the great Christic Aspect. The Soul is between the two

aspects as the "witness," while the Atman or Monad Spirit is the final Judge. The personal mind, body and Will is the actor upon this scene. The plane is the Golgotha. The Flesh is the Cross upon which either the Angel or the Devil is crucified.

We can thus clearly see the settings of the great human Drama which must be enacted in each life, regardless of whether or not the individual is willing. There is no evasion or escape. Each person passing through this life must crucify either the Christ or the Devil, or both, as they choose.

At the Symbolic Crucifixion when the Jew represented the whole race (for to them was sent the Symbolic Representative of the Race, or the Messiah), they practically crucified the great Christic principle for the whole of mankind. They thereby accepted the great Evil Triad of the World, the Flesh and the Devil. There was no mixing of the great choice. The Christ was murdered, while the Devil was let loose and chosen as the Ruler over men. To prove this it is only necessary to look up the history of the past 2,000 years.

In these beginning days of the New Age, though there is much unrest and seeking, the Devil still rules and will continue to rule until the appearance of the New Messiah, probably within the next fifty years. There is no warning this time, no prophecy for hundreds of years beforehand of His coming. No man knows when it will be, for the Great Brotherhood of the Invisible Degree alone know and they will not reveal it.

Knowing the history of the Occult phases of the past, we shall explain some of the higher truths and knowledge of these things.

This solar system of ours with its Sun and planets, Mercury, Mars, Earth, Venus, Saturn, Jupiter, etc., is only a minute portion of the larger system of countless millions of suns and

worlds. This in turn is again but one of many other systems, the definite number being fully known. The great System to which our little solar system belongs is gathered around a mighty central Sun, just as all the other great systems are arranged around the Sun of each of them. This central Sun has always been known to our Brotherhood and recently it has been discovered by exoteric astronomy.

The name of this central Sun is Alcyone and is located in the Pleiades. It is a part of the star constellation Taurus.

Let us see how this affects our earth and the Universal Christic Principle. This great system of ours revolves around the Alcyone Sun once in a little over 24,000 years. Our earth thus passes through twelve divisions of the great Zodiac; each division corresponds to one of the Zodiacal signs. Our earth passes through twelve such signs during every year in its revolution around our own smaller sun, as you may verify in any good almanac.

The sun is said to be in the sign of so and so during a certain part of the year. These positions of the earth, even in this smaller orbit, have a very profound effect upon people and all things. Likewise do its positions have a much more profound effect in the larger Alcyonic orbit. For this reason it is important to know in which sign the earth may be at any given period of time. Dividing the great Alcyonic year into twelve periods we find that each of these approximates about 2,000 years. These have therefore been called as twelve different ages, each named according to the Zodiacal sign in which Alcyone is at a given time.

The last age was the Piscian Age, because the earth was in the sign of Pisces, the Fishes, the water sign. That Age is past and the earth is now in the next sign which is that of Aquarius, the Water Bearer, also a water sign. We are there-

fore now in the beginning of the Aquarian Age. It is also called the "Age of the Son of Man," which brings us to the important phase in this subject.

Each age corresponds to a cycle in human affairs. At the beginning of each age a great world teacher appears; a Messiah selected by our Brotherhood. At such times there is a meeting of the seven great Souls of the world called the seven Sages, the esoteric Council of Seven. These sit in profound consultation and devise the new teachings for the world at that Age.

At the sitting 2,000 years ago this Council decided to give the world the present day temporal church and temporal teachings, with more or less ceremonial form, as mankind was not sufficiently enlightened to perceive the higher spiritual truth without outer forms to illustrate them.

Soon there will be another meeting of another seven Sages. The teaching will be planned differently for this present New Age. The coming of the next Messiah will be different from the previous appearance. The Nazarene mentions this in many places in the New Testament. This Messiah will come in power and authority and there is evidence that there will be a separating of the sheep from the goats among men, although the details are still hidden.

This is the Age of Spirit. The present day temporal church will give place to the individual church within the individual self. Man's spiritual perception is today very much higher and he must either accept the *Christos* within himself or be lost in the outer darkness.

The Occidental world has worshipped and deified the last Messiah, but has crucified the *Christos* within the individual. Jesus himself was thirty years in crucifying his own Triad Evil Duality, as our official records show. The world crucified not

a carnal man, but a perfect Christ in the form of a man. It must be remembered that this man became a perfect human-formed Christ. He manifested the great Christ principle only after he himself had made it so.

The world which crucified such a typical Christ little realized or cared for the mighty significance of that awful act. Bitterly has it paid the penalty in darkness, misery and sorrow for that mistake. The real significance was that, had they accepted the Christ as SYMBOLIZED IN HIM, they thereby also would have accepted THE CHRISTOS WITHIN THEMSELVES. Likewise, in denying and murdering him, they repudiated and crucified the Christ in themselves. The Souls stained with that crime have again and again returned to earth in other bodies and through the dark centuries have suffered for their refusal to accept the Christ. Through the Christic assassination, mankind sold itself into bondage to the Devil and to the world. They have fallen down and worshipped the Devil and are still worshipping Him, and many are entirely lost. When the *Christos* is entirely dead in a person the Soul has likewise lost its Immortality.

Reincarnate? Yes, these may reincarnate in physical bodies for several lives. There is sufficient momentum left in such a Soul to go through several physical life cycles; but of what account are such lives in the end unless full advantage is taken of the opportunities that life offers every human being now on earth and thereby retrieve that which has previously been missed, lost or destroyed?

Three Hundred and Sixty-Five Nights and One Night

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

TWENTY-FOURTH NIGHT

Anna and Arthur had become so accustomed to their early morning exercise and play that it was now a habit and one which they enjoyed greatly. Grandfather never heard them saying "I don't want to get up" because when they awoke they were fully rested and ready to hop right out of bed. I wonder how many of the boys and girls who read this story are like Anna and Arthur? It is surely a fine way to be and is possible to *anyone*, old or young, who will choose the right foods, breathe, bathe and exercise as they should; in short, if they will but LIVE RIGHT and THINK RIGHT.

This morning was no exception, for just as the sun came streaming into the window and across their beds, open popped their eyes and out of bed they sprang to don their blue silk pajamas and fairly fly down the stairs and out on the lawn. Bare feet—my! but it was cool and nice. The pure fresh air and glorious sunshine filled them with life and Grandfather heard their shouts of joy as he came toward the house from the barns where he had been giving the cattle their breakfasts.

Suddenly there was a silence. Not a sound did he hear except that of a Robin Redbreast as it perched on a bough high above and trilled its morning song of joy. And then as he came in view of the lawn, what a sight met his eyes. There stood Anna and Arthur, arms outstretched, faced uplifted, as they, like the robin, gave praise and thanks for the Light and

Life and Love borne to them by each ray of the morning sun, or as Grandfather had taught them to call it, "the Mighty King of Day."

This little prayer of thankfulness ended, they turned and saw Grandfather watching them, and with shouts of joy were soon by his side.

"Well!" said Grandfather, "this is surely a fine beginning for what we will call our 'Happiness Day.' If one *starts* the day right it is much easier to keep it that way than if the start is a bad one. So, today having started in the best possible way, we will try hard to keep everything going smoothly the whole day long.

"Now let us see," continued Grandfather. "I think there was something special we were to do today, was there not?"

"Oh! Grandfather!" shouted Anna. "Just as though you would forget that this is the day you told us we would do something that would make a lot of people happy. And don't you remember, you were so mean that you would not tell us last night what it was we were to do?"

"Ho! Ho!" laughed Grandfather, "so I was *mean*, was I? Well, when you kiddies are as old as your Grandfather, you will have learned that it does not pay to talk about what you are *going* to do until you are ready to do it. And even then, the less one says about it, the better it is. Don't talk, but DO—that is the best rule to follow."

"But what are we to do?" asked Arthur.

"Well, the first thing," said Grandfather, "is for you to get dressed and ready for breakfast. Now hustle off quickly. And put on your working clothes for we must go to the flower gardens as soon as we have had breakfast."

You may be sure they lost no time in getting ready. The

meal over, they took baskets and buckets and went to the flower gardens. There were hundreds and hundreds of beautiful blooms ready to be cut. You will remember that Anna and Arthur were partners with Grandfather and that he shared with them the money received from the sale of the flowers. So, when he told them to begin cutting, Arthur at once asked if they were going to sell them in Quakertown.

"No," said Grandfather, "we are not going to sell them, because there are so many that there is no sale for them just now. And besides how could we make a lot of people happy by just selling our posies at the flower market?"

"Well," said Miss Anna, "it would make us happy to sell them."

"Very true," replied Grandfather, "but that is not the idea. It is all right and very necessary that we make money. We must buy food and clothing and must have money for many other needed things, but there is something else just as important. When you think of *selling* the flowers, you have in mind your own happiness. What Grandfather wants you to think of is the happiness of *others*. Now, how do you think we might make use of these flowers of which there are so many, that others will be made happy by them too?"

"I don't know of any way unless we were to *give* them to someone," said Anna.

"Why that's just the idea," said Grandfather. "If we could find someone who had no flowers and no nice place to grow them like we have, or if there were others who were crippled and sick and aged. My! My! how they would enjoy them."

"And that would be making others happy, wouldn't it?" said Arthur. "And it would make us happy too."

"Indeed it would," replied Grandfather and continuing he

explained to them that while it is very fine to have money, it does not always bring happiness with it, and that the *real* joy is to be found in giving nice things, and in *doing loving* things for others. He said that even if the things we did for others were unpleasant and hard to do, it was well worth while and that the feeling of *Love* which was felt away down deep in the *heart* would pay them in full for all they might do. Then he told them that he knew a very old lady who was very poor and unable to leave her bedroom. Did they think it would be nice to take her a big bunch of flowers?

Of course they did!

He told them too that in Quakertown there was a hospital where there were many sick people, long rows of them in cots, and he thought it would be nice to distribute several bunches where they could see them and enjoy their fragrance.

The children agreed.

Then he told them of the home for crippled children, poor little boys and girls, many of whom could not even walk. They must have some flowers too, he said, and last but not least, the soldiers who fought in the Great War. Many of them would never be able to work again and must be taken care of at the Legion Home. Flowers would make their rooms look pretty and, he said, bring them much happiness, he was sure.

While talking they had been working. They had cut and bunched many flowers and in a short time had loaded them into the wagon and were on their way to town. There they saw the quiet smile of the patient old lady who was poor and unable to leave her room. She seemed so happy as she smelled the fragrant blooms and asked God's blessing upon the dear children that both of them almost cried from just the happiness of seeing her so happy and pleased.

At the hospital they were not allowed to go into the ward,

but were permitted to peep in, and saw the nurses as they placed bunches of the flowers here and there throughout the long room, and once they heard a nurse say to a sick lady that two little children had brought them and they saw the lady smile as she lay back on her pillow.

At the Children's Home they saw many of the little crippled ones, all of whom were delighted and made more happy by the beautiful and fragrant gifts brought by Anna and Arthur.

Then to the American Legion Home where they saw the soldier boys. Some of them were fine looking big fellows who had been shell shocked and gassed. Others looked sickly and weak and as if their lives could not be long by reason of wasting diseases, all the result of the cruel and terrible war. How all these did appreciate the flowers and what a time they made over the two children! There could be no doubt but what they had been made very, very happy.

As they drove homeward, Grandfather said, "Well, children, this has been just about a *perfect* day! And how much better to have put the flowers to use for such purpose than to have left them to wither in the garden!"

The Rose's bloom is not half so fair,
Though sunned and kissed by morning dew,
As plucked, and placed beside my bed,
It brings to me a thought of you.

The Painter and his World

AN ALLEGORY

By C.-X.

Not so long since, in a dream, the writer visited a world in which all the inhabitants were painters. Not all were artists but all worked unceasingly at a wonderful canvas whereon the creatures they painted sprang into life as the painter's brush revealed them. Some even would go forth when but partially complete, and others when completed were so misshapen, because of the painter's lack of skill, that one imagined he had found a world of phantasy. This was really not the case because back of it all, and guiding each and every worker, was a Master painter, who through a subtle agency furnished all the same sort of canvas and material, and the same surroundings, although many of the workers seemed unable to understand, unable to properly interpret the guiding touch of this Master hand.

Sometimes, when through this influence the Master would attempt to guide the brush of a painter, in order that through painting a beautiful picture he might have a clearer vision, and become more skillful in his work, this effort would be misunderstood as interference with his own plans and he would become sulky and revengeful and for a time paint nothing but pictures of the most savage and destructive creatures—beasts of prey, crawling things, serpents, scorpions, stinging, poisonous insects.¹ All these would go forth to torture the people who

¹ If the student will hold before his mental vision and understanding the fact that *all of us* here on earth are occupied with one form of activity or another, that each one is creating something constantly both

were in a state of mind similar to that of the one who created them.² Many of the creatures would sting and bite the painter himself as they passed up from the canvas and the strange thing about this was that he could not see that it was *his own* creatures who were thus torturing him.³

Sometimes a painter would paint a particularly savage beast and through a certain subtle faculty direct its course to a fellow being with destructive intent.⁴

In case the one against whom the creature was sent wore a garment of a certain bright hue it would not harm him,⁵ but let the garment be laid aside for but a moment, let him paint

with mind and hand, he will quickly comprehend that *he* himself is one of these painters and that this parable actually applies to himself. To attempt to instruct and guide is to be accused of interfering, and is creative of resentment, ill-feeling and worse, arousing keen and bitter antagonism in the mind of such, with the result that the bitterness so aroused gives birth to just such creatures of the mind which are inimical both to the Creator and the people at large.

² This is literally true. Every hateful, malicious thought we think results in a creature, or vibration if you will, which is sent forth, or goes forth and finds lodgment in the heart and mind of those likeminded, and this explains many of the unpremeditated crimes that constantly occur.

³ The old saying "Thy sins have found thee out" is an absolute Law and surely applies here. The inimical creatures or *forces* which are created and sent forth by us as a result of resentful, hateful, malicious thoughts, *do* go forth but more often than not they return to their Creator to bring him loss, sorrow and suffering and though they are actually *his own* children he will most surely blame all the world but himself. This is an ever-working occult Law under which all the world is suffering today, and must continue to suffer until the lesson of self-created suffering and loss is fully learned by us.

⁴ In the occult, this would come under the heading of Black Magic or Voodooism.

⁵ This garment is *positiveness of mind*, and likewise purity of thought and desire. By making the mind positive we can, even if our mental atmosphere is not as clean as it should be, close ourselves to all external and foreign thoughts and forces. Naturally, purity of thought and desire is the greatest protection and is the most brilliant of garments to wear.

but one creature on the order of the beast sent against him,⁶ in that instant the enemy was admitted and he would be torn and tortured.

None of the beasts and vampires sent out had power to kill outright, but they could torture and drag and weigh down by hanging to the unfortunate victim until he would seek death—death seeming a paradise in comparison to this condition. But death was not the door to deliverance. They could be freed from this condition only through throwing upon their canvas beautiful and radiant creatures, created in love.⁷

Sometimes when a painter refused for too long a time to submit to the Master guidance, after knowing and understanding his touch, his canvas would take on a peculiar condition which rendered him unable to paint or create any new pictures or creatures. All the creatures he had previously painted would throng his canvas, torturing and harassing him until the cord which connected him with his canvas would snap from overstrain and then his creatures would gradually shrivel and die, or rather, become less and less until nothing but the faintest outlines could be seen. This with the exception of one now and then which would escape from the canvas and attach itself to some other unfortunate worker, who had for a moment thrown his cloak aside or had not learned to wear one.⁸

⁶ An evil or revengeful thought or desire is a creation that will seek companionship in all creatures of like nature. "Birds of a feather flock together" is true of all creatures of either the mental or physical world. To be free from the influences of external evil, cleanse the atmosphere *within* and no evil can possibly find lodgment.

⁷ Love, kindness and compassion are one and the same thing, differing only in hue. "Love is the Law" and it is likewise the "fulfillment of the Law." He who so loves and has compassion for his fellow creatures, even though they be in the wrong, covers his canvas with angelic creatures which sooner or later come to life to guide, to bless and to direct.

⁸ In this world of discontent, hatred and avarice, such creatures are constantly being created and sent forth and these find a home in the

In time this worker's cleared canvas would again be attached to him by means of a new cord and if beautiful and kindly creatures were then painted on it, the old tracings would entirely disappear.⁹ But let the painter put on the canvas a few ugly and destructive creatures and the old lines would become more distinct,¹⁰ the canvas would look scored from many former ugly tracings, and if the painting of ugly creatures were continued, the old pictures would begin to assume form and clamor for life through being thrown on the canvas anew.

In all this work there was one encouraging feature. All gained in skill of execution in their work. Those who aspired gained in the number and beauty of the good and beneficent creatures they would produce in a given time.

After this had been carried to a certain degree all the hideous creations of the painter were absorbed and the energy from this process, through some unseen chemism, went to the formation of new creations. This process was always most distressing in the beginning when the painter's creatures would

hearts of those who think and feel in like manner. Every man is a painter and as he paints so also will he receive. "Like attracts like as bright lights attract butterflies."

⁹ "Overcome evil by doing good" is here illustrated. It is sometimes extremely difficult to fight and overcome old thoughts, habits and desires, but if we cease fighting them and, instead, think other thoughts and bring other mental visions before the mind's eye, these undesirable thoughts, desires and forms are replaced by the new and constructive ones. A transmutation has taken place and this without extended conflict. The mind is so constituted that but one thought can find lodgment at a given time. If it is faith, then hopelessness can find no lodgment there. If it is courage, then fear must leave. If it is success, then failure is eliminated. The old, destructive forms must be replaced by new, constructive pictures.

¹⁰ One evil gives birth to others, just as one virtue gives birth to a multitude. Moreover, even if we have almost overcome a vicious habit and then permit an equally vicious habit of a different nature to find lodgment, the former will be reborn with additional strength. This is equally true of virtues and constructive emotions, as likewise of love and desire. Every rule works "both ways."

become aware of this process, such numbers of them would throng his canvas, desiring to be transmuted into beautiful, good and eternal forms, that they tended to distract his attention from his good work, and if this were allowed to take place, he would again in that instant paint an ugly, destroying creature, and this also would rise up and torture him. Often large numbers of these creatures which had appeared to be transformed would follow it and would also torture him because they had not been changed as rapidly as they felt they should be.

One very strange hallucination shared by all these people until they had spent many years at work and had become hoary with age, as we count time, was that their painting was merely an incident in their journey of life; that it was a thing of not much consequence one way or another; this in the face of the fact that they worked at it continually during all their working hours, their brush being constantly active, no matter what other task they were occupied with.

Until they reached a certain degree of development they were unable to see that this painting was the thing which was shaping their lives, which was peopling their world with creatures beneficent and beautiful or malevolent and horrible according to their work.

Some had reached a degree where their skill enabled them to paint creatures which were outwardly beautiful to those who could not see clearly. These had a still greater and more subtle influence because of their seeming beauty; but they were directed in their work by the intention of their creator, which was that they go out and destroy. This made them very cunning and very savage and workers of great havoc.

All creatures in this world were attached to their creator by an elastic invisible thread which had a tendency always to

draw them back to their source; and whether they went out and worked, waxed greater and stronger or just wasted their strength in non-effort and shiftlessness, eventually they must return to their source.¹¹

This made it exceedingly dangerous for anyone to send out a destructive creature but in their blindness they could not see this, and even when they did catch a glimpse of the truth, habit was so strong upon them that it took a great effort of the Will and long years of training to change to a better class of painting.¹²

Often a strong and seemingly beautiful and very savage creature would be thrown upon the canvas and directed by the intention of the operator to go and prey upon a certain person or class of people. These people being wearers of the beautiful protecting garment, the creature would become very hungry

¹¹ Mighty progress would be made toward the solution of world problems and the elimination of injustice and universal misery if all men could be made to comprehend this all-pervading and ever-reacting Law that, no matter what we create, what picture we paint, sooner or later *we* will be forced to assume the responsibility both in so far as we personally are concerned as well as the damage done to others besides ourselves. Likewise, that to possess a gift and to use it only for the self, or not to use it at all, brings with it a certain and non-avoidable penalty. All our present evils, sufferings and failures are due to the fact that men have thought that they could paint for themselves alone; that if they painted a beautiful picture the benefits were but for themselves. The name of this picture is avarice and selfishness, and for decades past rich men and poor men have painted such a picture with such a thought in mind and now there is universal suffering through the reaction—the depression—a return to the painters or creators, of the creations they painted.

¹² Even though we gradually come into a comprehension of the truth and the Laws that underlie a constructive life, we are so thoroughly imbued with the old ideas and habits that it requires time together with the ripening influence of sorrow and suffering to establish the new law within ourselves. "The good that I would, I do not," is still true. In time it will be instinctive for us to paint only beautiful pictures for we will have learned that to benefit others is the *most certain* and *most direct* way to benefit ourselves.

and ravening in its desire for sustenance and would follow the thread back and prey upon the shrinking, quivering flesh of its creator—the creature could not destroy outright, but could tear and lacerate and draw the life blood and vitality from the creator who had become the victim.

Without exception the victim would blame the master painter or one of his helpers for sending the destroying creature upon him and would paint even more savage creatures and send them forth against them until, these returning to him, he would be overcome by his own.¹³ His spirit would be broken and a cry for deliverance would go out and always the Master painter or his helpers would call off the savage creatures, and appease their wrath, giving the painter a new chance and a new lease on life.¹⁴ Sometimes he would profit by the experience but more often soon forget it.

Were it not for one fact the case of these painters would seem hopeless. They are, through this continued effort, constantly gaining in skill. Many of them no longer leave a picture unfinished. They have learned the Law and Order in their work and no longer paint a half lion or a half horse. The beauty and symmetry of their work are becoming wonderful; their execution grand; the conception of that which they wish

¹³ Is this not true of all times and all peoples? Men are given minds capable of comprehending the Law and of judging right from wrong. Nevertheless, they consistently and deliberately follow the dictates of selfishness and avarice, ignoring the pleas and sufferings of others, profit for a time, but when the reaction comes, as it always does, and it is taken from them even as they took from others, they then blame God and their fellow men, totally ignoring the truth that neither God nor anyone else but only they themselves are to blame for the evil that has come upon them.

¹⁴ Though the Law is certain it is nevertheless benevolent and man is given opportunity after opportunity to mend his ways and to seek the path of constructiveness and it is only after continuous wrongdoing and debasement and the exploitation of others that the Law finally operates toward his total elimination.

to paint clear and clean cut. One thing more they must learn: to put their work on the canvas only with love in their hearts and send forth their creatures always with the intention of helping their fellow men.

When a painter has arrived at this stage of development he sees the power of his creatures and knows they are invincible in their goodness and beauty and would not under any circumstances send forth a faulty creature from his canvas. He has learned that this is his most important work and gives little attention to things he formerly considered of great weight.

He concentrates the greater portion of his attention upon his canvas because he knows the only way to prevent the going forth of faulty creatures is to cease painting them.

For years now all his creatures, whether perfect in design and execution or not, have been fostered with love and sent out backed with the intention that they do good and appease pain and suffering and consequently they are very powerful and lasting.

Long since he has come to recognize a purpose in his work and his effort is ceaseless and untiring. Long ago practically all of his old savage creatures have returned upon the thread to be again sent forth in the form of good and perfect creatures.

He has learned that he has power over his brother's savage creations and that they cannot harm him; he is second in power only to the one Master painter.

He has learned that while he may not destroy entirely his brother's creatures, he may interfere where one is too sorely beset and call off and absorb a part of the energy of the creatures, thus appeasing his brother's suffering; the energy thus absorbed being transmuted and used in his painting of beneficent creatures.

Thus a few good among the many become great channels for absorbing power and directing it into good and powerful avenues.

Is there anything you wish to learn? Is there anything you wish to attain or become? If so, it is but a matter of focussing your attention and your efforts on the accomplishment you have in mind long enough and sincerely enough, and it will be yours. *You are a painter.* The canvas of life is stretched out before you. Select your subject carefully, then with brush in hand, with the ideal before you—*paint.*

The mighty invisible forces in Nature (God's world which is God's body) are ever before you to be laid hold of and command.

"Thoughts set afloat upon the ether are like beings struggling for life, seeking to become embodied in acts."

What is The Rosicrucian Fraternity?

Some Preliminary Information Originally Prepared Expressly
for the Russian People by Dmitri Standen



In all civilized countries there are to be found at present many mystical and occult societies, orders or brotherhoods which are spreading their teachings with more or less success, and mostly among the cultured classes of society. These teachings differ considerably both as to their contents and the form and merits of their exposition and application. The aims pursued by such societies are also not always identical. It is therefore natural that the methods used by these esoteric societies for imparting the traditional wisdom and knowledge of which they are the keepers also vary very considerably. Any seeker of the Light who meets for the first time with one of these societies and becomes interested in it would naturally want to know what is its origin, what are its aims and the methods used for the attainment of its purposes. We are endeavoring to give in the following pages short but clear answers as to the origin, aims and methods of the Rosicrucian Fraternity. This is the more necessary as among persons who are not well informed about the subject—and most people are not—many have very fantastic notions concerning Rosicrucianism. Besides, there have always been charlatans who with selfish purposes spread misleading information both as regards the origin and the character of this remarkable spiritual movement.

THE ANCIENT MYSTERIES

Among all nations of antiquity there have existed, besides the popular religious cults adapted to the needs and understanding of the masses, deeper and secret philosophical, religious and mystical teachings. The priestly caste was the keeper of this esoteric wisdom. The priests possessed also very valuable scientific and occult knowledge which was kept secret. Only men of great intellectual power and exceptionally high moral character were allowed by the priests to learn this secret wisdom. In some countries, especially in Egypt, the Initiation into these Mysteries was conducted in a very solemn, awe-inspiring manner and required preliminary purification and probation which sometimes lasted many years. The candidate had to prove that he possessed great courage, a thorough control of his passions and appetites and genuine sincerity; that he was free from personal ambition and purely selfish motives. If the candidate passed successfully all these tests and probations, then the initiating priest communicated to him a concept of the One True God which was far more elaborate than the religious views held by the unenlightened mass of the people. The Initiate also learned the wisdom as to the pre-existence of the Soul, its Immortality and its many incarnations in physical bodies in order to gather experience and thus gain wisdom. He was also taught the necessity of a moral and spiritual regeneration through successive initiations which would ennoble his character, expand his consciousness and ultimately enable him to gain first hand *knowledge* of God, to commune with Him and even to achieve complete union with God or Deification.

The Initiate received also explanations concerning the true meaning of the sacred hieroglyphics, of the symbolic pictures representing the deities and of the myths told about the gods—

a meaning not even suspected by the uninitiated. Those who reached the highest degrees of initiation experienced high ecstatic states and thus realized by personal experience the existence of a spiritual world and achieved a conscious union with the Central Fount of all life, *i.e.*, with God. To such high Initiates the leaders of the priestly caste gave access to all the treasures of their traditional wisdom: to the teachings as to the various cosmic planes and the spiritual Hierarchies inhabiting them, as to cosmogony, the origin and the history of the human race and the occult forces latent in the Soul of every man, but usually left unheeded, not even suspected. The high Initiates possessed also valuable purely scientific knowledge of mathematics, astronomy, physics, chemistry and medicine. Such high Initiates amazed the people by the marvelous feats performed by them. The ignorant masses regarded such men as miracle mongers and even as gods who had condescended to visit the earth. The celebrated Apollonius of Tyana serves as a typical example of such high Initiates. Owing to his initiation into the Mysteries he possessed such seemingly supernormal faculties as clairvoyance, clairaudience, the power to make himself invisible, to read other people's thoughts and to perform wonderful cures.

The most celebrated among the Greek sages and philosophers, such as Solon, Democritus, Pythagoras and Plato, visited Egypt in order to gain admission to the Mysteries and to learn the teachings of the Secret Wisdom so jealously guarded by the Egyptian Hierophants.

A comparative study of the religious Mysteries of the ancient Hindus, Egyptians, Persians, Druids and Greeks shows that there was a most remarkable similarity between the Mysteries of these various peoples, otherwise so different in their general characteristics and living in countries far distant from one

another. This similarity can be observed not only in the general plan and character of their Mysteries, but also in many particular rites and teachings. We have to acknowledge that the Initiates into the ancient Mysteries, though belonging to different nations, held the same exalted religious and philosophical views and possessed the same scientific knowledge in spite of the fact that the popular religious cults and mythologies of their respective nations apparently differed very widely. The Mysteries were thus a kind of international Freemasonry, one as to its essential features, though differing somewhat as to the form of the rituals and the methods of imparting the Secret Wisdom. This ancient Freemasonry was thus a bond uniting the best, most moral and enlightened men of all nations, in other words, all the true sages.

It is a law of Nature that in the long run every form is outlived, deteriorates and ultimately perishes in order to be replaced by better, more perfect forms adapted to new conditions. It is therefore natural that, as the culture of a nation would degenerate, the religious Mysteries of that nation would share in its deterioration. The priestly caste of all nations ultimately becomes arrogant, ambitious, meddlesome, fanatic on some theme or subject, and seeks to grasp the control of the political power in order to use it for purposes of its own. The priests of Egypt, India and other Oriental countries did not remain contented to be the spiritual advisors and teachers of all classes of society, inspiring all men, from the rulers, scientists and artists down to the simple artisans and tillers of the soil, giving them appropriate ideals. They craved power, honors and riches. They selfishly tried to keep all useful knowledge to themselves, giving out as little as possible to the other classes of society and keeping the toiling masses in ignorance and subjection, degraded by all manner of superstitions. The

leaders of the priestly caste, in order to justify this selfish policy, maintained that the popularization of knowledge is dangerous as it would undermine the reverence paid by the common people to the popular religious cults and the respect due to the rulers. The priestly caste, instead of endeavoring to enlighten the largest possible number of people and to promote the reforms necessary for the gradual institution of more rational cults and a juster social order, became ultimately the bulwark of obscurantism and of a cruel enslavement and exploitation of the toiling masses.

However, the priests were forced to impart at least some of the Wisdom teachings of the Mysteries not only to the rulers and their ministers, but also to persons occupying in society a much humbler rank: to architects, artists and even to exceptionally skilled artisans. This was unavoidable as the priests needed the help of such persons in order to build those majestic, beautiful temples where the solemn rites of the religious cults were celebrated. And in the subterranean caves of such temples the priests performed their mysterious initiations and kept important secret documents, ancient manuscripts of a philosophical and scientific character to which only the high initiates had access. The initiated architects were members and leaders of the guilds of masons and other artisans belonging to the building trades; they were in continual contact with the workmen. Many of these architects who were not bound by the strict discipline of the priestly caste were free-thinkers and lovers of freedom who sympathized with the suffering lower classes and in their hearts were opposed to the selfish policy of the priests, to their ambition, pride and greed. Such learned and Initiated architects, being leaders of the guilds existing in the building trade, instituted among the artisans belonging to these guilds, brotherhoods possessing their own

peculiar Mysteries, but having a democratic and free spirit, very different from that of the corrupted priestly Mysteries. We must not forget that these learned architects who had built the wonderful temples of antiquity, so amazing in their beauty and their grandeur, possessed much of the secret knowledge which was originally the monopoly of the priestly caste. Such enlightened and noble-minded leaders of the artisans saw perfectly well how wrongly the ruling priests were using the mystical knowledge entrusted to them and how corrupt had become the popular cults. Often such lay initiates, supported by the sympathy of the artisans and occasionally even helped by influential high dignitaries of the State who secretly sympathized with them, would strive to defeat the harmful intrigues of the priests and their reactionary and obscurantist activities. It is out of such brotherhoods of artisans, led by initiated architects, that there arose the later modern Freemasonry which is thus a remnant of the ancient Mysteries of the Priesthood. Unfortunately, the great majority of the modern Freemasons—even many of those initiated into the higher degrees—do not understand the hidden meaning of the rituals which they possess and the emblems with which they adorn their lodges. And they do not understand that meaning because it can be understood only by mystics, *i.e.*, by those who have reached a certain degree of moral and *spiritual* development. Intellectual development alone is not sufficient. Modern Masonic lodges are chiefly fraternal and social clubs and philanthropic institutions; they do not, as such, possess any mystical knowledge, nor do they profess to possess such knowledge, and cannot therefore perform their true task—the moral and spiritual regeneration of their members and, ultimately, of the whole of society. Attempts are made by some Freemasons who are true mystics to reform Freemasonry and to make it worthy of the mystic Wisdom which is hidden under its symbolism and ceremonies; but such

true Freemasons are rare exceptions, and their noble efforts seldom achieve great results.

However, the Mysteries have not perished. If the modern Freemasons possess but some of the outward forms of the ancient mystical essence, this essence has been preserved through the ages by several mystic and occult brotherhoods of which the Rosicrucian Fraternity is one.

THE ORIGIN OF ROSICRUCIANISM

During the mediæval period, despite the persecution of all independent thinkers by the Roman Catholic church of that period, there existed not only among scientists, professors, doctors and others, but also among monks who pursued scientific and philosophical studies under the protection of the walls of their monasteries, persons who were secret students of the ancient Hermetic sciences, *i.e.*, of alchemy, astrology, magic and the Hermetic philosophy. Such persons often were deeply religious and sincere followers of the moral and religious teachings of Jesus Christ. They understood his religion, however, as *an ethical and mystical teaching concerning life*, not as a dogmatic theological system such as was proclaimed by the church. They did not sympathize with the ambitious political plans of the popes and the ecclesiastical hierarchy, and deplored the despotism, greed and moral corruption of the clergy and the persecutions of free thought and of all the so-called heretics. Such persons united into secret societies which, in spite of the persecutions instigated by the popes and their helpers, faithfully preserved the traditional secret Wisdom from the Pythagoreans, the Essenes, the Gnostics, the followers of Plato and from Oriental mystical brotherhoods. Many celebrated scientists, thinkers and mystics of the mediæval times preceding the Reformation were members and leaders of such secret societies.

Such were, for instance, the celebrated mystic and alchemist Raymond Lully, the learned monk Roger Bacon, the abbot Trithemius of Spandau and the famous physician Theophrastus Paracelsus.

When the Reformation began in Germany one of the prominent mystics of that time, Valentine Andrae, whose ideals and views were shared by many of his friends, resolved to make an attempt to unite into a single Fraternity some of the most advanced mystics belonging to various occult societies and brotherhoods. The aim that Valentine Andrae and his friends had in view was the fusion of a mystic interpretation of Christianity, such as had been given by Suzo, Tauler, Meister Echehardt, Simon Studion, Johann Schaeffler and others, with the ancient Hermetic Wisdom of Egypt and the teachings of the Oriental Mystics. This group of mystics chose as the emblem of the new Fraternity a combination of the Cross and the Rose. The attempt was successful, and thus arose in the very beginning of the seventeenth century the Rosicrucian Fraternity which became the heir both of the wisdom of the ancient Mysteries and of the best thought of Christian mysticism.

The Rosicrucian Brotherhood which was in touch with the mystic brotherhood of Egypt and of the Orient gradually took firm root in nearly all European countries. A branch of this Brotherhood was first established in the United States towards the end of the first half of the last century by Paschal Beverly Randolph, an advanced mystic and a talented writer who had travelled much in Europe and in the Orient and had been holding for some time the office of Grand Master of the French branch of the Rosicrucian Fraternity. This American Brotherhood has been working without interruption since its establishment and still remains the legitimate representative of the Rosicrucian movement in this country and may be contacted by sincere seekers.

All attempts to build up an organization are beset with various difficulties. It is therefore quite natural that the growth of the Rosicrucian Brotherhood both in Europe and in America could not proceed without difficulties and internal friction. It is not an easy matter for mystics to unite in an organized society or fraternity. Every mystic values very highly his spiritual freedom and is eager to protect it from the encroachment of outward spiritual authority. A church organization is always based on the outward authority of an ecclesiastical hierarchy which demands blind obedience; and because of such demands, mystics belonging to some church have always suffered as they felt that their spiritual freedom was being curtailed by the priestly hierarchy. And to bear such unwarranted interference when those who meddle with your spiritual affairs entirely misinterpret the religious teaching which they officially represent, doing it either because of their ignorance or because of selfish motives—to bear such meddling accompanied sometimes by cruel persecution is not an easy matter.

For mystics to be united by the bonds of a true Brotherhood—which would really constitute the true inner, mystical Church of Christ—is possible only on the basis of an immediate communion of each member with God which involves also a conscious communion between the Souls of the members forming such a mystical body. In other words, such a mystical organization would be a cosmic fact, the contacting of a certain realm of the Cosmic Consciousness by many people, rather than a visible organization on the physical plane. The forms of a mystic brotherhood must not be rigid, they must possess much adaptability. They must leave the greatest freedom for individual creative work and spontaneous manifestation of all that is most original in the deeper individuality of each member. To be more explicit: mystics can be united chiefly by common

ideals, brotherly love and cooperation in work done in the service of humanity, not by rigidly formulated dogmatic creeds and ritualistic observances established once for all, or by strict rules and by-laws. On the other hand, the entire abolition of ritualism, such as has been carried out by the Society of Friends, or Quakers, also curtails in a certain sense the freedom of those individuals who, because of the peculiarities of their psychic organization, feel inclined to express collectively and in symbolic actions the deep yearnings and experiences of their Souls.

Owing to such individual peculiarities and other causes there have arisen from time to time in the Rosicrucian Brotherhood, difficulties, frictions and even discords and schisms, just as it happens in all similar organizations. Those Rosicrucian groups were wise which allowed more freedom to their members, not attaching too much importance to ritualism and not multiplying without necessity degrees of initiation as has unfortunately been done, for instance, by some German Rosicrucians in the eighteenth century. The American Fraternity founded by Dr. P. B. Randolph happily avoided these mistakes almost from the very start.

WHAT IS INITIATION?

True initiation is the result of a *real growth of the Soul*; it is the penetration into certain realms of the Cosmic Consciousness which before had not been accessible to him who goes through such an initiation. Access to these spiritual realms is attained only as a result of a *long and difficult labor of self-improvement*; it is the *reward of moral and spiritual regeneration of the individual* which cannot be conferred by any ritualistic initiation, by the mere performance of outward ceremonies, irrespective of their grandeur. These ceremonies may

only *remind* one of certain exalted spiritual experiences which one has really passed through. To him who has not had the realization all these ceremonies remain dead, unintelligible and therefore useless. They may even be harmful as such a person may imagine that, by participating in such rituals, he or she has acquired some real benefit or knowledge; whereas nothing has been actually acquired because that person has not developed through a certain mode of living and practices those qualities and capacities which are necessary to assimilate mystic truths. All the history of symbolic Freemasonry bears witness to this fact.

A ritual can sometimes fix in one's consciousness that which has been once *experienced, lived through*, but it can never be effectively substituted for such a real experience.

Therefore it is obvious how wrong are the methods of some pseudo-mystical and pseudo-occult societies which confer upon their members all kinds of fantastic degrees just because these members have paid certain dues and fees, read certain purely theoretical disquisitions on occult subjects and have performed without any real understanding (which, we repeat, is given only by true realization) certain rituals. Yet we regret to say that there exist at the present time certain organizations, falsely using the name of Rosicrucian Societies, Orders, and like appellations, which are acting precisely in such an unintelligent and misleading way. Such organizations cannot be recognized as legitimate successors of the true mystics who founded the original Rosicrucian Fraternity. Anyone who will read with understanding certain passages of the *Fama Fraternitatis*, the first Rosicrucian Manifesto issued in Germany in the year 1614, will be forced to admit the truth of this statement.

THE AIMS OF THE ROSICRUCIAN FRATERNITY

All true Rosicrucians have held that the only true aim which should be pursued by a mystic brotherhood is *the moral and spiritual regeneration, first, of separate individuals and, ultimately, of the whole human race*. Only as a result of such regeneration can the Soul of man be awakened and receive *Illumination* from on high, *know* God and establish communion with Him. And this is the true purpose of man's life; only this can give him true happiness by liberating him from the thralldom of sin and from the suffering always accompanying sin, and by enabling man to overcome the fear of death through realizing clearly its illusory nature.

In other words, the aim of the Rosicrucians is to awaken in man the indwelling Gnostic *Christos*, thus transforming him into a spiritual man who ultimately reaches the degree of a Divine Humanity as it has been reached by Jesus of Nazareth who therefore was called the Christ. Moral and spiritual regeneration and a true religious enlightenment of the masses is the only sound foundation for a social regeneration of humanity. A just and free social order can arise only as the result of such regeneration. Revolutions and social upheavals without this regeneration of the individual have never achieved and never can achieve the aims for which they are undertaken as long as the individuals constituting society remain selfish and mentally debased by materialistic or pseudo-religious superstitions. Only the awakening in the hearts of men of that love which comes with true *Illumination* can create that enthusiasm and those feelings of brotherly solidarity without which the social temple of a regenerate humanity can never be erected.

Wars, the exploitation of the poor by the rich or those in temporary power, the oppression of the toiling masses by those who hold the political power, the growth of crime and other

manifestations of social evil will persist in spite of outward changes in the political and social organization by the nations as long as men remain selfish at heart and do not accept the Truth and apply it. And the Truth is that all men—as sons of one Father, God, are brothers; that all humanity is bound by the ties of solidarity and constitute one great spiritual organism; that when one limb or organ of the organism suffers, that suffering reacts on *all its other parts*; that only the feeling of love towards God, the source of all life, and towards our neighbors, only the feeling of being at one with them can give us true happiness and free us from the fear of an unavoidable death of our carnal personality—that fear which poisons the life of every man who does not *know* God.

Only a generation of men who have been brought up so that they have realized the Truth stated above can establish the Kingdom of God on earth, *i.e.*, the kingdom of Truth, Love and righteous daily relationship.

It is perfectly obvious to every mystic that social progress is grounded in the moral and spiritual growth of the individuals comprising society; and that, therefore, no revolutions or reforms not based on the realization of spiritual Truth made manifest *in* the people can bring about those results for the sake of which they are undertaken. Therefore the mystic concentrates all his efforts on the Great Work—the work of *his own* moral and spiritual regeneration and of explaining to those around him that Truth which can awaken and regenerate them.

Bodily (physical) regeneration, as such, and the Immortalization of the physical body cannot be in themselves the aim of a Mystic Brotherhood, though, to a certain degree, bodily regeneration is always accomplished as a result of a true spiritual regeneration, *i.e.*, of a radical transformation of the moral nature, the mind and the Will of man.

Neither can a true mystic brotherhood proclaim as its aims the attainment of "success," usually understood as the acquisition of riches and of a brilliant position in "society," or the development of "personal Magnetism" and the capacity to cast a hypnotic influence on other people always to the benefit of the self,¹ or primarily the acquisition of clairvoyance and similar psychic faculties, such as travelling in the astral body. The *premature* development of such psychic faculties is even one of the most serious obstacles to the attainment of a true Illumination, spiritual regeneration and the liberation from all illusions.

The Rosicrucians believe that such utterances of Jesus as recorded in the Gospel as "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you" and again "Unless a man be born from *above* he cannot see the Kingdom of God" are expressions of the fundamental law of a normal spiritual development of man. They must be considered as criteria, by the aid of which one can infallibly test the teachings and purposes of mystic and occult societies.

¹ It is to be noted that prior to 1915 no such claims were made, advertised or recorded by any of the mystical or Rosicrucian bodies then in existence. With the establishment of several pseudo-Rosicrucian bodies beginning about 1909 by men who had never even been enrolled in any authentic Rosicrucian Order, never had the training of the Fraternity and knew nothing whatever of the Rosicrucian Philosophy, the philosophy of New Thought, of modern psychology (mental science, *not* Soul Science), and a mild form of Black Magic based on utter selfishness, were combined in a mongrel materialistic mental science and advertised to the world as Rosicrucianism. Rosicrucianism, as may readily be seen by all who will give a cursory study of the first Manifesto of the Fraternity, deals only with the Spiritualization of man, that is, with the awakening and developing of the Soul within man, bringing this into consciousness and, as so well stated by the Great Master—seeking the Kingdom of Heaven within. These destructive organizations have reversed all the original teachings. Instead of *first* seeking the Kingdom of heaven, *after* which all other things shall be added, they attempt to instruct their deluded followers to first seek all other things, by means of psychological methods bordering on the worst forms of Black Magic, with the idea that, this accomplished, the Kingdom of Heaven will be given unto them.—*The Publishers.*

We have to acknowledge with regret that applying this criteria to many of the occult organizations of our times, we come to the conclusion that, though the theoretical teachings of such societies usually contain many valuable truths, their practical methods often fall short of the principle stated above. The practice of such wrong methods does sometimes considerable harm to the spiritual and moral development of those who adopt them, unbalancing their minds and even in some extreme instances causing insanity. In all realms of knowledge there are men who not only profess to know a great deal, but are in reality dishonest charlatans. Unfortunately such dishonest characters are met also among those who claim to be Masters, Adepts and Yogis, and to possess a high wisdom and various wonderful powers and faculties. Such false teachers are the tools of powers of darkness endeavoring to interfere with the spiritual progress of humanity and to entice the unwary on dangerous paths leading ultimately to the destruction of the Soul. They can, however, always be detected because their appeal is to the selfish nature of man and this is the reason why their followers are legion.

The Rosicrucians do not boast that they alone possess a monopoly of the true Wisdom and the correct methods of spiritual development. But the leaders of the Brotherhood are certain that the teachings of which they are the keepers are in agreement with the fundamental law of human evolution and with the traditional esoteric Wisdom both of Egypt and the Orient.

The aim of the Rosicrucian Fraternity is now, as always, fundamentally the same as the aim pursued by the Gnostic Christian Churches and sects: the salvation of the individual and ultimately of the whole human race. By salvation is meant the liberation of man from sin and suffering resulting

from sin, and the attainment of a blissful state of harmony with God and with the Souls of all those who have escaped from the bondage of sin. By "sin" is understood the subjection of the true, spiritual nature of man, or of his Soul, to his carnal, animal nature, seeking the gratification, by one means or another, of the senses, of pride, ambition, revengefulness and other selfish traits of character.

There is, however, one most common defect in man to which the churches² and most of the sects do not pay much attention, but which is regarded by the Rosicrucians as the root of all evils. This defect is ignorance, *i.e.*, the ignorance as to one's true, inmost nature—as to the Divine Spark which is hidden in the depth of every human Soul. Another difference between the "orthodox" Christians and the Rosicrucians is this: The churches and most of the sects teach that salvation is achieved by believing in certain dogmas, such as that of a vicarious atonement by Jesus through the shedding of his blood on the cross in order to satisfy Divine Justice; or the dogma of the trinity or persons in God, or of an eternal damnation of the wicked. The Rosicrucians do not believe in these dogmas and maintain that belief in them has nothing to do with the salvation of the Soul of man. They maintain that these dogmas are the inventions of morally and intellectually minded but undeveloped (unregenerated) men and were *not* taught by Jesus who held the pure teachings of the Essenes in which no trace of these unintelligible dogmas taught by the theologians is to be found. They further maintain that there is no warrant in the four Gospels which contain the teachings of Jesus for the dog-

² It is to be clearly understood that this is not said in criticism of either churches or sects but merely to point out fundamental differences. The Fraternity is strictly non-sectarian, now as always, and its membership is composed of adherents belonging to all churches, creeds and sects. It is as universal today as when founded by Andrea and his coworkers.

mas so emphasized by the theologians who often entirely misinterpret the sayings of Jesus, not understanding their true mystical meaning. The Rosicrucians do not regard the death of Jesus on the cross as a substitutory sacrifice for the sins of humanity made in order to propitiate an angry God. Such a monstrous teaching is not in accord either with the teachings of the Essenes and the greatest Jewish prophets or with true justice and the idea of a loving, merciful God. The sacrifice of His life by Jesus was purely a sacrifice of *love*, not of propitiation nor as a "ransom." It is pure, unselfish love which is the Savior, and the sacrifice by Jesus of His blood on the cross was only a proof of His intense love for sinning, erring humanity. By His death He showed that He had loved us "to the end" indeed.

Another important difference between the generally accepted orthodox and literal interpretations of the Christian doctrines supposedly taught by the lowly Nazarene, and the Rosicrucian exposition, is that most of the theologians of the church regard the incarnation of the Divine Logos in the personality of Jesus as unique and the very culmination of all historical processes. Later events are regarded from this standpoint also and only as steps of approach to the Great Judgment, and to a catastrophe out of which will emerge as saved and to reach the Kingdom of Heaven a comparatively few "orthodox" people—few, because the evils of atheism, "heresy" and the undermining resulting from them of the moral character of the people leads to perdition a continually increasing portion of humanity. Such a catastrophic understanding of Christianity usually proceeds hand in hand with the view that the whole aim of the Christian religion consists in "saving" individual Souls; while the social salvation of humanity, the realization of righteousness in the social relation between men does not greatly interest those who hold such views.

The Rosicrucians, on the contrary, have a totally different understanding of primitive or original Christian teachings.³ To them the entire history of the development of the human race is a gradual process of the incarnation of the *Divine Logos in Humanity*. During this process our terrestrial humanity and at the same time, our planet, has been passing through a series of crises or "judgments"; and the human race will need to pass through still other such crises and, it is altogether possible, even through catastrophes before its evolution reaches its goal. The birth of Jesus coincided with one such crisis—and with a very important one; but this birth was not an exceptional, unique fact. On the contrary, it was a *typical* occurrence which shadowed forth that which is to be ultimately realized by all men who endeavor to live a life in accordance with their higher spiritual ideals.

The interpretation of Christianity by most orthodox theologians is as a purely individualistic experience; the Rosicrucians see in the incarnation of the Logos in humanity a *cosmic* fact—the gradual transfiguration of a semi-animal humanity into a Divine Humanity. To such a transfigured humanity would correspond also a transformed earth, where righteousness (right or just dealings) would be the rule. In other words, our very planet would become regenerated; not only would there be realized a just, brotherly relationship between men, but all other creatures would also evolve normally and would no longer suffer because of the cruelty and brutality of men who at present destroy their lives, torture them and make their normal evolution impossible.

³ Interested seekers after the Truth should not blindly accept the putrid literature emanating within recent years from clandestine organizations calling themselves by some variable form of Rosicrucian name to which they do not possess the slightest right, but should go directly to the original publications of the Fraternity such as *The Fama Fraternitatis*, or *World Wide Reformation*.—*The Publishers*.

The Rosicrucians teach that salvation is achieved not through belief in certain unintelligible dogmas or through the assiduous performance of certain ceremonies, but by acquiring the knowledge of truth and by *living* in accordance with this knowledge.

PRACTICAL METHODS

We teach that salvation comes only through regeneration, and that regeneration comes as the result of renouncing error, accepting Truth and working hard at bringing all our life—our thinking, feeling, willing and acting—into perfect agreement with the Truth. Our practical methods are all adapted to the principles we inculcate. We possess a true discrimination which enables us to distinguish our real Self—our Immortal Soul, the Divine Spark in us—from the illusory, perishing, carnal self, proud, selfish and full of animal desires and passions. Such true discrimination and an honest self-analysis lead us to self-knowledge. Having obtained this we can undertake the work of self-improvement, of building a more perfect character. The methods of doing so are in part the following: the creation of a definite high ideal; persistent efforts to purify one's Soul from all sinful and depressing thoughts and emotions; the acquisition of a perfect control over one's passions and appetites, of a strong Will and a powerful, healthy and well controlled imagination; the culture of a tender compassion towards all suffering creatures and of an unselfish and active love. The achievement of all this is helped by the practice of the right kind of prayer, meditation and concentration.

The Rosicrucians do not advocate an extreme asceticism, a contempt of the body and its needs, as taught by the monastic Orders, the early American sectarians, and by certain mystic orders of the Orient. The Rosicrucian teaching is that the

physical organism of man must be harmoniously developed through proper diet, the correct control of the sex-forces and breathing exercises adapted to racial and individual peculiarities, so that the body may become an obedient servant of the Soul and a fit temple of the Divinity which dwells in a truly Illuminated man.

The Rosicrucians do not attach much importance in the first steps of the Mystic Path to the purely intellectual study of abstruse occult cosmogonies, teachings about the origin of man and of purely metaphysical systems. Rosicrucianism is not an abstract philosophical teaching, but a practical inculcation concerning the laws of life; and this can be mastered only through the right kind of living, through persistent effort at self-purification and self-improvement and through unselfish service to one's fellow men—especially to such as need true spiritual enlightenment and are oppressed and suffer because of the selfishness, greed and cruelty of those who hold the political and ecclesiastical power and monopolize unjustly the material wealth of the nations.

Three Hundred and Sixty-Five Nights and One Night

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

TWENTY-FIFTH NIGHT

"Well," said Grandfather at breakfast next morning, "I suppose you kiddies are ready for a big day's work today."

"I am," said Arthur. "What are we to do?"

"Pull weeds."

"Oh! I don't like to pull weeds," complained Anna. "It makes my fingers sore, and I just do not like it. I'd rather cut the flowers and put them in nice bunches ready to sell."

"Ho ho!" said Grandfather. "So that's the way you feel about it. How do you think the flowers would feel if they heard and could understand you? They would probably say, 'here is a little girl who wants us to give her our prettiest blooms but is not willing even so much as to clear the ground of weeds so that we may not starve and die.'"

"Oh!" said Anna, somewhat penitently, "I thought we had to pull the weeds so that the flower beds would look pretty."

"It seems to me," answered Grandfather, "that that would be reason enough to make you want to keep them nice, but if not, then you must remember that the weeds would cause the plants to wither and die. There would soon be many more weeds than plants, so many, in fact, that they would draw all the substance from the earth to themselves and leave no food for the flowers. They would so completely cover the ground that the roots of the cultivated plants could get neither air nor water. So it seems to me a very selfish little girl who would

want the beautiful flowers, yet be unwilling to destroy the weeds."

"All right, Grandfather," replied Anna. "I do not want to be selfish, and I do truly love the flowers, so I will work very hard today. I bet I can pull more weeds than Arthur."

"Bet you can't!" cried Arthur.

"There is just one way to decide that question," said Grandfather. "There are two beds which must have attention. Anna will take one and Arthur the other. We will see who finishes first, but mind you, it is not time alone that will count in favor of the winner. The one who finishes first will get a prize, and the one who does the most perfect work will also get a prize."

"Then if I beat Arthur and my bed looks better than his, will I get two prizes?" asked Anna.

"Sure you will," said Grandfather.

"But that will not be fair to Arthur because he will not get anything."

"Oh, yes, he will! He will get his share of the profits when the flowers are sold. You will receive extra pay for your special effort and excellence of workmanship, and I will be paying from my share of the sales money for the extra care and attention you both will give to this weeding. So, you see, everybody will receive just what they earn, no more, no less."

Breakfast over, Arthur said, "I'm ready to show you that no girl can beat me!" So off they went to the gardens for the morning's work and the friendly contest between Anna and Arthur.

As they worked, Grandfather talked to them from where he was planting nearby. It seemed that he was still thinking about weeds. He said he knew people who had weeds sprouting out all over them. Not only little folks, he said, but big folks, too.

The children thought this a very strange thing but a little

explaining made all clear. Said Grandfather, "The weeds that sprout out of people are those of hate, selfishness, impatience, anger, and the many, many things that make what are called bad boys and girls, and evil men and women. Not that anybody is really *all* bad, but these things are like the weeds, and they must be gotten rid of, otherwise the beautiful flowers of love and kindness will be choked out and die."

"It must be very hard to pull these weeds out of ourselves," said Anna. "I don't see how it can be done. You said, Grandfather, that I am selfish, and that selfishness is a weed, but I can't get hold of it and *pull* it out by the roots like I can these old weeds in this flower bed. Why can't I?"

"If it is as you say it is, Grandfather," put in Arthur, "why can't I get hold of the weed that makes me get angry so quickly, and just pull it right out so that I will never become angry again?"

"There is a great difference between the garden weeds and those that grow in people," answered Grandfather. "In the first place, the roots of what we call evil are much longer and go much deeper than those which grow in the flower beds, and we cannot take the same means of getting rid of them. There is just one *right* way to do it, and if you do it the right way it is not so difficult."

"How is that?" asked Arthur.

"Well," answered Grandfather, "I will tell you the secret. You keep so busy sowing the seeds of love and kindness, thinking good thoughts, doing nice things and being helpful and kind, that the weeds of hate and unkindness and anger don't have a chance to grow. And if one of them happens to get a start, plant a lot of love seeds all around it, and the love seeds, being so much stronger and greater in number, will choke out the weed of selfishness or whatever it may be until it will have

no room to grow and will be crowded out, wither, and die."

"So really," said Arthur, "we don't *pull* the weeds out of ourselves at all, do we? We just plant the other kind of seed and as they grow, they crowd the others out."

"Now you have the idea," said Grandfather. "And with this difference too. We must pull the weeds out for the flowers, but no one can do this work for ourselves. We alone can do the work. Neither Grandfather nor any one else can plant the seeds of love that will destroy the weeds that are with *you*. You must do it for yourselves. In this way you overcome the evil by putting good in its place. This is one of the greatest things to learn if you wish to live to be very old and become very, very wise."

As Grandfather had talked, the children had worked. The beds were finished. Arthur beat Anna by finishing first for his fingers were a little the stronger, but Grandfather said he thought Anna's work was more perfect than Arthur's, and that her bed looked neater and cleaner than his. So they each got a prize. No one knew how much it was, for Grandfather would not tell, but it was a coin for each of them which he dropped into their savings banks when they went in to dinner. Grandfather said they had done enough work for one day, as the sun was very hot, so they followed their own pleasurable devices during the afternoon. In our next story you shall hear what he told them that night.

THE DESTINY OF AMERICA AS REVEALED BY THE SEAL OF THE UNITED STATES OF AMERICA

By GRACE KINCAID MOREY
Author of "Mystic Americanism"

The destiny of America was written in letters of fire across the starry firmament at the beginning of time.

Ages ago, when the civilization of the then vast continent of Atlantis was at its height, its wise men, the Initiates of that country, read the stars, and by virtue of their mighty knowledge, glimpsed the secret of God's unchanging purpose. Through fire, flood and quake; through continents buried that others might rise; down through the vistas of seemingly unending time, they visioned what we today know as America.

As a result of this vision, the Great Lodge of Atlantean Initiates transferred a number of its Inner Initiates to Egyptian soil, where they founded the first Egyptian Dynasty and established the Initiate Priesthood.

These Initiates had great knowledge. Power was at their command. The potency of the Will and their control of the elements held no mystery which they were unable to solve; there was no force which they could not direct.

To preserve and perpetuate the record of their vast knowledge in an indestructible manner, they incorporated this knowledge in symbols and veiled figures. They built the two pyramids of Gizeh with provision for halls of Initiation on the inside of the pyramids.

Through the symbolism of this Bible of stone they protected the mysteries during the inundation which they foresaw. During the "fall" of Atlantis, Egypt was submerged, but re-emerged to give life to the second Dynasty.

During the ages designated as the flood of Noah, Egypt was once more beneath the waves, only to rise again for a third Dynasty, after which the great temple of Karnack and many of the ancient structures were erected to her glory.

The pyramid of Cheops now holds the greatest interest for us. The purpose underlying its construction (the mysteries concealed or revealed by it) are intimately connected with and have a more direct bearing on the subject now under consideration.

It was of Cheops that *Isaiah* wrote in Chapter XIX: 19-20 when he stated: "In that day there shall be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord;

"And it shall be a sign and for a witness unto the Lord of Hosts in the land of Egypt."

In his book: *The Mysteries of Osiris, or Egyptian Initiation*, R. Swinburne Clymer wrote: "The day will soon come when the mysteries of the ancients will be the science of the moderns, and in that morning light of revelation the Great Pyramid of Cheops will be known for what it really is; the alphabet which spells out the significance of the Divine Drama of existence."

To better understand the hidden meaning and symbology of the pyramid Cheops, we will briefly state the nature of the truths which these wise men wished to perpetuate. They were men who KNEW. Knew what?

They understood the mysteries of nature. They were aware

of God's purpose as regards man. They knew the secret path by which alone man might reach Godhood and *become* immortalized. In short, they know the secret of the Soul and the ways and means whereby man might establish a CONSCIOUS relationship with his Creator. This is indeed the secret of Immortality.

"In the midst of the land of Egypt" Cheops was built. Think of the marvelous exactitude of mathematical and astronomical calculation by which they built this great four-square structure at the exact *center* of the earth's surface. So exact are the measurements that the center or pivot thereof, twice each year—at the vernal and autumnal equinoxes—the sun shone so directly upon its apex that its four sides were equally illuminated and without a shadow anywhere upon its vast surface.

Myriad are the lessons which this great pyramid holds for us. Books by the score have been written, and many more will be written to make an effort to explain the mysteries and lessons it can teach man in his climb onward and upward toward Divinity. However, in its location at the *center*; in its physical form and its relation to the great orb of day, we now have sufficient knowledge for our Great Work.

To THOSE WHO KNOW, the points of the pyramids proclaim that *within* man there is a central point—a GREAT CENTER, a physical center of spiritual power and perception—a God-Center, known to Initiates as the Divine or Soul Center, because it is there that the Soul resides.

Through growth, inner development of the spiritual faculties, by means of Soul culture, this glorious Spiritual Fire or Central Sun within man will shine upon his four-fold nature, or four-sided being of body, mind, spirit and Soul in such manner that all four sides—every department of being—will be Illu-

minated. He then stands forth a perfect man, equally developed in body, mind, spirit and Soul.

Like Cheops, he will be perfectly squared; absolutely *centered*, and so Illuminated by the Sun of Righteousness that there will be no shadow cast upon him by greed, lust, avarice, or any other negative desires which becloud the carnal and unregenerate man. He will stand solid, firm and erect, constantly reaching upward towards the heavens, and with lofty aspiration and continuity of purpose he will strive manfully onward toward Godhood and CONSCIOUS Immortality. He who so attains has become as one with those WHO KNOW.

Moses was one of those who KNEW. Through the symbolism of the "Bush that burned but was not consumed," Moses stood face to face with the Divinity as reflected by his OWN INNER SOUL LIGHT, and from it (God or the Divinity) received the Law for his enslaved people.

As a leader of his people, those who were led by him out of the then spiritually fallen Egypt, Moses founded the twelve tribes of Israel. They were not yet a free people, but TRIBES, They were a thirteenth or *perfect* people, that of MANASSEH, a blending and perfecting of all tribes. Even a superficial reading of the Biblical story reveals the fact that AMERICA—the "Land overshadowed with wings"—of *Isaiah*—is the Manasseh of Biblical lore.

Moses was an Initiate not only of the Egyptian Priesthood, but likewise of the Coptic Hierarchy of that day. He was versed in all the magical arts taught by both of these. In his separation of the tribes of twelve there is the Egyptian symbolism corresponding to the twelve physical centers in man, with the thirteenth or "perfect one," typifying the "Soul enlightened" individual.

Down through the ages and throughout the history of man,

the same symbology is ever present. Every religious system incorporates this same symbology, the one succeeding always being born from the one preceding. Covered and hidden as it is, this symbology is too sublime to be comprehended by the masses in its purity, but always plainly revealed to those who will LIVE THE LIFE, PUT FORTH THE EFFORT NECESSARY TO ACHIEVE the *right* to be numbered with those who *know*.

At last, after many ages, it seemed that the very heavens, yea, that God Himself lends a hand in a supreme effort to help man recognize the truth about himself.

An infant was born at Bethlehem of Judea at whose birth the angels sang, the stars rejoiced and completed a configuration toward which they had been moving for eons of time.

From Egypt the Wise men, THOSE WHO KNEW, came to worship and to offer rich gifts of Incense and Myrrh and to usher in the then New Age.

The babe born was the Nazarene. To Him Christ was to come. In Him Godhood was to be born; the *Christos* revealed.

Mary and Joseph, themselves trained and prepared in the Secret Schools of that day for the work to be done, took Him into the Land of Egypt; a land of darkness to the Uninitiated.

Under the Initiates of Egypt he rose to supreme heights and at last stood free, Sublime Master of the Great Secret; surpassed in degree by none, all this by virtue of having BECOME the Christ and able to say: "I and the Father are ONE; He in me and I in Him." He had attained to CONSCIOUS Immortality and lived to prove it.

Returning from Egypt he started on His ministry. His very method of organization had a real meaning because it followed the ancient system. He selected twelve disciples, him-

self being the thirteenth or PERFECT ONE. In the performance of his mission, from birth to Calvary, from the tomb to the ascension, there is a complete repetition of the story told by the Stars of the Heavens, the Sphinx, the Temple, the Pyramid, and by the Masters of every age, as well as by the *experience* passed through by THOSE WHO KNOW, and with whom you who read this *may* become ONE if you have the WILL.

With the coming of the Nazarene and His rise to Christhood or ONENESS with the Father, we had the beginning of the Christian era. As a matter of fact, NO nation and NO people and but FEW individuals have made more than a pretense of actually LIVING the Christic teachings; therefore, none but a very few can honestly claim Christianity as their standard.

It is an indisputable fact that the masses have not only been unwilling, but HAVE REFUSED to carry *their* OWN Cross. They have deified and worshipped the man Jesus, instead of accepting His instructions and standard of life in the SPIRIT and with full intent and purpose for which these teachings were given by Him WHO BECAME CHRIST. The masses, as most of them do now, refused the law of individual responsibility and still continue to thrust their sins upon the "man of sorrow" of two thousand years ago.

The Nazarene, Essenian Initiate that He was, KNEW, and it was His great mission to teach others to so live that they also might KNOW. But as before His Ministry, so it has been since. The outer for the many; the INNER for those few who are ready and WILLING to learn and to obey.

The secret teachings which the Nazarene taught to the few have never been lost and are today open to those who truly seek.

We now pass down the centuries to the discovery (?) of America and the founding of the United States. It was nec-

essary to design a Seal for the new association of people. The purpose of the Seal is to quickly convey a complete and detailed idea of that which it is to represent. In this respect the Seal of the United States is a masterpiece, as a brief analysis will convince the most skeptical that, among those who designed it, there were those who KNEW.

America is Manasseh, "the land o'ershadowed by wings," hence the central figure of the Seal is the EAGLE with wings outspread as in flight. Now note the correspondence to the ancient symbolism: In the Eagle's tail there are thirteen feathers. In one talon are held thirteen arrows; in the other, an olive branch with thirteen leaves. On its breast is a shield with thirteen bars and stripes. True, this is symbolic of the thirteen original colonies. Is it by chance that this corresponds to the symbolism and prophecy of the starry configuration; to The Master Initiate and His twelve disciples and, finally, to man with his twelve centers and the thirteenth or PERFECT one, all of which indicate that there were those at the time who understood the Law and KNEW what was to be done?

The number thirteen indicates the end of the old and the beginning of the new cycle. *Right now* for America it indicates the end of the fifth and the beginning of the sixth race and forerunner of the seventh and last race.

Rev. John Harden Allen, one of the greatest research workers of all time, states in one of his numerous books on the subject:

"There were thirteen colonies, thirteen races represented, one for each tribe of Israel. Thirteen men represented them in the Declaration of Independence. Thirteen stars and stripes in the first flag; thirteen rods in the National Mace of the House of Representatives, and thirteen rattles on the tail of the

serpent depicted on the Massachusetts Pine Tree Flag, and thirteen letters in the motto: 'Don't tread on me.'

"The first call for troops for the Civil War was on the thirteenth; surrender of Fort Sumpter was on the thirteenth, making the Alpha and Omega of the war. Dewey captured Manila on the thirteenth and broke the back of the Spanish war. In the Mexican War the decisive battle was fought on the thirteenth. In the World War of 1914-1918, thirteen ships sailed for France on the thirteenth and were thirteen days in the passing. This was on June 13, 1917. The cutting of the St. Mihiel salient by General Pershing and the men under him was on his birthday, Friday, the thirteenth of September."

Returning to the Seal, the obverse side of the Seal represents the United States of America as it was then and as it would continue to be for some years to come; but did not indicate what America was destined to be.

Those who KNEW then also designed a converse side of the Seal. This design has been brought to life foreshadowing the activity of the New Age. It has been used on our currency, a universal symbolification that the time is NOW for ALL people. What is the basis of that which should be the banner of *all* the people of the *New World*? It is nothing less than Cheops, the MIRACLE IN STONE.¹

Note the words on the Seal: NOVUS ORDO SECLORUM. Interpreted, it is: A NEW ORDER IN THE AGES. These men who designed this Seal were men who KNEW; KNEW what America was to be IF its citizens learned to understand and obey the Law.

On this Seal the capstone is as yet not in its place, but is ready to be lowered. Why is this so, except to indicate that no

¹ See *Mysteries of Osiris*, page 35.

man is yet fit to inhabit this "new heaven and new earth" until the capstone of righteousness, the eternal crown of Immortality, the clear vision of the ALL SEEING EYE shall be man's by righteous self-attainment, and this not only for the few, but for the citizens as a whole—the NEW ORDER IN THE AGES?

What does it indicate to put this capstone into place and what has the individual to do with it?

It typifies the comprehension of the Law—the DIVINE LAW whereby mankind may become "four square," equally developed in body, mind, spirit and Soul, and having attained CONSCIOUS Immortality.

This is only possible if we first learn to understand the Law, then obey it, and proceed to BECOME that Law as a result of inner Spiritual growth or development. Today, as always, there are THOSE WHO KNOW. They stand ready to instruct and to guide. Through obedience to the Laws which all may master, man may attain to health, strength of body and mind; harmonize body and Soul and obtain freedom from the fears which make man a slave to himself or to others.

Will America's destiny be fulfilled?

That will depend upon its citizens. Once again the people of a nation—a New World—stand on trial.

The colored race had its opportunity but failed, and gave way to the red races; the red races failed as fully as did the colored race and gave way to the white. Now, at last, the days foretold by the stars in the heavens and spoken of by the ancient prophets are with us, and fulfillment rests with those we call "Americans." Present forecasts are indeed dark, but the eternal sun *may* break through the dark clouds and give light to a confused people.

You, my dear reader, can be a mighty help—by upholding the Law.

THOUGHTS

Man finds his truest estate in the happiness of *triumphing over opposing obstacles*.¹ We have been placed here, surrounded by miseries and evils on all sides, in order that, in overcoming them, we may reach the highest possible state of unfoldment. Man would amount to but precious little, were he not rounded off, burnished, polished and finished by the attrition resultant from contact with all that opposes his peace, namely, evils of various shades and degrees.² We avoid disaster by instinct. By it also we seek the best possible conditions of enjoyment. God gives us this instinct, and has therefore said to us all, in tones of thunder, "Resist the devil [evil]."

Baptized? Yes, in fire, almost in blood! Baptism is a good thing: I believe in it, for it symbolizes something good to the Soul. We are all being baptized, in varying ways, and we are all the cleaner for it, albeit the process is sometimes a fearful one. I *have* been baptized in sorrow, but also into charity, consistency and common sense. God decreed that our happiness should depend upon the practical use we make of the experience of horror and suffering constituting this natural baptism;³

¹ In this one sentence is stated one of the greatest laws that man can learn. Fully appreciated and acted upon, he thus has at his command the means to true happiness.

² Combating evils becomes monotonous for some of us who are faced by too many of them, but, as pointed out by Randolph, they are of prime importance in the life of man on earth and without them there can be little or no real progress. Once we learn to accept these things at their true value we are well on the road to wisdom and a higher degree of development. In this manner are the gods made.

³ The fundamental basis of suffering. This mental, physical or spiritual agony may be due entirely to our own acts. Nevertheless, it is necessary to induce us to seek the *cause* for such suffering and thus avoid it.

and I hope that you all may overcome them, and also be thus baptized, one of these days. Man would not have been environed by countless evils, unless he had been commissioned to overcome them. Therefore it is right and proper to resist evil⁴ at morning, noon and night, resist it all the time. I believe there is a principle now at work from one end of the world to the other, and that the day has already dawned when all society will be swept on by the rushing tide of truth and common sense to the ultimate belief in Immortality. . . . Some of us will be laughed and sneered at; and, take us all in all, we may expect to be roughly used. The stone gets its angles rounded off in rolling down the mountain side. So is it with the beginning of all things. The child is imperfect, weak and insignificant. All ideas are born crude, just as children are; but by the process of time they are finally presented in comely form. When the beautiful truth of Immortality first came upon the mind of humanity, many accepted it, and then ran off into all sorts of side issues and transcendental nonsense. But time has rubbed the rough incongruities from the idea, the jewel of truth radiates its light, and it is more beautiful than aught the world ever saw before. The truth comes to us, and we all live with it; we can see in it the elements of a greater manhood and a more beautiful womanhood. If we do our duty to ourselves, by each other, we grow better day by day. If we slip down once in a while, we are a warning to others⁵ and know

⁴ In so far as we ourselves are concerned, it is not always necessary either to resist or destroy evil but, instead, it may be easier and more desirable to *replace* evil by good, or to transmute it into good. This is the method of the alchemists. There are times when to fight evil, especially if it be a passion, is to give it added ferocity.

⁵ An old saying has it: "Through the misfortunes of others, learn thou wisdom." If we are wise, we may avoid much that is undesirable, by taking note of the sorrows and sufferings which follow the mistakes of those about us.

much more than we did before we slipped,⁶ and this will aid us when we start again. We must not abuse the bridge over which we go. We owe a debt to bigotry and superstition. Even they have had their bearing upon the progress of the world; from them the world has grown into greater liberality and kindness. The progressive world will build up a temple for mankind, in which will gather all who recognize God as the Universal Father, realize all mankind as their brothers, and struggle on to their destiny, aspiring to the grand estate of truth. The old and the new! All things will pass away and we shall realize the things spoken of in the Good Book: a new Heaven and a new Earth in the universal heart of humanity, to the destruction of all that is false and to the elevation of all that is true and beautiful.

Brave words, meaningful words, noble words have been spoken in these days! My Soul carols with joy, my Soul leaps up in gladness, and hails this fact because it presages the dawn of a day of rejoicing. Man's body is greater than any hall, or the world of which it is but a part.⁷ His spirit is greater than his body. A single faculty of his measureless Soul is greater than his spirit. An archangel may not comprehend the full expansion, calibre and capacity of a single organ or faculty; yet the Soul is a combination of untold, undreamed-of myriads of these, and therefore the Eternal God alone can fully know a *Soul*—either its greatness or its degradation. What, then, is a virtue, what is an accident, what is a vice, to this majestic being—the perfected work of the viewless Soul of infinite glory? 'Tis but a fleck upon the rose-leaf—an atom on a moon-beam! Great God! I cower before the awful majesty of the least developed Soul that ever He hath made and I know that

⁶ Cicero said: "Experience bought with sorrow teaches."

⁷ "Know ye not that your body is a temple of the Holy Spirit which is in you?"—I. Cor. 6:19.

vice or virtue are but the precedents—the disciplines and experiences, which, in time, fit it for its eternal business, Good and Use, on the hidden side of the impenetrable veil of Destiny; and I clap my hands, well knowing that one day all Souls⁸ will be unfettered from vice, unconstrained by the so-called static codes. The Soul is greater than any man-made law, and virtue is measured by what we call *the* Law. The man or woman who goes about in the exercise of benevolent offices is not to me the most virtuous nor are those who heal the sick and give of their abundance.

It is a great thing to be true to self, to stand forth the champion of your noblest thought, when all fingers point at you with scorn, all heels are upraised to crush the sweet life out of you, and when only God and your own stout heart are on your side. To do this—and I thank Heaven that some there be who dare it—is to be more than human—it is to be divine; and this heart-wrought divinity allies us to the Immortal Gods. That is what I call virtue!

We are beginning to see the necessity of attuning our Souls to the sweet melody of Pope's great prayer:

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

When this is the prayer of our hearts, our Souls, *our every day conduct*, then we are true men and women, but not till then.

One God, one belief in Immortality, and one common des-

⁸ *All Souls* here has reference to all those who have continued existence despite the experiences they have been forced to pass through. It has no reference whatever to those Souls of men and women who have accepted the world as an exploiting ground for their personal profit. Many of those who live in the present period (1931-32) and who are the direct cause of the "depression" and the misery and suffering it has brought upon millions have bought their profits *through an exchange of their Souls* much as Faust traded his Soul for the youth of a day.

tiny in the great *to come*. This is my platform, and it is broad enough for all the world to stand on. This is my creed, liberal enough for all true human beings. Establish these, and we shall soon build up the true Christian commonwealth; thus shall we raise up the true temple of worship, wherein all alike shall bend the knee to the one and only true God.

Here we can all stand, for the reason that we recognize three great facts which constitute the points of our common faith; and, like this platform and its common centres, so shall be our general creed.

From the standpoint of Almighty God, whatever is, may, or may not be right. We dare not arrogate the power of knowing, but from our human standpoint a great many things are wrong. What the *final* results may be, I have no means of knowing; but this I do know, that all of us are moved upon by a multitude of influences, some of which threaten our happiness, others tend to increase our joys; and we just as naturally resist the one and love the other as that vapors ascend skyward. Viewed in the light of *principles*, if there be, as we believe, a good God behind them, whatever is, is right;⁹ but the very instant we descend to the specialties of human life, the whole matter changes. Now I am surrounded by specialties; in them the account is laid and found. In practical life I have nothing to do with universal principles, but only deal with, and am dealt with by, specialties; consequently, while there is no room for quarrel, so far as general principles are concerned, yet as a special creation of the Eternal One, surrounded by special laws, acted on by special influences, chemi-

⁹ Possibly the better word to use would be "necessary" instead of "right." All the experiences that man passes through have become necessary *to him* because of other acts which preceded, but woe unto him if these additional experiences are at the expense of fellow creatures. Our every-day acts should be such as to prevent reactions of a destructive nature either to ourselves or others.

cal, social, moral, physical, and so on, I feel bound to affirm that so long as this is the case, we are called upon to daily contend for good, and resist all evil, come up in whatever shape or form it may. When we get over the river, and out of the influence of these specialties, and our lungs inhale the pure breath of universal principles, perhaps we may find it best to pursue a different course; but *until* that time comes, I shall still strive for the excellent, still battle against the bad.

A man's body may be compared to a well-ordered house. The head is the library, the brain-centre the special residence of the Soul. The pheno organs are mere tubes of matter, ready to be inflated when the Soul so Wills it. His stomach is a fine laboratory, where chemical experiments are constantly going on. The duodenum is a distillery, and the various glands are *rectifying* apartments, where the cabbage and beans, meat and bread are finally turned into fourth-proof spirit. The galvanic apparatus serves as a furnace to warm the house, producing physical heat; for when we love, we are in a glow. Well, this fluid-love, as before stated, changes by the action of certain nerves into an æriform state and as all airy things rise, of course this does. It passes into the brain-tubes, or organs. Now these organs are so many windows, legs, arms, eyes and limbs, not of the spirit, but of the Immortal Spark itself; nor can the Soul go up to the head, from its seat upon the *corpus colossum*, unless the æery love precedes it to serve as a cushion, or shield, to protect it from contact with gross matter. When the Soul enters one of these tubes, or chambers, it is in a certain *mood*, and can never be in *that* mood when outside of that particular chamber. We call these moods, or chambers, Amativeness, in which case the Soul has a partiality for good-looking people of the opposite sex, and a great desire to demonstrate its high regards; or Philoprogenitiveness, in which case the Soul delights in babies, as before it delighted in parentage,

or conjugality. At other times the Soul enters the chamber of Music or Art, and all the rest by turns.

We may talk as we please about the far-off habitations of Love, but in the clear light of common sense we feel its presence in us as a material, substantive entity. When love fills the amative organs, we are passion-filled and passion-controlled. This is the case generally but if we frequently directed its flow to other organs, the world would be the better for it.

Matter is but a phase of spirit; time is but a tick of the eternal clock; systems of suns are but the organs of one vast brain; worlds are but the cells of the brain; and human Souls are but the globules floating in God's blood, sent to the surface, and returning to the centre, to be re-charged and sent out again; bodies, organs, virtues, vices, risings, fallings, disciplines, joys, sufferings, hatreds, loves, fears, sorrows—all are but incidents in the Soul's vast being and career. At bottom, Soul is *one*, homogeneous—a unit—a Spark coruscating *from*, bound *to*, and flashing *back* to the Infinite God, and to its higher, deeper, purer, superior *self*; and this is the tremendous thought, dimly, vaguely bodied forth, and which I have thus tried to elaborate a very little. Succinctly stated, the theory is this: Life, the Principle, acting on, in, and through itself, assumes diverse forms, one of which is—Matter. Matter is therefore but a form of *Life*, and Death is a misnomer! The Principle—Life, in matter, assumes a form called *Sensation*; another, Intelligence—Intuition; so far life is a *principle*, a *power*, a *motive*, an *aim*, a *result*. Whatever exists owes its existence to a principle outside itself, which we cannot grasp; this principle is an incomprehensible something that we call life. Love is but a result; back of love there is yet a cause. Life is certainly a power, which is evinced in the creation of existence. Existence is a motive; for on the tablet of the Soul is recorded

all past experiences, both foolish and wise. Life is an aim, for it has a destiny before it; it has a heaven of peace to gain. Life is a result. Means are adapted to ends, and life results. Existence, born in tears, results in the fruition of heavenly peace.

The great Almighty Truth is fastening itself upon the world that religious liberty and mental freedom are more than the golden visions of the poet, or the blissful dreams of the enthusiast; more than the ideal of the Puritan Fathers; more than even the wildest dreams of Shelly, Paine, and Sir Thomas More; more, much more, than the grossness of the Mormon host, or the perfectionism of Oneida; more than the lucre-loving dispensers of traditionary and contradictory Gospel-lore ever yet imagined. Yes, verily, Liberty is more than all this; it is the right, the sacred right of Man; nor has time annulled the charter to its possession; ecclesiasticism has not abrogated; isolated, hide-bound sectarian usurpation has not falsified it; Heaven has not revoked it; earth has not erased, and there is no Hell to filch or steal it. We may be forced to struggle against the spirit of old Standfast, and possibly get rolled in the dust, but let us rise bravely to our feet, and remember the immortal lines of Bryant, that

"Truth crushed to earth will rise again,
The eternal years of God are here;
While Error, wounded, writhes in pain,
And dies¹⁰ amid her worshippers."

Things reach a certain stage of completeness while moving under the law of Diversity; but now begins the law of Unity, and the next step up brings the Master Principle, Self-Power,

¹⁰ Error does not die. Error may be bruised, mangled, cut in twain like a worm, only to arise again in multiple form. One form of intolerance wholly defeated, another takes its place. Reactionaries are but the reaction of constructive action, and are born from the ashes of activity. So long as men labor to better the state of mankind, just so long will there be those who will be ready to deny man his freedom and enslave him.

Consciousness—God. God is therefore a *condition*, like Intelligence, Sensation, Life; only greater and more comprehensive and all-embracing. God is a *state*, Life one of its Phases; and so we give a *New thought* to the world! Aye, two thoughts; for he who runs may read that God is a *Republic*—a Democracy!

The Romans overran Britain, and when they had attained supreme power, one of them stood by the side of one of the conquered. He boasted of the powers of Rome, and haughtily exclaimed: "The Imperial city rules the world." The Briton folded his arms, and a thought was telegraphed from God to his brain, and he replied: "O Roman, it may be so today, but in five hundred or a thousand years we may stand forth the exponents of civilization and the propelling force of the world. Progress is written all over creation, and its ethereal fires shall yet warm us into life." And the Briton was a true prophet; today the Roman is no more, and the Anglo-Saxons are the supreme masters of the world.

Once upon a time an Egyptian and a Jew stood face to face, and the subject of Pharaoh spoke despitefully of his brother and called him a hewer of wood and a drawer of water. The Jew had a thought communicated to him by God's telegraph, and said: "O Egyptian, it may be so today, but in five hundred, a thousand or ten thousand years, thy glory may fade and thy nationality be obliterated." And it is even so. The Egyptian has faded away and left behind not even the knowledge of his language, while the Jew survives, and today holds the purse strings of continents.

Every dog must have his day. The negro has had his and failed. The yellow races have once been masters of the world. They sank, and the white races rose to supremacy. The Caucasian came from his land with letters; he reached Europe, invaded Rome, Gaul and Britain, in his westward march ever

developing a higher civilization. He leaped the ocean, landed on Plymouth Rock, and having gained a foothold swept westward, stopping a moment at Utah. But that this civilization might overtop the mountain chain it met long years ago, God planted gold in California and Colorado, and today it is monarch of a continent.

This new world of glory and beauty is to be participated in by every human being. The signs of the times indicate that the power now attempting to breast the tide of advancing civilization must come to naught.¹¹ A king of old became drunk with power, and he ordered a great feast. The revelry ran high; but in a moment the handwriting on the wall told him that his end was near. *So now, the handwriting appears from a million hands and writes the doom of the recreant who is drunk with power, and would hold back the wheels of progress, if not turn them back, to run on in their old ruts.*¹²

¹¹ This was written more than sixty years ago. Randolph foresaw accurately what was to confront the white race, especially the American people, and here warns us all what may happen.

¹² Italics ours. The present (1931-32) depression, the total upset in economical conditions, the instability of banks and terrible loss to the small depositors and investors, and the suffering through it, the almost utter loss of confidence in our statesmen and even the Government, the warnings and fears of the machinations of a *coterie* of International Bankers, the sales of millions of worthless foreign bonds to American investors and loss to them, the lack of employment and resultant hunger and gradual growth of discontent, the activities of professional reformers centralized in certain churches and manifested in prohibition, the degradation of our youths in untold numbers by patronizing roadhouses, and speakeasies—all these things were in part foreseen by Randolph as the "handwriting appearing from a million hands," and warns us of what will be unless we take heed.

Thought is from the pen of Dr. P. B. Randolph and appeared in the later editions of his SOUL, THE SOUL WORLD. Footnotes are by the Editor of this magazine.

THE HOME OF THE ANSAIRETH

After the Notes Left by Drs. Lyle and Randolph

Certain parts of Syria have become known to the Western world principally through the tobacco that is grown there and exported to Western countries. The part of Syria from which the best tobacco has been imported is the Ansairee mountains east of Ladikeeh, separated on the south from the Lebanon range, by the entrance in the valley known as Hamath, through which are the roads from Tripoli to Hamah, and from Tartood to Hums, and also through which flows the ancient Eleutherus, known as Nahr-il-Chebeer. To the north they are separated from the mountains, Mount Cassius forming the western termination by a pass and valley, over and through which runs the road from Ladikeeh to Aleppo.

Strange as it may seem, and much as has been written of these ancient places, Mount Cassius, Aleppo, Tripoli, and the ancient Eleutherus, little has been known, even to scholars, of the Ansaireeh, after whom the mountain we are especially interested in was first named and which name it still retains. The East has been taught something of the Ansaiireth doctrine, but very little of the people from whence the doctrine came.

The mountains of Ansairee are almost exclusively inhabited by the Ansaireeh and in them is found the core of the Ansairee nation. In the mountains and in the neighboring plains, the nation is governed by its own chiefs, and the people hold their lands directly from their inclusive government which is a form of socialism or communism.

Chiefly these people cultivate the plains. These stretch on

the west of the mountains, from Wady Kandeel, to the north of Ladikeeh, to the districts of Safeetah and the Nahr-il-Chebeer in the South. On the East, the narrow strip of ground between the mountains and the Orontes, stretching to the south of Djisr-ish-Shogher on the road to Aleppo to the distance of some thirty miles, belongs to them. They also possess villages in the wide plain which stretches east to Hums and Hamah.

To the south of the Eleutherus or Nahr-il-Chebeer, considerable numbers of the Ansairae are to be found in the districts of the Kulatt-il-Husn, and Akkar.

To the north is Wady Kandeel; they inhabit part of the range of mountains which are bound on the west by Mount Cassius, and on the east and north by the Orontes. Along the valley of the Orontes, in the plains of Antioch, they are found in great numbers, from Suadwiah, on the seacoast, near the ancient Seleucia, west of Antioch, to the Djisr-il-Hhadeed on the east, where the road from Antioch to Aleppo crosses the Orontes.

East of the Orontes, and on the right hand of the road to Aleppo, is still found the castle of Hiram. In the mountains which stretch from the Castle of Hiram towards the south is a group of Ansairae villages, as well as in the district of Il Roodj, nearby but in an eastly direction.

In Antioch itself, the Ansairae have always formed a large element of the population, and are found along the seacoast from Antioch to Scanderoon, especially in the neighborhood of Arsoos, the Rhosus of Ptolemy.

Crossing the ancient bay of Issus, they abound in the district of Adana and Tarsoos, which is the ancient Tarsus, thereby connecting them with many of the most ancient and holy places, for the word Issus may be read as a symbol of "Jesus."

In Syria itself, in the south of Wady-il-Taym, near Baniyas, the ancient Caesarea Philippi, are the three Ansaireeh villages known as Anfeet, Zaorah, and El Ghudjr, where none but Ansaireeh were allowed to enter, strangers being halted by the people of these villages and either made prisoners or carried away some distance from the villages and then set free.

In 1863, when Dr. Randolph was permitted to enter these villages because of the friendship of one of their great Chiefs, there were some 330 inhabitants in Anfeet, 175 inhabitants in Zaorah and 300 inhabitants in El Ghudjr. Many of these were Priests who were the Keepers of the Sacred Records and it was for this reason that none but Ansaireeh were allowed in these villages.

In Bagdad there were more than one thousand Ansaireeh when Dr. Randolph visited that city, and throughout Persia these men of mystery were to be found. There were villages in Persia where it was said that none but Ansaireeh could live.

The Ansaireeh were not originally Syrians and Persians, but came from Egypt by way of Arabia. They finally settled in Syria as their center while still maintaining other centers in Egypt, Arabia, Morocco, Persia and other places of sacred memory, as we shall indicate throughout our history of these strange but little known and less understood people. At present, we have to do principally with their present home in Syria and surrounding territory.

Mount Cassius rises to the north of Ladikeeh and near the mouth of the Orontes, in the form of a cone some 6000 feet high. It is joined to the Ansairee mountains by a lower range, over which range passes a road from Ladikeeh to Antioch, past the village of Oordee, inhabited chiefly by Musselmen. The distance from Ladikeeh to Oordee is about forty-eight miles, and it is some forty miles from Oordee to Antioch. From

Ladikēeh to the mouth of the Orontes is about sixty-two miles, and from Antioch to Alexandretta, thirty-four miles.

The Ansairee mountains commence to the south of the road from Ladikēeh to Aleppo, which, after crossing a pass in the mountains near Bahluleeh northeast of Ladikēeh, an Ansairee village, some nineteen miles distant, continues thirty-four miles through a winding valley, past the village of Bedawa, to Djisroish-Shogher, a large village inhabited by Musselmen. Here it crosses the Orontes, and continues for forty-eight miles, to Aleppo. The distance from Ladikēeh to Aleppo is therefore somewhat more than one hundred miles.

The province of Ladikēeh includes not only the greater part of the western slope of the Ansaireeh mountains, but also the Mount Cassius range. From Wady Kandeel, along the sea-coast, and on towards Oordee, is the district of Boodjak. The chief inhabitants of this part of the country are Turcomans who are not in sympathy with the Ansaireeh.

The small district of Baier, lies to the northeast of the Boodjak. This district is inhabited chiefly by Musselmen. To the east, and on the north side of the road from Ladikēeh to Djisr-ish-Shogher and Aleppo, is the district of Djebel-il-Akrad, inhabited chiefly by Kurds.

Facing these mountains to the south are the mountains of the Ansaireeh. Anciently they were known as Mons Bargylus, and called by the Arabs Ibn-Haukal and Abulfeda Djebel Lukkam, and in the southern part, where formerly dwelt the Syrian people known as the Assassins, Djebel Summak and Djebel-il-Aamileh were the rulers. On the west these mountains sweep in circles round the extensive plains of Kadikēeh and Tartoos, throwing out smaller ranges, which at the castle of Merkab reach the sea, and follow it for some distance. On the east they run in a straight line overlooking the Orontes, to the valley

of which they descend. The people on this side are relations of those who adjoin them on the other.

On the east of the mountains, beginning from the north, is Merdadj, the village of Mohammed-ibn-Djaafar, chief of the eastern Amamareh. In the plain is the village of Khandok, belonging to Mohammed Ali Khadro, who lived at Ain Nab, to the south.

On the west side of the mountains, at the extreme north, lived the Diryoos people, the chief, Mohammed Badoor, living in the village of Diryoos. He had influence over all the Ansairee peasantry in the Cassius range, and about Antioch, who were all of the same sect as himself.

Six or seven miles in a westerly direction is Il Kushbee, an old tower, where lived Ali Aga Hassan.

Near Shereefah, a village on the border of the Babluleeh district, the finest plantations are to be found and these run down to the gorge leading to Djsr-ish-Shogher. Passing this is found Ard-il-Hamra near Bahenna, where none but Ansaireeh were allowed to enter.

In this same range is what is known as the Nebbee Yunis, or tomb of Jonah, and is considered the highest point in the mountain. South lies the mountain of the Nebbe Matta, the highest point of the Ansairee range. In this range are found the many towers which command the pass from Ladikeeh to Aleppo.

Southwest from Diryoos is the village Ain-il-Teeneh, on the verge of the plains east of Ladikeeh, and in line with the tomb of Nebbee Rubeel. From this place to Djindjaneh is a distance of some five miles. Djindjaneh is situated between two mountains, and was the residence of Ali Hhaoebb, the Mekuddam or chief of the Amamarh of that section, who, with

the Mekuddam of the southern section and his people, belong to the Diryoos people and are of the Shemseeh sect.

From Djindjaneh it is about three miles to Muzairiah, a village. This is also the name of the district wherein it is situated and includes part of the mountain and also part of the plain. In this village is found a colony of Greeks of Arabian ancestry, and therefore Arabians but of the Greek church.

In these mountains there may even be found Christian villages, showing that almost all sects and all peoples are represented in a space of somewhat more than one hundred miles.

South from Muzairiah the Muhailby district is reached, the inhabitants of which are of the Shemseeh sect, but, going still further south, and in the mountains, one finds the Kumreeh sect. In this district is the castle Belatnus. Saladin, after taking Ladikeeh and the castle of Sahyoor, dispersed his troops over the mountains, and these troops made themselves masters of the castle sometimes called the Castle of Beladnoos, which had been occupied by the Franks.

At the southeast extremity of this district is the Djebel-il-Arabaeen, a conical hill, lower than the crest of the mountain behind it, but much higher than the plain, and towards which a lofty hill runs down from it, nearly east and west, separating the district from Muhailby from that of the Kelbeeh. On this hill is a place known as Zeyareh, with a double dome, from which a splendid view may be had of the plains and surrounding mountains.

From here one descends through a fertile valley to the large village of the Merdj, which forms the outskirt of the Kelbeeh district, and is less than two miles distant from B'hamra. This district, because of the character of its people

and from their alliances, was the most powerful in the mountains at the time of Dr. Randolph's visit to Syria.

To the east of this district lies the deep valley called Wady Beyt Nasir, the inhabitants of which are still unconverted to modern civilization. Hidden in the gorges, they only issued from them to rob, or to help their friends in some fight with an adjoining district, or against government officials whose acts were usually instigated by some missionary.

This valley runs up to a mountain named Giafar Tayyar, from the celebrated visiting-place on the top. It lies almost directly east from Djebileh and is about eighteen miles from the seacoast. It lies at the inmost part of the curve of the mountains which sweep round Ladikeeh, and is easily to be distinguished because of its height, and the appearance as of a bald head, and is possibly the highest point of the Ansairee range.

The chief village of the Kelbeeh was Kurdahah, which also gives the name to the district. Their lands run down to the sea, and are most beautiful, diversified by hills running westerly, between which are rich valleys, the most southern of which, Wady Beyt Ahmed, is the best cultivated. From here rises a mountain also trending westerly separating the district from that of Beni Ali, to the south of which lie most of the villages of the western plain, and El Boadeh of the eastern or mountain part of this district.

To the southeast of El Noadeh is the village of Harf-il-Masatireh, where the Keratileh live, a wild race related to the Kelbeeh. To the south of these is Matwar, the residence then of the Sheikh Hhaoeed, whose family held the highest rank as the religious heads or priests of the Ansaireeh.

To the south of Matwar, in the deep gorge, is the castle of Beni Israel. This castle belonged to the Crusaders, and

defended this gorge, which extends to the plain westward, and, with the castle of Platanos, over-ruled the Ansairee population of all this part of the mountains. The people of this district belonged to the Saramitah. These Saramitah, together with the Beyt Yashoot, and the southern section of the Kerahileh, formed the inhabitants of the district of Simt Kublee, which is to the south of the Beni Ali, and the most southern of the mountain districts of Ladikeeh, which were inhabited exclusively by the Ansaireeh, and governed by the Ansairee chiefs.

The district of Merkab, of which the western terminal is the castle of the same name, is situated on a hill, where the mountains touch the sea, and close the plains of Ladikeeh.

In the northern part of the plain of the Ansairee range is the district of Bahluleeh, then governed by an Ansairee Mekuddam, the Ahmed Selhab, whom the Diryoos people had burned out of home about 1858. He and his people were of the Kumreeh sect, and the district is bounded by Wady Kandeel to the north, and the district of Sahyoon to the south. This last was a Mussulman district, grouped round the costle of Sahyoon, which had been taken by Saladin from the Templars in his march north after the disastrous battle of Hattin, near Tiberias, in 1187, which at that time shattered the power of the Crusaders. The district had been governed by Mussulman chiefs, called Djidees, who had been in constant feuds with the Ansaireeh and the Christians of these districts.

To the south were the Djenneeh people, of whom the chief man was Shemseen, Sultan of Beyt Shilf, kinsmen of the people of the Kelbeeh, and were practically nothing but robbers and assassians, causing ruin and desolation in all the districts they succeeded in entering.

The villages of the plain of Ladikeeh to the north are mostly Ansaireeh, of the Shemseeh sect. Their villages surround

Ladikeeh on every side, but few Ansaireeh lived either in Ladikeeh or Djebileh.

Shofateeh is the Ansaireeh village of the river Nahr-il-Ghebeer, some six miles east of Ladikeeh. This river is supposed to have been the boundary between the Phoenician state of Aradus and that of Laodicea, as the river Eleutherus was the boundary between the states of Aradus and Sidon. Laodicea was rebuilt about B. C. 290, by Seleucus Nicator, and named by him in honor of his mother, its older Phoenician name being Ramantha. According to Herodotus, Phoenicia extended from the Bay of Issus to Carmel, and an inscription to a Phoenician merchant, in Delos, places Laodicea in Phoenicia. It was first colonized by Phoenicians, who had jurisdiction as far as Mount Cassius to the north, along the coast towards which lay Heraclea and Poseideon.

The plain to the south of Ladikeeh is watered and enriched by the Nahr-il-Chebeer; the Nahr Senobar, a rapid and dangerous stream after a day or two of rain; the Nahr-il-Mudeek; and, out of a spur of the mountain to the north of Merkab, the Nahr-es-Seen, a short but deep stream, near which the Kelbeeh and others have committed many fearful deeds in past centuries. Travellers can readily recognize the plain because of the rivers which flow through it.

Since the Castle of Merkab was taken by Kelaoon, Memlook sultan of Turkey, from the Knights of St. John in A. D. 1285, it has, like Sahyoon, formed the center of a colony of Mussulmen, who have been able to maintain themselves in the midst of the Ansairee population.

The Castle of Merkab had been held at one time by the Ismaeleeh, but, when Dr. Randolph visited the district, was governed by a Mussulman, Mahommed Adra, whose forefather, a century or more before, had made himself master of the

castle, through the foul murder of the former possessor, whom he served. However, it was rumored later that this Mohammed usurper was unable to maintain himself against the Kerahileh from the north,—that he had been deposed and that the Ansaree had once more taken possession of that which was naturally theirs.

It seems that this country in Syria was always to see misfortune as the Crusaders, the Templars, and others, to say nothing of the Ansaree, had always been cruelly dealt with in this beautiful country which should have been a paradise of peace.

We now come to Kadmoos, where once dwelt the famous sheikh, whose name, as head of the Assassins, has come down to us like a pall of night, a thing of terror. Those Assassins were the Ismaeleh and Fedaweeh, and they had ten castles in the mountains near Antaradus, which was known as Tardoos. These castles were Kadmoos, Masyad, Khawaby, Kahf, Ulleykak, Maynakah, Mounifeh, Rossafah and Koleyah. The remnant of these people was to be found at Kadmoos Masyad and Ulleykah. In all, the Ismaeleh of Syria do not exceed more than 7000 and all are giving way gradually before the Ansareeh.

The district to which Castle Kadmoos gives its name is to the east of Merkab. Southeast from Merkab, where the mountains leave the sea and sweep round the plains of Tartoos, is the district of Khawabeh, which derives its name from the Castle, and this is the seat of the governing family of the district. These are Mussulmen, and kinsmen of the chief men of Merkab and Tartoos.

In the mountains of the northeast of the last mentioned districts there is found the Castle of Maysaf which gives name to the Mysad district. It was under the jurisdiction of Hamab.

From Kadmoos, travelling south, we find the district of Safeetah, which was the seat of the Ansairee Chief, Fakr, who had jurisdiction over the entire southern part of the Ansairee mountains. During the time of Fakr, the Ansairee were governed as wisely as a mountain people could be governed as he was a true Initiate, but after the time of Fakr, one Ismaell Khair Bey, gained control of the chieftainship, and from then on a certain degeneration took place as Ismaell gained control of the rulership of these people not because he had been fully prepared spiritually but due to his own personal and physical power and the Mussulman influence behind him. Like Egypt, the Ansairee nation then fell from its highest degree of development because of the unpreparedness of those who ruled it at times, and whenever the Ansairee people had a ruler who was not truly an Initiate of the Ansairee, they suffered severely and the mysteries were veiled by the Priests.

Marriage and the Law

INTEREST in the subject of Marriage and its relation to Occult Law continues unabated and well it may. Up to this time, the subject has been generally evaded so that men and women have been compelled to interpret the relationship and the application to it of the Laws underlying Occultism, as best they could. Finding no clear authority they continued in their own way even though they intuitively felt it to be the wrong way because they could not feel certain of the right. Since the publication of our first article on the subject in the columns of THE INITIATES, letters continue to come asking for further information. These letters are equally from men and women and portray, in many instances a condition of gross injustice in the relation of one partner to the other.

The interpretation of the Law is based on reason and on sound principles of justice and also considers the Karmic results which follow if the relationship is not in general just.

Oddly enough the most serious problem submitted to us is that of a woman who has been married some thirty-five years and has raised a family. When the marriage took place, the husband was a professional man without large income; the wife had inherited some property and derived an income therefrom. Since the husband's income was small it was tacitly agreed that, for a period or until the husband's finances improved, the wife's income should be used at least in part for family expenses.¹

¹ Here was the initial or seed error, in the pre-nuptial agreement, therefore the beginning of all the mistakes which have followed and which persistently continue. It is the Law, both Natural and Divine, that the woman is to be: the *wife* of the man; the *mother* of his children; the *caretaker* of the home. There her duty (a herculean task in itself if fully discharged)

Gradually the man's finances improved and he even had an inheritance. Then began the injustice. Instead of reversing the situation and permitting the wife's income to be set aside or invested in an emergency fund to be used by her as she had right or in case of actual need, this man forced her to continue in the old way, using all her income for expenses, thus making her fill the position of wife, mother and supporter of the family, husband included, while he deposited and invested his income and inheritance. And *now*, after a period of some thirty-five years, the wife, a victim of this injustice, finds herself more or less of a nervous wreck, wretched in mind and body, and devoid of practically all her income, as her property had to be sold to meet current expenses. Furthermore, although his wife's income is practically *nil* and insufficient to meet the demands, he still refuses to support wife and children.²

ends. If she takes upon herself more than this, except in rare and exceptional conditions, she sidesteps the Law and more often than not becomes or makes of herself a slave, and of her husband a weakling with whom she becomes disgusted, whom she should make strong and be able to respect. The man's part is to support this wife, mother and home-maker, his self-respect (except in cases of sickness, accident or misfortune), causing him to utterly refuse monetary help from her.

If, however, married life should begin (as in the case above cited) with the man dependent on the woman, he should, the first hour possible, assume full financial responsibility for the wife's support, the children's support and education, the expenses of the home; more than this, he should return whatever amount has been contributed by his wife so that he may regain his full self-respect and feel himself truly a man. It is the wife's duty to demand that this shall be done. Unless she so demand, the penalty will fall upon her—the reaction of the Karmic Law—for the reason that she permitted the injustice without due effort to right it.

² Under the Occult Law it is Divinely prohibited that man shall use that which he does not support or maintain. If a man lives with a woman whom he does not fully support, accepting the services of that woman, whether in the capacity of wife, mother or housekeeper, he degrades both himself and the woman and his penalty under the Karmic Law will be heavy. Marriage is a double contract: a business contract in that it demands of the woman that she be wife, mother, housekeeper or home-maker, and of the man that he be the financial provider; it is a Spiritual

Such is the actual experience of one highly educated, refined and spiritually-minded woman. It is also a composite picture of conditions described by many others and existing in countless cases that have not come to our immediate attention. Strange as it may seem, in nearly all cases, these women are well educated, refined, high minded, their husbands belonging to the professional class. The question they propound generally is not, "What shall I do?" but "What is the higher Law, that under which Karma is created?"

alliance, demanding under the Divine Law that each party thereto shall so live, physically, morally and spiritually, as to hold the respect of the other, and that the children will respect the parents and therefore themselves, and that their spiritual natures be developed as the result of association with their parents. Such mutual respect is impossible where injustice reigns. No living woman (unless she be a moron) can respect—therefore love—a husband who is less than a man, and when respect and love are absent, what have we? The Soul of the woman starves and the marriage relation is a desecration of all that is holy. We repeat what we have already clearly stated: If a man accepts a woman to fill the position of chattel slave, serving him as wife, as mother to his children, as keeper of his home, and in addition accepts from her the support of himself and his progeny, he has no real respect for himself, is in no sense a MAN, and as an almost inevitable result of the unnatural condition blames the *woman* for all the unhappiness and failure, holding himself guiltless. What can such a relationship be termed?

We are not considering this question from a legal standpoint as that is the work of jurists. We are not attempting to say what any individual shall *do*. We are interpreting the Occult Law and explaining the Karmic results of such conditions as outlined.

Marriage is the holiest of all human relations. In order that its holiness may be maintained, it must be based on justice. Each partner has a duty to perform and unless *each* accepts the full responsibility of his part, the union becomes a parody on the Divine relationship and ends in disaster, if not in degradation (damnation, Biblically speaking) for one or both partners and for their children. Karmically a one-sided (unbalanced) contract is untenable. Under the Law if one party refuses to fulfill his full measure of duty, the other is released by that refusal. This applies in marriage. Justice, administered by mercy, is the absolute Law though not always fulfillable, but even so, imposition, or flagrant evasion with an attempt to reap accruing benefits, brings on disaster.

FRATERNITAS ROSAE CRUCIS

(Fraternity of the Rose Cross—Rosicrucian Order)
(Registered in Pennsylvania)

An Outline History of Men and Events Leading up to the
Foundation of the Fraternity, Its Teachings and
Activities to the Present Time.

HISTORICAL SKETCH

EARLY HISTORY

During certain periods of the history of the Catholic church, she harbored within her bosom many of the greatest of the Mystics and Initiates. This was especially true in her early days when the Gnostic Fathers actually were the foundation of the church as well as composing her inner or secret Council. Centuries later, many of the great Mystics were also Fathers and Priests in the church but there came a time when these Mystics felt that their teachings should be given to the world; it was then that trouble started for all who held views different from those of the various Councils in the church.

It would require many volumes to name all of the Mystics who at one time or another had been churchmen, and to give a full exposition of their doctrines. All that we propose to do, is to give, in brief outline, the names and basic teachings of a few prominent Masters and Mystics upon whose works were based two of the most prominent *Secret Schools*: The Rosicrucian and the purely Mystical-Sectarian, or Pietist.

JOHANNES ECKHART

Johannes Eckhart was born at Hochheim, near Gotha,

about 1260. He was a member of the Dominican order and for a time vicar-general for Bohemia. Eckhart has been called, probably with much truth, the father of German Mysticism, and though it is generally conceded that the Pietists or German Sectarians who established themselves on the Wissahickon and at Ephrata followed principally the doctrines of Boehme, nevertheless it was the *spirit* of "Meister Eckhart's" teachings which governed their ascetic practices and habits, as long as they existed as Solidary colonies—they were known as the "solidary."

In all the vast literature dealing with Eckhart, probably there is no clearer exposition of his philosophy than that given in the *Encyclopedia Britannica*:

"Eckhart has been termed a scholastic mystic, rather than a mystical scholastic, because he colours the Aristotelian elements in Aquinas with the mysticism of the pseudo-Dionysius. The two most important doctrines in his, as in all mystical systems, are those of the Divine nature¹ and of the relation between God and creatures, especially the human soul.

"For Eckhart, God is the absolute and infinite Being best characterized as nothing on the ground that His simplicity is irreconcilable with a plurality of predicates. If any attributes could be ascribed to Him, it would be the *esse* implied in the scriptural *Ego sum qui sum*, though strictly speaking, God is, rather than has, *esse*. In spite of this assertion that the Divine Essence and existence are identical, Eckhart goes on to declare that apart from the Divine existence there is nothing. *Ens tantum unum est et Dues est*. Every creature has its own essence, but its existence is that of God, and God and the creature are more closely related than matter or form, or than the parts and the whole. In addition to this pantheistic leaning, the statement that at the same time that God engendered

¹ The Rosicrucians never accepted the doctrine that human nature is, *per se*, divine, or that there is more than the germ of divinity in it. However, they have taught, and still teach, that this divinity may be brought into manifestation, not through belief or negative practices or professions, but by personal effort.

His Son, co-eternal and equal to Himself, He created the world, brought Eckhart's orthodoxy under suspicion. "Although the Divine existence permeates all being, it is regarded by Eckhart as especially manifested in the human soul, whose end is union with God. This union is to be accomplished through knowledge. The Soul must first understand that creatures in themselves are nothing, and then, having perceived the continuity of its being with the Divine being, it can dispense with the external means of salvation and abandon itself to God Who finds in it His own existence."

JOHN TAULER

Johannes Tauler, another great German mystic, was born about the year 1300 in Strasbourg. He was educated at the Dominican convent in that city. From Strasbourg he went to the Dominican college of Cologne, later to St. James's College, Paris. Finally returning to Strasbourg. During 1338-1339 Tauler was in Basel, then the headquarters of the "Friends of God." Tauler must be accepted as an Eckhart mystic and many of his books were printed in combination with those of Eckhart.

Tauler's followers formed themselves into "Chapters" and "Societies" which offered them some protection against persecution. Their mode of life was based on *St. John xv:15*.

The teachings of Tauler during the late seventeenth century, were accepted by another Mystic, Spener, upon which he based his "Collegia" and the Pietist movement.

One of his principle inculcations concerning the Soul was: "The ground or centre of the Soul is so high and glorious a thing, that it cannot properly be named, even as no adequate name can be found for the Infinite and Almighty God. In this ground lies the image of the Holy Trinity. Its kindred and likeness with God is such as no tongue can utter. Could a man perceive and realize how God dwelleth in this ground, such

knowledge would straightway be the blessedness of salvation. The apostle saith, 'be renewed in the spirit of your mind (*Gemuthes*).' When the mind is rightly directed, it tendeth toward this ground whose image is far beyond its powers. In this mind we are to be renewed, by a perpetual bringing of ourselves into this ground, truly loving and intending God immediately. . . . This is not impossible for the mind itself, though our inferior powers are unequal to such unceasing union with God. This renewal must take place also in the spirit. . . . Every moment in which the soul so re-enters into God, a complete restoration takes place. If this be done a thousand times a day, there is, each time, a true regeneration: as the Psalmist saith,—'This day have I begotten thee.'—*Hours with the Mystics*.

HEINRICH SUSO

Heinrich Suso or Suzo, a German Mystic, was born at Uberlingen on Lake Constance about 1300. He was educated for the Church at Constance and at Cologne, at which latter place he came under the influence of the great Mystic, Meister Eckhart. In 1335 he wandered through Swabia as a preacher and won the hearts of all by his persuasive eloquence. His first book, *Das Buchlein der Wahrheit*, text book of *The Friends of Truth*, was written in Cologne about 1329, wherein he presents the mystic faith according to Eckhart's teachings. In his second book, *Das Buchlein derewigen Weisheit*, written some years later while at Constance, he discusses the practical aspect of Mysticism. Because Suso divided the mystic into two paths: *The Speculative and Theoretical side* and the *Practical Aspect*, he has been considered one of the greatest of the German mystics, and his practical teachings undoubtedly had a profound influence upon those who several centuries later combined to

institute the Rosicrucian Fraternity.—See *Hours with the Mystics*.

SIMONS MENNO

Simons Menno, a religious enthusiast, was born in 1492 at Witmarsum, Friesland. He was ordained a priest and was curate at Pingjam when he began to study Luther's writings, the New Testament and the question of Baptism. In 1532 he exchanged his curacy for a living at Witmarsum. On January 12, 1536, Menno left the Roman communion. Menno repudiated the formation of sects and held that only those who had experienced the *new birth* were to him true Christians. He rejected the Trinity because it could not be found in the Scriptures, and held to the Gnostic doctrine of the celestial origin of the flesh of Christ. To him neither baptism nor the Lord's supper conferred grace; they were divine ordinances which reflected the believer's *inward* state. Marriage with outsiders was originally prohibited. Oaths and the taking of life were absolutely forbidden;² hence the magistracy and the army² were for the Mennonites unlawful callings; but magistrates were to be obeyed in all things not prohibited by the Scriptures.—See *The Mennonite Immigration to Pennsylvania*, by Dr. C. Henry Smith.

² The tenets of the Mennonite church were greatly changed almost immediately after the immigrants reached America. George Clymer, son of Christian Clymer and the forefather of the Present Grand Master of the Fraternity of the Rosicrucians, was a signer of both the Declaration of Independence and the Constitution and was instrumental in subduing the "Whiskey Rebellion," while others held enviable records in the various wars. Still others of this family were proud to be known as Pennsylvanians, or true Christian Mystics.

THE INITIATES

MARTIN LUTHER

The Reformation. Beginning about 1517. This was the beginning of the physical, exoteric church and in the beginning almost free from both mysticism and politics.

THE CHURCH MENNONITES

The Mennonites, established 1523, were a body of religionists who took their name from Simons Menno. Originally they established a form of Christianity which discarded the sacerdotal idea and accepted no authority outside of the Bible and an enlightened conscience. They limited their baptism to believers, and laid great stress on the precepts which vindicate the sanctity of human life and man's word of honor. The authority within the church was in their Elders who administered baptism and the Lord's Supper. They denied the Christian character of the existing church and of civil authorities, but considered it a Christian duty to obey all lawful requirements of the governing powers under whom they lived. They sought the pursuit of holiness by means of a society pledged to primitive (Gnostic) discipline, hence they were bitterly persecuted. The new church spread rapidly from Switzerland to Germany, Holland, France and later to America where they became especially prominent in Bucks County, in Philadelphia and surrounding territory, in Pennsylvania.

After entering America, many of the Mennonites became intensely nationalistic, so much so, that many of them became known as Pennsylvanians, or, as they chose to call themselves, *Pennsylvanishers*, i. e., members of the *Church of God*.

JACOB BOEHME

Jacob (or Jakob) Boehme (or Behmen), the German

Mystic, probably best known of all the mystics, was born at Alt-Seidenberg, 1575. Unlike most of the other German mystics, he was not educated for the priesthood, but, after attending common school in Seidenberg, followed the trade of cobbler or shoemaking.

Boehme, though far from being as well educated as the many mystics preceding him, became, as it were, the culmination of all the mystics and mystic lore preceding him. In him was combined the speculative mind of Schwenkfeld and Weigel, on the cry "Barren are the schools; barren are *all forms*; barren—worse than barren, these exclusive creeds, this deadly polemic letter" of these speculative mystics, he based his life and philosophy. Weigel bade him withdraw into himself and wait, in total *passivity*, the incoming of the divine Word, the *Logos* or, the *Theosophia*, whose light will reveal, even unto babes what is hidden from the wise and prudent. By the same mystic Boehme is reminded that he lives in God, and that if God dwell in him, then will he be in Paradise even though on earth; that if he gives up *all* for the *Divine Sophia*, if he ascends, if there is a consumation of self-loss, the identification of the self with God and in forgetfulness of the self, then will he have achieved his purpose on earth.

It was this doctrine of *negativity* and repudiation of all that is mundane, which was the cause of the parting of the ways between those who remained as mystics and who later became mystic recluses, hermits and ascetics such as those who founded the mystical colonies in the new world at Germantown and Ephrata, and those others who became known as Rosicrucians because of their two-fold doctrine of responsibility to both the world and to God.

Another, though secondary doctrine of the mystics, pietists and early sectarians which the Rosicrucians could not accept,

and which was later rejected by the mystics, was their teachings relative to spirit, body and Soul. Boehme and his followers in America, especially Kelpius and his co-workers, taught that "spirit was the principle of light" while the Rosicrucians taught and now teach that *spirit is the principle of life in all living things, making no exception between any living thing. Spirit is the life-force of all living things; man, animal, tree and fruit. They taught that "Soul is of the darkness." We teach that the Soul is a sphere of Light or fire and when it has been brought into consciousness it is a winged Globe of Light.* They taught that the "body belongs to the world of sense, a resultant of spirit and Soul, and the eternal tempter." *We teach that the body is the world where the Soul must perform its functions and its duties to God and all men; that it is as necessary as the Soul, even when considering the salvation of the Soul and that it is no more evil in itself than any other part of the economy of God. Moreover, we teach that Soul is the result of the commingling of spirit, Soul and Mind, mind having an equal importance with the other three.—Boehme's Aurora, Vaughan's Hours with the Mystics and Clymer's Fraternitatis Rosae Crucis.*

THE PHILADELPHIANS

Great importance has been given to the London (England) Lodge known as *Philadelphia*, through material published in a booklet widely circulated by a spurious body calling itself "Rosicrucian." The statement is made in conjunction with another, equally false, *i. e.*, that the Pietists who established themselves on the Wissahickon were Rosicrucians and had visited this lodge (Philadelphia) of Rosicrucians before coming to America. This statement reads:

"No more fascinating story [fanciful as false] of pil-

grimage is told in history than this. They travelled under the auspices of Bacon's former Lodge in London, the Rosicrucian Lodge known as Philadelphia, and they carried with them rare manuscripts, records, scientific devices and implements such as had not been brought to America before."

What are the facts? Sanche, the only writer dealing with this subject, in his book *The Pietists of Provincial Pennsylvania* [not Rosicrucians], in writing of these Sectarian immigrants, says on page 15:

"After remaining in Holland for some time, the party left Rotterdam for London, where they arrived during the month of August [1693]. While in London the leaders of the party had considerable intercourse with the so-called 'Philadelphists,' a society which was formed in England by the celebrated Jane Leade [not Bacon and others], originally for the purpose of studying and explaining the writings of Jacob Boehme. The outcome of this movement was a league of Christians [not Rosicrucians] who insisted on depth and inwardness of the Spirit."

The italics are ours as *Friends of Truth* to warn the unwary and to call special attention to the insidious falsehood put forth by this spurious society in order to appear what it is not.

We need not only consult *Sache* but turn to the writings of Kelpius himself. In writing to the founder of the Seventh Day Baptists relative to the Mystic movements which had torn away from the Church, he writes, in part:

"If now this late Revolution in Europe (not to speak of that in other parts) which in the Roman Church goes under the name of Quietism, in the Protestant Church under the name of Pietism, Chiliasm, and Philadelphianism, if I say this together or one in special purtends anything to this effect."

PHILIP JACOB (JAKOB) SPENER

Philip Jacob Spener was born in Alsace, January 13, 1635. He was a follower of Tauler. The theme of his doc-

trine was: "Only persons inspired by the Holy Ghost can understand the Scriptures." This is a purely mystical doctrine and not at all that of the Rosicrucians. Another doctrine formulated by him was that "Christianity was first of all life, and the strongest proof of the truth of its doctrines is to be found in religious experiences of the believing."

Spener is recognized as the father of Pietism, therefore of the doctrines and practices which governed the early Sectarian settlers on the Wissahickon. In 1666 he was chief pastor in the Lutheran Church at Frankfort-on-Main. It was here he wrote and published his most important works: *Die Desideria* (1675) and *Allgemeine Gottesfehrtheit* (1680), and started the practices which gave birth to the movement known as *Pietism*.

To obtain a thorough understanding of the doctrines of Pietism it is necessary to study the life, experiences and teachings of such of the Pietists as Molinos, Madame Guyon, Fenelon, Juan Falconi, Francois Malaval, and others. A text of value is *Hours with the Mystics* by Vaughan. The *Encyclopedia Britannica* sums up their doctrine thus:

"The less 'sense of proprietorship' a man has in his own good actions—the more they come from a source outside himself [his reason]—the surer may he be that they are divine. If, on the other hand, they are the fruits of his deliberate thought and Will, it is enough to show that they do not come from God, but from his sinful self. Hence the first duty of the Quietist is to be 'Passive.'"

This was actually the doctrine and the practice of the early Pietists or Sectarrians in America, and is a teaching and practice profoundly contrary to Rosicrucian teachings.

THE PIETISTS

Organizations of Pietists were formed and these were known as *Collegia Pietatis*, and the individual members were

known as *Pietists*. It is of utmost importance that all *Friends of Truth* and those seeking truth along Rosicrucian paths should remember this as well as the following Statements.

Sachse, in his book *The Pietists of Provincial Pennsylvania*, says:

"Organizations were formed which became known as 'Collegia Pietatis,' and the individual members as 'Pietists,' and as Spencer obviously based his dogmas upon the writings of Johannes Tauler, these 'Collegia' throughout Germany soon became homes for the Mystics of all sorts—religious and speculative—with which continental Europe swarmed at the time.

"Among the names prominent in this movement are Johann Heinrich Horbius, brother-in-law to Spencer, Hochman von Hochenau, August Hermann Francke, Gottfried Arnold, Dr. Johann Jacob Fabricius of Helmstadt, Dr. J. W. Petersen, Johanna von Merlau and many others of equal prominence.

"One of the most important centers of this movement was the ancient city of Erfurth, in Thuringia. At an early period of this agitation it became a rallying-point for students, Mystics and Pietists, from all parts of Germany. Here also was formed the organization a part of which eventually came to America in a body."

Italics are ours. This should forever set at rest the question as to who or what were the men who came to America in 1694 with Kelpius. *Not* in any possible sense Rosicrucians, as Sachse here freely admits, but Pietists whose doctrine was extreme *passivity*, a practice diametrically opposed to Rosicrucianism.

This chapter was formed in 1690. In 1683 the members of this Chapter visited Holland and then the Lodge of Philadelphians in London and thence to America and the Wissahickon.

THE ROSICRUCIAN MOVEMENT

JOHANN VALENTIN ANDREAS

There were now, in the early part of the seventeenth century, three clearly defined paths for students to follow. First, the Catholic church which had become practically a political machine mad for power, but to which still belonged many of the mystics; second, the Reformed church, an exoteric organization with very little of mysticism and, lastly, the Sectarians, all of whom were now more or less imbued and governed by the doctrines and practices of extreme passivity.

The more practical mystics, that is, the Occultists, could not reconcile themselves to the abuses of the Roman church, they could not harmonize themselves with the purely exoteric doctrines and practices of a dogmatic reformed church, and their teachings and practices were wholly opposed to the passivity of the Pietists and other sectarians.

It was at this point that Johann Valentin Andreas, a Lutheran, a deep student of the Mystic and Occult, and an Initiate of the *Paracelsians*, became imbued with the idea of a new Reformation, one that should be *balanced, equilibrated*, one might say. A reformation which should reform the practices of the Mystics making them *practical* instead of negative, and at the same time bring about a change in the dealings between man and man. These ideas he embodied in his text *Fama Fraternitatis* or Universal Reformation,⁸ and issued either in 1614 or 1616. This was followed by his more purely mystical work, *Chymische Hochzeit* or *The Chemical Wedding*,⁸ a story of *Initiation*.

The avowed purpose for which the Fraternity of Rosi-

⁸ See *Fraternitatis Rosae Crucis*, by R. Swinburne Clymer.

crucians (*Fraternitatis Rosae Crucis*—Fra. R. C.,) was founded was clearly stated in the *Fama Fraternitatis*. These were:

1. To profess nothing, but to cure the sick, and that freely.
2. *To wear only the usual dress of the country in which they were.*
3. To assemble at the Domus S. S. [Dome of the S. S.] once every year on a certain day (the Festival of C. C. —[Festival of Roses], or send reason for absence.
4. That each Frater should select a proper person to succeed him.
5. That the letters R. C. should be their Seal, Mark and character.
6. To maintain the secrecy of the Fraternity for at least one hundred years.

It will at once be recognized after studying rule two, that it was impossible for any of the Sectarians to have been Rosicrucians because *all* of these, without exception, wore the garb of their peculiar sect and generally professed only that belief—it being the profession of a creed rather than the living of the *spirit* of a philosophy.

JOHANNES KELPIUS

Johannes Kelpius was born Kelp, 1673. His father was Pfarrer George Kelp of Halwegen. He attended the University at Altdorf, near Nuremberg, in Bavaria, where he received a thorough scientific and religious education. He graduated in 1689 when he was but sixteen and received the title of Magister, *i. e.*, Doctor of Philosophy and Liberal Arts.

Shortly after graduation he wrote several books on the philosophers which drew to him numerous patrons, among whom

was Magister Johann Jacob Zimmerman, a pupil and follower of the noted M. Ludwig Brunnquell, who, in addition to his calling was one of the best mathematicians and astronomers in Europe. So great was the esteem in which Magister Zimmerman held Kelpius that when he organized a Chapter of Perfection or *Collegium Pietatis for the purpose of emigrating to the New World, there to meet the great Deliverer* [The Millenium was then expected by the various Sectarians], *Johannes Kelpius was then placed second in command, or Deputy Master; and upon Zimmerman's death at Rotterdam on the eve of embarkation (1693) Kelpius was placed in command.*

It was under the guidance of Kelpius that the journey to the New World was safely accomplished, where they expected to witness the millenium, which, according to Zimmerman's astronomical calculations, was to take place in the fall of the year of grace 1694.—*The Pietists of Provincial Pennsylvania.*

The italics are ours. We here have further conclusive evidence that far from being a Rosicrucian, Kelpius, worthy mystic that he was, belonged to the Pietists who did *not* look either for a *World Reformation as planned by the Rosicrucians* but for an almost immediate world change when only the few would be taken to the bosom of the *spirit* Mother—the Divine Sophia for whose coming they watched day and night from the top of specially constructed towers.

Kelpius was an ardent student of and believer in Boehme, so much so that he brought with him, either from his home or from the London Lodge of *Philadelphians*, several sets of Boehme's books.

Kelpius and his *Chapter of Perfection Pietists* arrived in Philadelphia June 24th, 1694 and established themselves on the banks of the Wissahickon where they lived in Solitary,

devoting their time to silent contemplation and watching for the *Divine Sophia* and the dawn of the Millenium.

JOHANN JACOB ZIMMERMAN

Johann Jacob Zimmerman was born in the Duchy of Wurtemberg and was of the Quaker faith. He was graduated in the University at Tubingen. He then entered the ministry as a Lutheran. He was deposed because of his views on the coming Millenium, a Pietist belief which formed the basis of the religious practices of the colony, established by Kelpius on the Wissahickon. In Hamburg he became acquainted with the Mystics Horbius, Spener, Furley and others and plans were perfected for putting to practical test, in the New World, some of the speculations of the Mystics. During a severe illness he was attended by a physician converted to Boehme's ideas. After his recovery he was actively engaged in the study of the heavens from an observatory in the old church tower at Bietigheim. Here he worked out a philosophy based on astronomy and Boehme's teachings, and this finally led to the establishment of the *Woman in the Wilderness*—Kelpius' colony—on the Wissahickon. Zimmerman was the founder of the Chapter of Perfection, considered by some as semi-Masonic.

THE EPHRATA COMMUNITY

The Ephrata Community of which so much has been written and which is now, as it always has been, virtually a Dunker, German or Seventh Day Baptist communion, was in all essentials a branch of the Ephrata Solitary. This was started about 1725. In its early days, the history of Ephrata is that of the Community on the Wissahickon. Changes, due to internal dissensions and the acceptance of various creeds, gradually took place and it later became a Seventh Day Baptist community.

without its former Mystical teachings. In fact, in its own publication, *The Chronicon Ephretense* which students should consult, one fails to find either Theosophical or other mystical teachings.

THE MORAVIANS

The Moravian church was organized in 1727 by Count von Zinzendorf, the godson of Philip Jacob Spener, the founder of Pietism.

The faith of the Moravians, also called *Unitas Fratrum*, may be stated in a few words: "to know God, to love Him, to do His commandments, and to submit to His will." Stress was laid more on conduct or the mode of living, than on doctrines of faith.

The influence of Zinzendorf on his followers was very great. He had been educated and trained as a Lutheran, but became thoroughly imbued with the Pietistic doctrines of Boehme and Spener. These doctrines and practices, of course, became greatly modified later.

The Moravians came to Pennsylvania about 1735 and organized churches in various sections, including Nazareth and Bethlehem. Like other Pietist sects in Pennsylvania, they did not at first attempt the establishment of formal churches, but instead, they built Brethren's and Sister's houses much after the fashion of the Seventh Day Baptists at Ephrata. The Moravian Seminary at Bethlehem is today still considered as one of the best.

ZIONISTIC BROTHERHOOD

About 1738 there was a revival of the communistic life on the Wissahickon and a branch of the Ephrata, Lancaster

County colony, was reestablished there. For the purpose of its domicile, a rather massive, considering the period, stone structure was erected on the Wissahickon in 1737. This building was actually constructed under the supervision of the Zionistic Brotherhood of the Seventh Day Baptists and as an integral part of the Ephrata Communistic movement.

THE REVIVAL OF MYSTICISM

ETHAN ALLEN HITCHCOCK

Although the study and practice of Mysticism to all intent died out in the Colony at Ephrata as also at the revived activity on the Wissahickon, nevertheless, there were always a few among the membership who devoted some time to the study of the old masters, the founders of the various mystical or Pietical sects.

General Ethan Allen Hitchcock was born 1798. In 1817 he was graduated from West Point. He served with his regiment in the Southern States before he was twenty-one. In 1831 he became commandant of the cadets at West Point. He served with distinction in Florida and in the Mexican wars. Even as late as 1851 on his return from Europe, to 1854⁴ he commanded our troops in California, during which time he frustrated attempts designed to separate our newly acquired territory on the Pacific slopes of the Union.

Though well known as a general and a soldier, he is better known as a student of metaphysics, the Platonic philosophy, in the study of which he was associated with Alexander Wilder, M. D.,⁵ and his later writings on Mystical Subjects, such as his two volumes of *Christ, the Spirit*. Even when in the field, he wrote metaphysics, as note the book *Fifty Years in Camp and Field*, Edited by W. A. Cruffut.

He started the study of Mysticism at an early age and became thoroughly imbued with Alchemic philosophy. It was while he was commandant of the Cadets at West Point that he became acquainted with the remnant of the Mystic philosophers at Ephrata; shortly before he went to Europe in the late forties, they turned over to him, for his care, and publication if he desired, all the mystical speculations in MSS. form, from which had been accumulated at the Wissahickon and later, the Ephrata centers. These he in turn, toward the end of his life, placed into the hands of the High Priest of the Order of Melchizadek who in turn gave them into the care of the present Supreme Grand Master of the *Fraternitatis Rosae Crucis*, or Rosicrucian Brotherhood who proposes to publish them at no distant date.

It was General Hitchcock who presented Dr. P. B. Randolph at the Frankfort-on-Main Headquarters of the Rosicrucian Fraternity and sponsored his Initiation there.

FRANKFORT-ON-MAIN

The Frankfort-on-Main Center was a direct continuation of the original Rosicrucian foundation started by Andrea and his co-workers Joachim Junge and Giles Guttman. Up until near the end of 1850 all Neophytes had to present themselves at these headquarters for final Initiation into the Fraternity and it was here, June 1st, 1850 (The Rosicrucian Festival of Roses) that General Hitchcock and Dr. Randolph met, by previous arrangement, to celebrate the final consummation of Randolph's training, the closing of these Headquarters after

⁴ Date verified from *Fifty Years in Camp and Field*, P. 380.

⁵ Both Dr. Wilder and General Hitchcock were members of the Council of Nine of the *Fraternitatis Rosae Crucis* of which Dr. P. B. Randolph had been made Supreme Grand Master at Paris.

an honorable activity of more than two centuries and the transferring of the headquarters to Paris to be under the guiding hand of Eliphas Levi Zahed, better known as Eliphas Levi.

THE NEW SUPREME GRAND MASTER

In the year 1858 (some members give date as 1856) Dr. Randolph again visited Paris, France, and the Supreme Council of the *Fraternitatis Rosae Crucis* then in grand conclave assembled, agreed that in 1861 there should be held a meeting in Paris of all the members of the Supreme Councils of Three, Seven and Nine for the selection of a Supreme Grand Master of the Brotherhood of the World to assume the seat temporarily held by Eliphas Levi.

This meeting took place in Paris at 19 Avenue de Maine, and among those present were Eliphas Levi, Lord Bulwer Lytton, Kenneth R. H. Mackenzie, Charles Mackay, Count *Quionotti*, Count Brasynzsky, Napoleon III, Alexis and Adolph Diduer, Count Tsovinski, General Pellister, The Duke de Malakoff. Every country where the Fraternity had been established: France, Germany, England, Poland, Russia and Egypt was well represented.

On motion of Count *Quionotti* Paschal Beverly Randolph was chosen and elected as Supreme Grand Master of the Fraternity without a dissenting voice being raised and he was given absolute and irrevocable power for life over all the affairs of the Fraternity together with the right to choose his Councils of Three, Seven and Nine as well as all his co-workers, and the unquestionable right to establish a Grand Lodge in America.

It speaks well for the harmony of the Councils assembled when the fact is known that not a single change was made in

the personnel of the Councils and that Levi was chosen as the Grand Master for France and her possessions.

DR. RANDOLPH IN AMERICA

On his return to America, Dr. Randolph proceeded with the establishment of the Order, in due form, on American soil, Boston had the first Temple or Lodge, this was quickly followed by one in Illinois, next in California among the students of General Hitchcock and then a Temple in Memphis, Tenn., where also was formed Imperial Eulis and the fifth Temple (a sixth Temple was established at Utica, N. Y.) was established in Washington, D. C., to which Abraham Lincoln and General Hitchcock belonged and which continued very active during the war and to which General Hitchcock belonged to the end of his days.⁶

Since its foundation in America the Fraternity has never for a moment ceased from its activities and every ancient landmark has been faithfully observed.

FOREIGN AUTHORITY

Despite all that has been written within the past few years, the Fraternity cannot confer authority outside of its own

* Mention of the meeting of General Hitchcock, the Rosicrucians and friends for the study of Alchemy, the writings of Eirenius Philalethes the Hermetic and Rosicrucian, and study of books, is made on P. 484, Fifty Years in Camp and Field.

President Lincoln, General Hitchcock and P. B. Randolph were known as the Unshakable Triumvirate because of their close friendship and official relationship.

Dr. Randolph, through the Russian branch of the Order, interceded with the Russian Government for help should it become necessary, while General Hitchcock was the personal and constant advisor of President Lincoln during the Civil War. General Hitchcock was President of the Army Board—P. 439, Fifty Years in Camp and Field.

ranks and all organizations assuming the name "Rosicrucian,"⁷ or any of its derivations, are, in the terms of the spiritual Occult, bastard organizations, that is, without legitimate birth; they operate without authority based on priority and continuous existence and activity and as such, grossly impose upon unsuspecting seekers after Rosicrucian lore, philosophy and training.

FINAL

Nothing is here stated with the intent or purpose to either defame or belittle the Mystics of preceding centuries or their successors and followers, nor of the Sectarians in America. It is freely and wholeheartedly conceded that they were admirable men, real heroes, men who suffered cruelly at times and all for the sake of their conscience; All glory be to them! The whole intent and purpose is to show what they believed and practiced and that they were *not*, could not possibly have been, Rosicrucians. Also to show that there can be, and is, but *one* legitimate Rosicrucian foundation—that instituted in America by Dr. P. B. Randolph and continued by his successors.

MYSTICS *Not* ROSICRUCIANS

The Mystics were *not* Rosicrucians, because Mysticism is contemplative and passive. Rosicrucians were and are, practice, active and aggressive. However, the speculations of the Mystics, the Reformation of Luther and the spiritual fall of the Roman church due to the withdrawal of the Mystics, all together, gave birth to the Fraternity of the Rosy Cross .

⁷ This has no reference to the Masonic Rose Croix, or 18th Degree of Masonry. The Rosicrucian Brother started out as, and has always continued to be, a Fraternity—school of learning, training and Initiation, and in no sense a degree.

TRUTH

By JOSEPH F. OLDER

Keep one thing forever in view—the truth; and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God.—*Horace Mann.*

Some years ago a sincere student stated that: "To find a new truth is worth traveling to the utmost parts of the world."

For general discussion purposes this statement suggests or symbolizes the value of Truth. It must be remembered, however, that Truth in itself is eternal and unchangeable. There is no such thing as a *new* truth.

What is usually considered as a *new* truth is no more and no less than a new understanding of truth on the part of the individual.

Once the average carnal man becomes interested in the study of Spiritual and Soul truths, he undergoes an experience much similar to that of a man going from a dark room into the bright sunlight.

For a short time the new enlightenment may blind the mind by the very brilliance of the new realization seeking to become a part of the very life of the individual.

After once man accepts the fact that there exists a Divine philosophy which is Truth, he soon becomes an active seeker.

His first introduction to the new teachings implanted into the mind and heart a sincere desire for truth—the truth that leads to the Light which is Wisdom.

Absolute truth is simple. It permits of no contradiction. Yet it is so complex that quite often years of study and effort are

required to come into a full realization of that which constitutes Divine Truth.

While the student is on the path, truth must be explained to him from a hundred viewpoints. Every explanation gives him additional knowledge and brings him that much nearer to Divine truth—nearer to the ultimate goal which is sonship with the Father and at-one-ment with the all.

AN APOLOGY

We apologize for typographical errors on pages 97 to 107 and 111 to 131 inclusive. Corrections impossible due to the fact that between the time this material was linotyped and printed, the firm doing this work had discontinued business and type could not be matched by other firms.

PART TWO

Volume Five

THE
CONFEDERATION
OR FRATERNITY
OF INITIATES

OR

*La Federation Universelle des Ordres,
Societes et Fraternites des Inities*

The facts herein stated are not an
Accusation, but justified self-defense
and the Refutation of false accusations
knowingly and deliberately made.

*"He who permits a wrong, when able
and in position to prevent or refute it,
is as guilty as the one committing it."*—

THE ROSICRUCIAN LAW



THE CONFEDERATION OF INITIATE ORDERS



The Confederation of Initiate Orders is known as *La Federation Universelle des Ordres, Societes et Fraternites des Initites*. It is the outgrowth of a legitimate desire for closer association on the part of the many and various authentic Occult, Mystic and non-Masonic Initiatory Orders and Fraternities throughout the world.

The effort to bring about such an organization was first started in 1904 by Sidney H. Beard, then Grand Master of the Order of the Golden Age¹ and editor of the *Herald of the Golden Age*. Progress was slow, as no such movement had ever before been attempted. During 1909, the effort so far as it had then progressed, resulted in the formation and Incorporation of the Royal Fraternity Association, so named because the leading spirit was a citizen of Great Britain, a monarchy. This Association continued active until 1929, when it was merged with the then organized International Confederation.

Until 1908 the only known and active Rosicrucian Organization in the United States was known as the Randolph Foundation.² Occultists and Mystics with an inclination to research work can readily verify this.² Beginning with the year 1908 several spurious organizations calling themselves Rosicrucian

¹ The Manifesto issued by the Ill. . . Brother Beard and published in the *Herald of the Golden Age* in the year 1901 will be found in *The Rosicrucians; Their Teachings*.

² For complete, documental information see Vols. I and II of the *Rosicrucian Fraternity in America*.—Clymer.

came into existence. This resulted in much confusion, due to the fact that these new organizations defied the Landmarks of the Ancient Fraternity by advertising their wares.

Among the boldest and most persistent of the "charlatans"—a term designating those who establish spurious bodies and organizations without proper or legitimate authority—was H. Spencer Lewis, the object of the present sketch. He persistently and consistently accused the Supreme Grand Master of the original and legitimate Fraternity of *all the things of which he himself was guilty*, not alone as regards the Rosicrucian Fraternity in America, but also of the Confederation of Initiates.

That the facts may be more easily presented we herein reproduce two pages from the May, 1939, issue of his publication, THE ROSICRUCIAN DIGEST. All the important false charges are numbered in the reproduction. Our answers are in the text which follows the reproduction. Necessarily and for want of space, our answers must be brief. However, those desiring more detailed information will find this in the two volumes: *The Rosicrucian Fraternity in America*.

(1) It is an age-old custom for the thief to run and cry "Thief! THIEF!" in order to throw pursuers off the track and this is most applicable in the present instance. Please bear in mind that up to the year 1908 no organization existed in the United States which used the name "Rosy Cross," "Brotherhood of the Rosy Cross," "Rosicrucian" or any other Rosicrucian name,³ except the Randolph Foundation. It was NOT

³ In 1934, Mr. Lewis, drunk with power because he had been able to build a powerful organization without any authority whatever, attempted to legitimize his clandestine organization by an effort to register the name in the State of Pennsylvania and at the same time prove that the Randolph Foundation, active as it had been in the United States for more than seventy-five years, had no right to the name. He was ignobly defeated in this attempt; his names were refused registration, while all of the titles and names of the Randolph Foundation were reg-

F. U. D. O. S. I. Reports Growth Of Affiliated Orders

DURING the last three decades the leaders of the mystery schools and age-old occult movements, who were preserving the wisdom of the sages of their respective organizations, found inroads into the realm of mysticism and metaphysics being made by charlatans. Numerous groups clothed themselves with names and titles which simulated, or were identical to, those of the honorable and authentic orders. They fabricated similar, or appropriated in their entirety, symbols to which they had no right—legal or moral.

The teachings which these deceptive groups disseminated were mainly garbled, personal ideas which were often extremely harmful to the student and without foundation in fact.

As early as 1908, an English journalist, in Zurich, Switzerland, sent a bulletin to fifteen or more occult and mystical orders of the world, inviting them to participate in a Congress for the purpose of forming an allied organization to protect the truths which they represented. Finally in 1921, 1927, and 1931, various National and International Congresses were held in Europe, and ways and means of bringing a Federation into a complete and perfect realization were adapted. During the summer of 1931, there was held the ultimate organization meeting of the International Federation. The Congress was held in Brussels, Belgium, during the week of August 14-18. Only those organizations with an established record, recognized historical background, and which had initiations which lead to Cosmic and spiritual unfoldment were included. Special committees composed of jurists, his-



The official symbol of the "F. U. D. O. S. I."



The above are some the principal "F. U. D. O. S. I." delegates and officers of its allied organizations, photographed in Louvain, Belgium, by Frater Kendal Bower in 1936. The Supreme Secretary of A. M. O. R. C. appears third from left in front.

torians, and those who were Masters of Incunabula examined all documents presented by the respective organizations' officers.

The eventual list of the allied organizations was: Ordre de la Rose-Croix Universitaire; Ordre de la AMORC; Ordre Occultiste de Hermes Trismegistus; Ordre Martiniste; Confraternite des Freres Illumines de la Rose-Croix; Ordre des Samaritains Inconnus; Ordre Kabbalistique de la Rose-Croix; Societe Alchemique de France; La Rose-Croix Interieure et Invisible; Les Polaires; Ordre National des Druides; Clairamorc della Italia; Soc. Italiano di Psicologia; Cona Bruderschaft; Eglise Gnostique Universelle; and Ordre Brahmanique Russe.

The Federation adopted the name, consistent with its purpose, of "Federation Universelle des Ordres et Societes Initiatiques," the initials of which give us the abbreviated form of "F. U. D. O. S. I."

It suffices to say that the A. M. O. R. C., with its many subordinate lodges and chapters, was the only organization of North and South America, using the name "Rosicrucian," which was accepted into the Federation, and this because of its documents of recognition by and affiliation with the authorized Order throughout the world. Thereupon the Federation gave the A. M. O. R. C. charters and documents of further recognition signed by the elected officers of the F. U. D. O. S. I. and leaders of its allied bodies.

The Federation reports growth, and that the orders of which it is comprised have, to a great measure, been able to stem the rising tide of clandestinism, and further that they are actively cooperating with A. M. O. R. C. throughout the world in its campaign.



Fr. Wittenans, Official Historian of the Rosicrucian Order of Europe, "F. U. D. O. S. I." Delegate, and member of the Belgian Senate. In his recent history he says, in part, of Dr. Lewis that he "has shown the direct relationship which exists between the Rosicrucians and the mysteries of Egypt."

International Secretary Warns Against FALSE Rosicrucian Confederation

WHEN the organization of the "F. U. D. O. S. I." was completed, and many organizations were rightly rejected, or not admitted—because their qualifications showed them to have no historical or legal background commensurate with the titles and names they assumed—these organizations set about to try to disqualify not only the age-old and honorable societies of which the "F. U. D. O. S. I." was composed, but to defame its officers as well. In other words, not having any standing or recognition themselves, or any documentary proof thereof, these spurious movements found it necessary to try and discredit the "F. U. D. O. S. I."

The first and most childish claim, and one very prominently advanced by a small self-styled Rosicrucian group, having its headquarters on a farm in the Eastern part of the United States, was that no such Congress was held in Brussels, Belgium, by the "F. U. D. O. S. I.," and that it was the fabricated idea of one man.

The facts are that nearly 200 persons were actually in attendance at the Congress at Brussels, Belgium,



The Rosicrucian Temple in Soerabia, Java, Netherlands East Indies, is typical of A. M. O. R. C. Temples throughout the world, which are uniform in arrangement, signifying a unity of organization of A. M. O. R. C. in every jurisdiction.

in 1934. Motion and still pictures of the officers were taken on the occasion, and many documents were signed and legally certified by those present, attesting to its affairs. These documents are now in the archives of A. M. O. R. C. and the respective orders.

Next, the leader of this particular pseudo Rosicrucian group, who was striving so hard to give his unrecognized body recognition, and who assumes for different moods and purposes different titles and names, endeavored to belittle the character and eminence of the officers of the "F. U. D. O. S. I." Such activities, however, were also absurd and the charges easily proven false.

NOW the protagonist of this pseudo Rosicrucian group, finding it impossible to deter the activities of the "F. U. D. O. S. I.," and having the urgent need for some claims to European authority and foundation, on a recent trip to Paris organized what he styled an *International Confederation of the Rosicrucians*. In a recent letter, the original of which is in our files, this illusionist writes, in part, of his activities while on a short visit to England and France: "I have just returned from Europe where a meeting of the International Confederation was held in Paris, and articles signed by the many European Organizations. On the other hand, Hieronymus, the Emperor of Europe, and Frater Jean Mallinger, an Avocat of the Belgian Court and Secretary of the "F. U. D. O. S. I.," write the Emperor of A. M. O. R. C. of this jurisdiction, through the Corresponding Secretary of France, that officially they have no knowledge of any such *International Confederation of the Rosicrucians*, or of its meeting in Paris, or its purported signing of Articles. In essence, however, they state that if such a meeting was held it was *clandestine*, and any articles which those attending adopted and signed have no more legal weight with the Rosicrucian Order throughout the world than the mere blank paper upon which they were written. A warning is given to beware of such *fraudulent documents and unrecognized Rosicrucian conclaves*."



The signed and sealed Manifesto issued by the "F. U. D. O. S. I." declaring the A. M. O. R. C. to be "the only authorized sector of the Ancient Fraternity of Rosicrucians perpetuating the true traditions of the R. C. in North and South America." The full-sized original of the Manifesto is available for inspection by any member at any of the AMORC Conventions.

UNTIL 1915 that Mr. Lewis organized his clandestine, spurious and illegitimate⁴ organization, and it will be readily understood that the terms "Charlatan," "Spurious," and "Fabricated" rightfully belong to him who makes these charges, accusing another for his own sins.

(2) The symbols used up to 1921 by the Rosicrucian activities of the Randolph Foundation were those which had adorned the books, documents and lessons of the Fraternity since its foundation in America beginning with 1856. No change had been made in them because they were the *recognized and authentic symbolic representations* not only of the Grand Masters, but also of the era of the Fraternity and of the Great Work under these Grand Masters. It was Mr. Lewis who fabricated a wholly new, unknown, non-symbolic design for the emblem of his A. M. O. R. C.⁵ It was only after the passing of the Supreme Grand Master, Edward H. Brown, and his Council of Three that Dr. R. Swinburne Clymer, as the succeeding Supreme Grand Master of the entire Fraternity began the use of the insignia of his own House,⁶ while also, according to Rosicrucian Landmarks and usage, he continued the use of the symbolism of the Randolph Foundation.

(3) Contrary in every respect and detail to this accusation, the Randolph Foundation in all its activities has not used in-

istered by the Secretary of the Commonwealth. For a complete history of this attempt at gross usurpation, Facsimiles of certificates of registration, see Volume One, *The Rosicrucian Fraternity in America*.

⁴ The use of these terms may suggest an attempt to besmear the character of the person under discussion. This is not so. The terms designated *properly* apply to associations, fraternities and organizations operating without *bona fide* authority. Our whole attempt will be to state plain, readily proven facts for which there is documentary evidence open to legally authorized investigators.

⁵ See both Volumes One and Two of *The Rosicrucian Fraternity in America* for fully illustrated proof of the facts.

⁶ See *Ravalette, the Rosicrucian Story*, pages 47-54, published after the world meeting in Paris of the Universal Confederation.

structions that were either garbled, personal or contrary to the Landmarks of the *Fraternitas Rosæ Crucis*. No change whatsoever, except the editing to modern phraseology, had been made since the foundation of the *Fraternitas Rosæ Crucis* in 1614. Such instructions as had been added in an effort to simplify or make easier the Great Work were plainly so marked in order that error or misunderstanding would be impossible.

On the contrary, Mr. Lewis has been guilty of appropriating the greater part of certain rare or out-of-print occult books and issuing this information as lessons belonging to A. M. O. R. C. The proof of this fact is open to all who desire to investigate.⁷

(4) This is both truth and falsehood. By using the date 1908, Mr. Lewis apparently implies that because he in later years claimed his organization had its beginning in 1908 he was also associated with such a movement. Both implications are false. It is true that an attempt was made in Europe to form a world-wide organization; not by an English journalist, but by an English editor and we are happy to be able to name him. He was Sidney H. Beard, Editor of the *Herald of the Golden Age*; not in the year 1908, but in 1904, shortly after he issued the Manifesto which first appeared in his magazine *The Hera'd of the Golden Age*. Formation of an Association of Orders and Fraternities was accomplished in America in 1909.

(5) Mr. Lewis and his satellites did hold a meeting in Brussels in 1934, but he was just five years late in the, *to use his own words*, "Spuriou(s) group(s) clothe(d) themselves with names and titles which simulated, or were identical to, those of the honorable and authentic order(s)," because in 1929 the members of the Randolph Foundation of Orders, Temples,

⁷ Complete reproductions of books and lessons will be found in Volume Two of *The Rosicrucian Fraternity in America*.

OFFICE of the SECRETARY of the COMMONWEALTH

Harrisburg, Jun 6, 1939

Pennsylvania, ss:

I DO HEREBY CERTIFY. That a careful search of the records in this office discloses the "CONFEDERATION OR FRATERNITY OF INITIATES" (not incorporated) registered July 24, 1929, in compliance with the requirements of An Act of the General Assembly of the Commonwealth of Pennsylvania entitled 'An Act to provide for the registration and protection of names, titles or designations of associations, societies, orders, foundations, federations, organizations and corporations of the first class' approved the 16th day of May A. D. 1923.



IN TESTIMONY WHEREOF, I have hereunto set
my hand and caused the seal of the Secretary's Office
to be affixed, the day and year above written.

Approved
6-5-39
J. S. W.

Joseph W. Keim
Deputy Secretary of the Commonwealth

Societies and Fraternities, had formed an International Organization and Registered in the State of Pennsylvania, the title CONFEDERATION OR FRATERNITY OF INITIATES, i.e.,⁸ The International Confederation: *La Federation Universelle des Ordres, Societes et Fraternities*, and it is readily apparent that his "Federation Universelle des Ordres et Societes Initiatigues" is a gross fabrication of the worst kind and he stands guilty of the very thing for which he accuses R. Swinburne Clymer, Supreme Grand Master of the authentic Rosicrucian Fraternity.

(6) This statement is wholly contrary to the truth as verified by investigation. Practically all of the organizations named were spurious and organized for the express purpose of forming an organization for which even the name was "appropriated." The proof of this statement will be offered as we proceed. The "*Ordre Kabbalistique de la Rose-Croix*" is one of the oldest of Rosicrucian Organizations in France, the "*Ordre Martiniste*" has a most fair record, the Supreme Grand Master of both is Fra. . . Chevillon, who openly denounced Mr. Lewis and his clandestine activities.⁹

(7) The manner in which these charters and documents were manufactured would be unbelievable were actual proofs lacking. Mr. Lewis fails to mention that the F. U. D. O. S. I. did not have as its foundation even a fraudulent Rosicrucian organization, but was launched on a hastily constituted Masonic Rite of Mizraim and Memphis, and with the help of a Co-Masonic body.⁹

In many of the European countries the Rite of Memphis, if Legitimately constituted, is recognized as legitimate. Here in America, Masonry does not so recognize the Rite and classes it as clandestine, illegal and fraudulent. The authority used in

⁸ See *Facsimile* of certification or registration herein.

⁹ See Volume Two, *The Rosicrucian Fraternity in America* for reproduced documentary proofs of these statements.

the formation of the F. U. D. O. S. I. was not that of a legitimate European Rite, but, as stated, of a hastily formed clandestine Rite which had no foundation in fact and never was recognized by any of the European Masonic bodies.¹⁰

(8) Mr. Lewis, throughout his career of fabrication and "self-clothing," as he terms it, has been consistent in his claims that the Headquarters of the authentic Randolph Foundation were located on a farm in Pennsylvania. Undoubtedly thousands of people at one period of his activities did believe that these Headquarters consisted of an old farm house and a barn. Since the publication of *The Rosicrucian Fraternity in America* with photographs of many of the buildings, he no longer finds it so easy to mislead others in this respect; but despite this he continues to publish and republish this falsehood.

(9) This is another falsehood. We never made the claim that such a meeting had not been held in Brussels, but we did claim, and we still claim, that it was wholly clandestine; without any legitimate authority; was not Rosicrucian in character; that it was based on the fabricated authority of a pseudo-Masonic fraudulent Rite of Memphis which itself had no existence and equally clandestine Co-Masonic bodies, and that it *was*, and still *is*, the fabrication of one man who also was responsible for the documents and their manufacture and their use at that meeting. Moreover, as already stated, the name was only a slight variation of the one registered in the United States five years before and filed in every country in the world under Copyright treaty.¹¹

(10) Despite the fact that with all his influence in certain quarters, all his financial power, Mr. Lewis could not succeed

¹⁰ See Volume Two, *The Rosicrucian Fraternity in America* for reproduction of documentary proofs of these statements.

¹¹ See Volumes One and Two of *The Rosicrucian Fraternity in America* and Certificate of registration reproduced therein.

in obtaining recognition for the name of his organization in the State of Pennsylvania, and that regardless of his efforts to the contrary, the names and insignia of the Randolph Foundation were recognized and registered.¹¹ However, ignoring these facts, Mr. Lewis continues, five years later, to dub the Randolph Foundation as pseudo-Rosicrucian. Published records and documents, however, leave no doubt regarding the real ownership of the name and insignia.

(11) The meeting of the International Confederation in Paris, France, is history. There is nothing secret, mysterious or hidden. The signatories to the Confederation are of men and Orders still active. Unlike the F. U. D. O. S. I., the Grand Master of the authentic Rosicrucian Fraternity could not boast of the friendship of Mussolini¹² and those high in power in Germany, as did Mr. Lewis. Part of its *Fama* was published in the Congressional Record¹³ for all to read and may be had by all who are interested.

(12) Evidently, as with the Nazarene, there are also traitors in our organization. The letter mentioned by Mr. Lewis was released only to Acolytes and Neophytes of the Fraternity and apparently one of these is a friend of our critic. Such a thing, though regrettable, is something unavoidable in an age which considers money as a god.

(13) It would have been much better had Mr. Lewis refrained from naming Hieronymus. The name does not add luster to any movement, as all will readily understand who will give a little study to the said gentleman's history.¹⁴ This Hieronymus is referred to as the "Imperator of Europe." There could be no such office or Officer for the reason that Mr.

¹² See *Ravalette, The Rosicrucian Story*, pages 27-31.

¹³ *Congressional Record*, May 29, 1939; Vol. 84, No. 106, page 8917.

¹⁴ See *The Rosicrucian Fraternity in America*.

Lewis and A. M. O. R. C. *never* had even a shred of legitimate authority. It is also a fact that no one could have conferred authority upon him to establish the Rose Cross anywhere in Europe for the one good reason that long before Mr. Lewis became active, the Fraternity had been established in every country in Europe, and it is a Rosicrucian Law, as it is a Masonic Law, that wherever the Fraternity is active, no other Order of the same or similar name may attempt to function.

PART TWO



The extraordinary efforts which Mr. Lewis is willing to make in order to bolster up his clandestine F. U. D. O. S. I. and in his attempt to destroy the legitimate organization (International Confederation) whose name he usurped is further indicated by the letter herein reproduced, which he mailed to all Grand Secretaries of Grand Lodges throughout the United States and other countries, despite the fact that he had been refused any further Rights of Masonry in America after having received the first degree.

On his return home from Europe in 1939, R. Swinburne Clymer, Supreme Grand Master of the authentic Rosicrucian Fraternity, at once proceeded to prepare for issue in ancient form the *Second Fama Fraternitas* of the *Fraternitas Rosæ Crucis*, the first having been prepared and issued by the Fraternity in 1614. Publication of this *Second Fama* was completed in July of the same year. The printed and bound copies, together with a letter bearing the date of August 2, 1932, were forwarded to the Grand Secretary of every Grand Lodge of Masonry throughout the world.

Evidently one of these forwarded the *Fama* and the accompanying letter to A. M. O. R. C., because shortly thereafter, on September 18, 1939, A. M. O. R. C. issued and mailed a letter to the Grand Secretaries, as herein reproduced with comments.

(1) In the opening paragraph Mr. Lewis is true to form in that he refers to our operating a Rosicrucian Organization on "a farm." This statement has been made so often that its untruthfulness has been well established; first, because almost all of those vitally interested have visited headquarters, and, sec-

UNIVERSAL CABLE AND TELE
GRAPH ADDRESS: A. M. O. R. C.
RADIO STATION: WHTA

LONG DISTANCE TELEPHONE:
BALLARD BOX, 3286



THE ROSICRUCIAN ORDER

Known as "THE ANCIENT, MYSTIC ORDER ROSAE CRUCIS" throughout the world

A NON-SECTARIAN FRATERNITY DEVOTED TO THE INVESTIGATION AND STUDY OF THE HIGHER PRINCIPLES
OF LIFE AS FOUND EXPRESSED IN MAN AND NATURE

SUPREME TEMPLE FOR NORTH AND SOUTH AMERICA
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA, U. S. A.

September 18, 1939

Grand Lodge
F. & A. M.

Dear Grand Secretary:

You have already received, or undoubtedly will receive, from one, R. Swinburne Clymer--who purports to conduct or operate an authentic Rosicrucian Organization from a farm in Pennsylvania--a monograph titled:

"The Second Fama Fraternitas For a New Age
Beginning in The Twentieth Century."

It is accompanied by a letter bearing the title:

"La Federation Aniverselle des Ordres,
Societes et Fraterites des Initiés."

The object of this monograph and letter appears to imply that he, or his Rosicrucian movement, is associated with a confederation of recognized, established philosophical, occult, mystical and Initiatory Orders in Europe, thus giving himself an authentic background.

Please be advised, however, that there has been such a Federation in Europe existing for a great number of years, and active at the present time, known as the "FUDOSI" (Federation Universelle des Ordres et Societes Initiatiques). This Federation--the authentic recognized body--refused to accept into its membership Mr. Clymer or his organization, as he had, and has, no Rosicrucian connections or background recognized by them as having merit.

This Organization--The A.M.O.R.C.--which is worldwide, is, however, one of the organizations of the "FUDOSI"; consequently Mr. Clymer at first began a tirade against the "FUDOSI", claiming it false, of no consequence, and of no importance. Not succeeding by that method, in the literature which he distributed to Masons and others, he then last spring went to



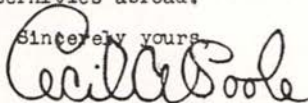
ROSICRUCIAN PARK--THE INSTITUTION BEHIND THE ORGANIZATION

Page -- 2

Europe. There he claims he met with this unknown confederation and signed many important articles and documents, apparently to give himself an European Rosicrucian background. Actually, however, the "FUDOSI"--the recognized and established federation--declares in official documents and in correspondence, which we have, that the confederation which Mr. Clymer now claims he is a part of, and from which he claims to have received articles, is unknown to them, and if it does have an existence any articles which those attending adopted and signed have no more legal weight with the true Rosicrucian Order than the mere blank paper upon which they were written. This monograph, therefore, which Mr. Clymer already has, or will, send to you is obviously intended to impress Masonic Grand Lodges with the authority and background of his organization, based upon this purported confederation in Europe. This communication is intended to advise you that such a confederation as Mr. Clymer expounds has no legal status and no standing with the "FUDOSI", and the recognized honorable fraternities of Europe which are its members. -4

We take this opportunity of attaching herewith an issue of our monthly publication of last May. In the center supplement you will see an article of warning in which it is predicted that Mr. Clymer would attempt to establish or claim some such confederation as he has, and which would have a tendency to lead persons to believe his Organization had recognition by the honorable fraternities abroad.

Sincerely yours,



SUPREME SECRETARY

CAP:MR-L

ond, those not able to visit headquarters have requested and received literature showing the actual photographs of the buildings at the Quakertown, Pa., headquarters.

(2) Probably the greatest and most vicious falsehood of which Mr. Lewis, A. M. O. R. C., and all those associated with him have ever been guilty is implied in this statement. From the very beginning of Mr. Lewis's activities the true Fraternity

has repeatedly pointed out the impossibility of Mr. Lewis ever having obtained authority to establish a Rosicrucian body in America from any authentic organization anywhere on earth, because the Landmarks of the Fraternity forbid even the attempt to do such a thing wherever the Order exists.

If A. M. O. R. C. or anyone connected therewith can produce any letter, request or statement that the Supreme Grand Master or any other person officially connected with the authentic organization—the Randolph Foundation—requested affiliation, membership in, or recognition by A. M. O. R. C. or F. U. D. O. S. I., the Supreme Grand Master of the true Rosicrucian Fraternity will deliver to A. M. O. R. C. all the authority he possesses, as also all property belonging to the Fraternity. The statement made in this letter is utterly and maliciously false.

(3) This certainly is true. As already mentioned, The International Confederation of Initiates and Initiate Orders is non-Masonic, and has no connection whatever with Masonry, while F. U. D. O. S. I. was based on the self-organized Rite of Mizraim and Memphis¹ and Co-Masonic bodies wholly *taboo* by American Masonry. The Confederation cannot have standing with such a clandestine body, has never requested it, and has consistently pointed out its illegitimacy.

(4) The signatures to the *Fama* disprove this accusation and on the contrary show that in Europe, Central and South America every legitimate Rosicrucian organization is a member of the Confederation.

The entire letter implies that both our letter to the Grand

¹ A complete history, with documents showing the whole plan and method of fabrication of both the clandestine Rite of Mizraim and Memphis, the Association of Co-Masonry (female Masonry) and the final organization of F. U. D. O. S. I. by these organizations is given in Volume Two, *The Rosicrucian Fraternity in America*, pages 235-280.

Secretaries and the *Fama* have been more or less a tirade against A. M. O. R. C. and F. U. D. O. S. I. To disprove this we reproduce herewith the letter of August 2, 1939. This will show that neither was mentioned in any manner whatever and that the letter itself was a dignified communication between Brother and Brother.

**La FEDERATION UNIVERSELLE
des ORDRES, SOCIETES et
FRATERNITES des INITIES**

*A Private and Authoritative Communication From the
Grand East and Source of all Rosicrucian Light*



BEVERLY HALL



Quakertown, Pa.
August 2, 1939



Dr. E. Arturo Alardo
Grand Secretary
Saint Dominique

Dear Sir and Brother:

It is my firm belief, based on experience covering more than thirty years, that in all fraternal affairs, whether Masonic or otherwise, Masons as well as the public generally have an abiding faith that the Secretary of a Grand Masonic body is in touch with and capable of supplying information not open to the general public and obtainable from no other source.

For this reason, and because we know that many Masons are seeking reliable and authentic information on esoteric subjects, this Grand Body (non-Masonic) through me, is forwarding to you under separate cover, a Monograph just issued and dealing with the Rosicrucian Fraternity and allied bodies active under the name of the Universal Federation of Orders, Societies and Fraternities of Initiation. I request your kind indulgence and ask that you give this publication careful reading and then file it for future reference in order that should you be appealed to for information on these subjects you may refer to it.

The organizations which form the membership of this Confederation all work under authentic authority and competent jurisdiction. In no instance is there any claim to Masonic connection in as far as the Rosicrucians and their activities are concerned. This is made clear in the Monograph.

Thanking you most sincerely for your kind consideration.

Fraternally yours,

Supreme Grand Master

La Federation Universelle des Ordres,
Societes et Fraternites des Inities.

R.S.C.--G.C.

PART THREE



During February, March and April of 1941, Dr. R. Swinburne Clymer, Supreme Grand Master of the International Confederation of Initiate Orders, visited the countries of South America to induct formally the *authentic established* Rosicrucian Organizations into full membership into the Confederation, all of which is part of the published history of the Confederation. A full report can be found in the Revised Second *Fama*.

Shortly after Dr. R. Swinburne Clymer returned from Europe, Mr. Lewis, in his June, 1941, issue of *Rosicrucian Digest*, published another of his utterly misleading articles under the heading of "AMORC Is Imitated Again." This one and one-half page article is herewith reproduced so that no one can be accused of misquoting. Our notes and comments follow.

(1) This is almost an exact copy of the statement in the first article and was fully answered.

(2) We request that the reader carefully note and bear in mind throughout the study of this article that Mr. Lewis, as Emperor, here italicized the phrase "*The First public declaration, etc.*" This appeared in the November, 1934, issue of "The Rosicrucian Digest." Next refer to the reproduction of the certificate of registration of the *Confederation or Fraternity of Initiates* which was made in 1929, FIVE YEARS BEFORE THE FABRICATION OF F. U. D. O. S. I. As previously stated, this name was thereafter registered in every country of the Copyright treaty. Since the certificate of the *Confederation of Initiates* was registered five years before F. U. D. O. S. I.

AMORC Is Imitated Again

BEWARE OF THESE MISLEADING ACTIVITIES

By THE EMPEROR



EVERY Rosicrucian member of AMORC is quite well aware of that international federation of arcane, initiatic, and mystical Orders and societies having authentic history, and which bears the title Federation Universelle des Ord-

res et Societes Initiatices, the initials of which give us the abbreviated form of F. U. D. O. S. I. The plan for this federation was conceived, as we have explained at other times, in 1908. Preliminary congresses were held in Europe in the years 1921, 1927, and 1931. During the summer of 1934, the ultimate organization meeting was held in Brussels, Belgium. Dr. H. Spencer Lewis, then Emperor of AMORC, represented the only American Rosicrucian society or Order at the conclave. Only such mystical, philosophical, and occult organizations which had established historical backgrounds were invited and permitted to affiliate with the federation.

The first public declaration in America of the establishment of the federation and its name and initials, F. U. D. O. S. I., was made in the November, 1934 issue of "The Rosicrucian Digest." FIVE YEARS LATER, in fact in the Spring of 1939, the protagonist of a purported small Rosicrucian group hav-

ing its quarters on a farm in Eastern United States went to Paris, and upon his return, stated that he had participated in the formation of what he styled an international confederation of Rosicrucians. Subsequent correspondence which we had with the European Rosicrucian dignitaries of the Rose-Croix and officers of the F. U. D. O. S. I., copies of which are now in our files, brought forth the statement from them that if such a confederation was formed in 1939, it had no connection with the authentic federation, or F. U. D. O. S. I. and was not approved by the arcane societies, and consequently in every respect must be clandestine. This then was DISCOVERY NUMBER ONE.

DISCOVERY NUMBER TWO was that this individual has since formed or had formed, or participated in the formation of an organization which he terms "Universal Federation of Initiatic Orders, Fraternities, and Societies." Here, then, is a daring and most flagrant copying, not only in spirit but almost in identical words and title, of the original F. U. D. O. S. I. The obvious similarity could only be intended to cause confusion. It is, of course, a kind of flattery, this imitation, but one that no one ever welcomes.

DISCOVERY NUMBER THREE, which knowledge has been in our possession now for several weeks, is that in March of this year, this self-styled Grand Master of a purported Rosicrucian Fraternity visited several countries of South America, principally Chile.

The
Rosicrucian
Digest
June
1941

where the publisher of an astrological almanac and other literature has become his deputy. This deputy has issued and is circulating what is claimed to be a second *Fama Fraternitatis*. Another amazing fact is that actually a second *Fama* was previously issued by AMORC, in other words, in September, 1930, under the authority of the late Dr. H. Spencer Lewis, as Imperator, in association with the Rose-Croix of Europe. So consequently, *eleven years after AMORC* this protagonist trails along in his imitative style.

His deputy in Chile has also envelopes which bear the stamped phrase, "Fraternidad Rosa-Cruz en la America del Sur," literally translated, meaning Rosicrucian Fraternity in South America. Since AMORC has for years, under the authority and charter of the Rose-Croix of Europe, been assigned the jurisdiction of South America for extending the authentic Rosicrucian activities, this sudden issuance of literature purporting to come from a Rosicrucian Fraternity of South America might con-

fuse the several thousand Spanish-speaking AMORC members in Central and South America. This, then, is just another attempt at copying AMORC activity.

We take this opportunity—and *this is our purpose in bringing this to your attention* — to warn that unless the initials A. M. O. R. C. are found in any literature or announcements issued as Rosicrucian or purporting to come from a federation of Rosicrucian or arcane metaphysical societies, that such have no connection with the *International Congress* of the Rosicrucian Order, and are not recognized by the European Federation or the F. U. D. O. S. I. Member, then, the initials A. M. O. R. C. are the key to the authenticity of the literature, advertisements, announcements, booklets, or pamphlets which may come to your attention.

Perhaps those who imitate that which AMORC has created or represents or has put into effect for years, are unaware of the maxim, "He who copies is limited to the mind of another." 8

was organized, it refutes every possible claim made by the Imperator regarding the true International organization.

The Imperator then proceeds in his usual fashion of telling about a small Rosicrucian (here he correctly calls the group "Rosicrucian") group on a small farm in Eastern Pennsylvania, which requires no further refutation as the falsity of the charges can readily be disproved by anyone visiting headquarters.

(3) For once in his colorful life the Imperator speaks the truth, but the truth is exactly the opposite of the implication. There is a flagrant copying, both of spirit and words and titles, but it was F. U. D. O. S. I. and NOT The International Confederation which did the copying. It is they who are the imitators.

(4) Admittedly, imitation is "the highest kind of flattery," but when it is imitation of things most sacred, of things which deal with the Soul, the highest in man, and which leads to debasement and loss of faith by sincere seekers, it becomes criminal and without justification.

(5) This so-called *Second Fama* issued by A. M. O. R. C. is fully discredited in *The Rosicrucian Fraternity in America*.

(6) As in America, A. M. O. R. C. did establish in a number of South American countries branches of its clandestine organization, despite the fact that the Rose Cross had been established there for many years by Crum Heller and continued active. According to the Ancient Landmarks no Rosicrucian organization, *even if legitimate*, may establish itself in any country where the Order already exists. Therefore, any Lodges or activities which A. M. O. R. C. established are without rights and necessarily clandestine.

For the information of the Emperor and all connected with A. M. O. R. C., let it be emphatically stated that Dr. R. Swinburne Clymer, Supreme Grand Master of the authentic Rosicrucian Fraternity, DID NOT GO TO SOUTH AMERICA TO ESTABLISH THE ROSY CROSS IN ANY COUNTRY WHERE THE ORDER EXISTED, but to induct into the Confederation such Orders as had previously been legitimately established and continued active.

The Confederation is for the purpose of associating, for one common purpose, all authentic organizations engaged in esoteric or spiritual work into one harmonious whole; not primarily to establish the Rose Cross. However, where no legitimate Rosicrucian organization exists, all possible aid is given to the establishment of such a Fraternity. This was done in Chile.

(7) This one word "Advertisement" is the *key* to the entire

situation. The authentic, legitimate Rosicrucian Fraternity, as is Masonry, is forever and completely forbidden to advertise. Its Ancient Landmarks prohibit it now, have always prohibited it in the past. "By their advertising shall ye know them."

(8) We agree with the Emperor and for that reason A. M. O. R. C. never offered Soul teachings to its followers except those which were first prepared, produced or issued by the authentic Fraternity, the *Fraternitas Rosæ Crucis*.

HITLERISM IN
AMERICA



*Books Removed From Public Libraries
to Be Destroyed by Selfish Interests*



A WIDESPREAD IMPOSITION ON
LIBRARIANS THROUGHOUT AMERICA



Public Libraries, Without Permission
of Librarians, Deliberately Used as
Publicity Agencies for Promotion of
Fraudulent Clandestine Organization



HITLERISM IN AMERICA

Hitler's destruction of books which in any way interfered with his regime is repeated in free, democratic America.



When the people of America were informed, through newspapers, magazines and public speakers, of the destruction of books by the arch-egotist Hitler, they stood aghast; condemnation of this act was universal, and rightly so. The good people of a free democracy could not conceive of the possibility of such a thing taking place here in America, yet within a very short time thereafter it *actually did take place, as we shall show.*

To digress for a moment, the volume of which this report forms a part, together with the reproduced documents and other direct information, prove beyond a doubt that an organization variously known as THE ROSICRUCIANS, *The Brotherhood of the Rosy Cross*, THE TEMPLE OF THE ROSY CROSS, THE ORDER OF THE ROSICRUCIANS and other appellations, has existed and been active in America since 1774, and that by their own writings, prominent men, men active in science and literature, professed affiliation and were active in its interest. Furthermore, these official publications show that, like Masonry, but *one* such organization is legitimately permitted to exist in any one country. Any other organization attempting to establish itself under the same or *similar* title is classified under the law as clandestine, illegitimate and fraudulent.

No such attempt had been made by any organization until about 1909. Then in 1915,¹ one H. Spencer Lewis felt that the

¹ For complete information and reproduction of original documents and publications, see *The Rosicrucian Fraternity in America*.

time was propitious for such a move and without right or authentic authority organized such a clandestine body.

The authentic Fraternity, generally known as *The Randolph Foundation*, was well known in all Occult circles because thousands of books dealing with the Rosicrucians had been written and published by Randolph, Hotchkiss, Dowd, Tyner, Street, Clymer and others and, as was natural, many letters were received by the Supreme Grand Master inquiring whether the Lewis organization, known as the A. M. O. R. C., was legitimate. To all these we gave a frank and honest reply. Our reaction did not please Mr. Lewis and in order to justify and defend himself he began to villify us and defame the authentic organization.

Previous to these public attacks upon us, one Thor Kiimalehto, a henchman and coworker with Lewis, wrote us the following letter on an A. M. O. R. C. letterhead:

The Philosophical Publishing Co.,
Allentown, Pa.

Gentlemen:

The pamphlet, "The Divine Spark," was placed in my hands and although it did not tell me personally anything more than I previously knew, I want to express my sincere appreciation of the clearness of expression, *its absolute truthfulness* (italics ours) and its concise form. I take it this comes from the pen of "Clymer," and I want to convey to him the message that R X C is being estab-

² Note the statement "Is being established." A proof that this clandestine organization was then only in formation. Thor Kiimalehto was the chosen and authorized secretary and his statement must be accepted as fact. Mr. Lewis later tried to show that he began operation in 1908. This letter effectively disproves his claim. The letter was written on January 25, 1916.

lished² here in the U. S., and Lodges will be formed³ all over the country—the *old and true Order*. We need literature and welcome⁴ such as “Clymer” and I am in a position to sell books and pamphlets to members.

You may send me your catalog and wholesale prices.

Yours

THOR KIIMALEHTO,
R X C.

We answered this A. M. O. R. C. letter as follows on January 28, 1916.

January 28, 1916

Thor Kiimalehto
Brooklyn, N. Y.

Dear Sir:

Your letter has been received and noted. Pleased to learn that you like the booklet so well.

At noon I mailed you two booklets, one of these marked, and I now call your attention to a few facts:

1st. Do you know that the Rose Cross was founded in America more than 60 years ago; that continually since that time booklets, books, and MSS. have been issued by the Order?

2nd. Do you know that it has been working ever since; that it has members throughout the United States, many

² This statement is positive that *lodges will be formed*—NOT THAT THEY HAVE BEEN FORMED—all over the country, AFTER the date on which the letter was written, namely, January 25, 1916.

⁴ Later Lewis attempted to make his followers believe that I had attempted to become a member, associate myself with them, etc. This effectively proves that my co-operation had been requested. My reaction will be noted in the answer to this letter written to me by the secretary of the then forming A. M. O. R. C.

of whom are teachers, lawyers, physicians, statesmen, etc.?

3rd. Are you aware of the fact that but one Order of a given name can (may) exist in this country? That we (for instance) have no right to go to another country where the R. X. exists, and that no second Order can be founded here for the very good reason that such would *not be Rosicrucian, would not possess* Rosicrucian teachings, and would possess no authority, being fraudulent on the face of it.

I call your attention to these facts, as the knowledge may save you a great deal of trouble in the future. We hold the *original* Charter for this country. Our Lodges have been open, our Convocations attended by the members, and, as is natural, these members come to us for confirmation as to whether an R. X. Lodge is under our Charter or is fraudulent.

You are late in conveying any message to me, seeing that the original Charter has been in my hands since 1895, that the original papers are in my possession, that I have organized two Convocations and that I have taught many personally.

I certainly wish you success in any good work that you may do, but why not, if you are an Occultist, be sincere and, if you evolve a system of teaching, *give it a name of its own?*

I have the honor to be

Very truly yours,

R. SWINBURNE CLYMER,
Master of the Order.⁵

In Duplicate. Second copy for attorney.

In order to justify himself Mr. Lewis attacked us from time to time, but it was not until 1932 that Mr. Lewis went to the extreme length in attempting to connect us with what he called "a conspiracy" to ruin his organization through the activity of Mr. George L. Smith, a former A. M. O. R. C. member. The fact that we did not know Mr. Smith at the time the action began was a clear indication to us showing the extent to which Mr. Lewis would go in an effort to secure recognition for his fraudulent organization. It effectively warned us that the time had come to fully protect ourselves and the Fraternity from the machinations of those who had unlawfully usurped its name.

Having connections with every authentic Initiatory organization in Europe, we placed into their hands the detailed information of what was taking place and requested that they furnish us with the original documents disproving practically every charge and every claim Mr. Lewis had ever made against us, and at the same time prove all our charges against him.

While we were collecting this evidence, Mr. Lewis issued his booklet *Audi Alteram Partem, i.e., "Hear the Other Side."* We then made this the basis for the two-volume work: **THE ROSICRUCIAN FRATERNITY IN AMERICA**. This work was completed in 1938 and copies offered to the public libraries. Let the reader bear in mind that it was Mr. Lewis who titled, published and extensively circulated his **HEAR THE OTHER SIDE** booklet and placed it into the libraries. We did not protest to libraries, because **WE BELIEVE THE PEOPLE HAVE THE RIGHT, AND SHOULD HEAR BOTH SIDES**, but when our answer appeared, Mr. Lewis faced about and became a second Hitler in his activity to destroy books.

⁵ These letters and others published in **THE ROSE CROSS ORDER** are in the Archives of the Fraternity and open to inspection to any authorized official of the Government.

Almost immediately after the volumes of THE ROSICRUCIAN FRATERNITY IN AMERICA had been accepted by libraries, A. M. O. R. C. became super active in the SUPPRESSION AND DESTRUCTION OF THESE BOOKS. The first intimation we had of this was the receipt of the letter from one of the librarians to whom Mr. Ralph Lewis had mailed it.

On receiving this letter, issued and circulated over the signature of Mr. Ralph Lewis, we at once wrote to this librarian, asking him if he would kindly give us an expression of his reaction. This he did and we herewith reproduce it. Names of library and librarian are withheld, as it is not our desire to embarrass any innocent person, but this letter, like everything reproduced herein, is in the Archives of the Fraternity and open to inspection to any person properly authorized.

Feb. 24, 1938.

Dr. R. Swinburne Clymer,
Beverly Hall,
Quakertown, Pa.

My dear Dr. Clymer:

As you ask in your letter of the 22nd for an expression of opinion on the material which I forwarded to you, I shall set down here some thoughts that have occurred to me in this connection.

1. As a logical preliminary to any action, a librarian should make a careful study of the two volumes of your work; "The Rosicrucian Fraternity in America," and such an examination would amply refute the claims made in the letter to librarians.

2. It is not only an insult to the intelligence of librarians to attempt to coerce them into suppressing your books, but such an action is directly opposed to the American principle of freedom of speech, as well as being most unworthy of an organization claiming to be the true Rosicrucian order, which is founded upon brotherhood, charity and tolerance.

3. I doubt whether a librarian, once having accepted and catalogued your books for the free use of the public, has any right to remove them from circulation--certainly I should not dare make such an attempt.

4. Though librarians, as a class, may not be familiar with occult laws, ordinary observation and experience should create suspicion of a so-called Rosicrucian Fraternity whose literature so obviously places the emphasis upon form, with its tawdry imitations of the grandeur of Thebes and Karnak, its painted hieroglyphics, and its pompous "Imperator."

5. In a world of sham and pretence, this is only a part of the great conflict that is on between shadow and substance; real and counterfeit. As Patanjali says in his Yoga Sutras: "Where there is light, there is also shadow... the bastard vesture and the bastard powers of psychism are easily attained; yet, even when attained, they are a delusion, and the very essence of unreality."

I believe that the above will clearly define my position, and I assure you, Dr. Clymer, of my full moral support as well as my desire to aid you otherwise in every way in my power.

Sincerely yours,

Again calling attention to the fact that Mr. Lewis had issued and widely circulated his HEAR THE OTHER SIDE, to which THE ROSICRUCIAN FRATERNITY IN AMERICA was the answer, and we here reproduce the letter issued, after copies of these books had been placed in such libraries where the librarians had expressed a willingness to receive them. Let it be repeated that we made no effort whatever to keep his booklet out of any library or from being circulated in the mail. We were perfectly willing that the American people should be the judge. Our answers to the charges made will follow the reproduction.

UNIVERSAL CABLE AND TELE-
GRAPH ADDRESS: A M O R C I
RADIO STATION: WHIRL

LONG DISTANCE TELEPHONES:
BELLARS 8775, 8025

A M O R C



THE ROSICRUCIAN ORDER

Known as "THE ANCIENT, MYSTIC ORDER ROSAE CRUCIS" throughout the world

A NON SECTARIAN FRATERNITY DEVOTED TO THE INVESTIGATION AND STUDY OF THE HIGHER PRINCIPLES
OF LIFE AS FOUND EXPRESSED IN MAN AND NATURE

SUPREME TEMPLE FOR NORTH AND SOUTH AMERICA
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA, U.S.A.

February 12, 1938

Chief Librarian
Public Library

Respected Librarian:

We believe that we are justified in assuming that your connections with the public library of your city warrant our bringing before your attention a rather serious matter.

A Reuben Swinburne Clymer, of Quakertown, Pennsylvania, offers to ship to public libraries two volumes of a book written by himself, hoping that they will be used for general reference and possibly general circulation. These books are entitled, The Rosicrucian Fraternity in America. They are large, bulky books, and from the title given above, which appears stamped on the back of the books, and from their size, they would appear to be instructive, educational, and historical in value and of benefit to research workers and those searching for facts in connection with philosophical and educational movements of the Middle Ages and the present time. — 1

But we are filing the following protest with you on the basis that these two volumes by Mr. Clymer are neither historical records, nor educational, instructive, nor of value to any research worker, inasmuch as they constitute wholly and solely an attack upon the Rosicrucian Order in America and in Europe. The Rosicrucian Order throughout the world, known as AMORC, has been in existence for many centuries and has had a spotless reputation. It is a recognized and definite fraternity, free from political, social, religious, or other destructive or critical attitudes. We refer you to the Fourteenth Edition of the Encyclopedia Britannica under the subject of Rosicrucianism, Webster's New International Dictionary (Unabridged), the New Standard Encyclopedia, and many other encyclopedias and dictionaries which give a true and accurate history of the Rosicrucian Order known as AMORC. (See the enclosed booklet entitled, "Recognition.") — 3

This man Clymer has been issuing pamphlets and booklets attacking the Rosicrucian Order for nearly twenty years, and a number of his attacks have reached various courts in California, including the Federal Court and Superior Courts. He has even been mentioned by us in a suit for libel and a decision rendered by a Superior Court in which he was specifically named as one of the conspirators, and



ROSICRUCIAN PARK—THE INSTITUTION BEHIND THE ORGANIZATION

PRINTED IN U.S.A.

Chief Librarian -- 2

February 12, 1938

the decision forbade his continuing to issue his scurrilous pamphlets and libelous matter pertaining to AMORC. To avoid using the mails in carrying on his scurrilous campaign, he has printed these two large volumes and is shipping them by express to public libraries with the hope that the libraries will accept them and put them into circulation or in the reference rooms. He has placed a title on the back of these books that tends to make the librarians believe they constitute a history of the Rosicrucian Fraternity in America. Even a casual examination of the title pages of the second volume of these books plainly reveals that it is an attack and an expose and a criticism. Over ninety per cent of the matter contained in these volumes is not only destructive and highly critical, but so absolutely false and absurd as to be thoroughly misleading. In fact, every one of the false charges which he makes in these books has already been reviewed by the following departments of the state and country: The United States Post Office Department, the Department of Justice, the Internal Revenue Department, the Federal Trade Commission, the Federal Court of California, and various Superior Courts of California. In every case the departments of the Government have given our organization a clean bill of health, and in every court case we have had a decision in our favor.

We therefore protest against these books by Mr. Clymer being placed in your library and put into circulation if he or his representative offers them. It would mean that your library and good offices would be used to carry on his campaign in a manner to avoid use of the mail and to avoid responsibility on his part. A suit against him would bring no results inasmuch as he has no money to pay for damages or court costs, and an injunction against his issuing any more books would be evaded by issuing the books under fictitious names and having public libraries circulate them. —

We are not asking you or your library to participate in any plan of defense or to cooperate with us in our plans of defense. Our organization is too well known and too well established to need any further defense after all of the official investigations that have been made as outlined above. But we do not feel that you and your library want to be a party to any such campaign of maliciousness, and inasmuch as the books are being offered under a false pretense of historical value, and solely for the purpose of furthering a conspiracy or a malicious attack, I am sure you will use your official connections with the library to see that the books are rejected, if sent or offered, and that similar books issued by him will be rejected hereafter. —

I may say in passing that in many states and many cities, librarians have already rejected these books of their own accord after examining them. You have other good books in your library dealing with Rosicrucianism, dating back to reprints of early books and perhaps

Chief Librarian -- 3

February 12, 1938

some old books, and every large library in the country has a number of books dealing with the early history and philosophy of the Rosicrucians. — 11

These two books by Mr. Clymer, however, and all of his other pamphlets and books of vilification, are of no value in the category of Rosicrucianism except to carry on an unfair attack, and utilize the public libraries to further his own ends. He frequently refers to himself and his publishing organization as The Philosophical Publishing Company, also as Rosicrucian Brotherhood, as The Beverly Hall Corporation, and numerous other titles. His address, however, is Quakertown, Pennsylvania, and the title of the books, we repeat, is The Rosicrucian Fraternity in America.

I should be glad to have you let me know what your library decides to do about this matter. There are hundreds of good and respected individuals living in and around your city who are members of this Rosicrucian Order, AMORC, and who have been much concerned about the possibility of these malicious books being circulated through your library. They believe, as we do, that it is simply a matter of being properly informed as to their real nature.

Any further information you desire regarding this matter will be gladly sent to you.

Yours very truly,

R. M. Lewis
Secretary

RML:MK
(Enc.)

OUR REPLY

(1) These books *are* instructive, educational and historical and of unquestioned value to both the student and the research worker for the reason that therein will be found an almost complete history of both the authentic organization dating from 1614 to the present time, and the documentary history of the formation and activities of the clandestine organization. The books issued by us, THE ROSICRUCIAN FRATERNITY IN AMERICA, contain much of the Fraternity's exoteric teachings, EX-

TREMELY RARE DOCUMENTS FROM THE EUROPEAN ORDERS, which, had they not been placed into our hands, would have been destroyed by the hordes of Hitler and no longer to be had. These reproduced documents are of untold value to the millions interested in the esoteric. They cannot defame any person or organization unless that person or organization has defamed himself or itself by the acts which necessitated their publication. The reproduction is merely historical.

(2) An utterly false statement. The entire literature issued by A. M. O. R. C. and the letter by its first secretary, which is published herein, offer unquestioned proof that A. M. O. R. C. began its existence no earlier than 1916 and that it could not possibly have had a "spotless reputation" for "many centuries."

Its reputation for truth is about as spotless as is the leopard. It may be said in all honesty ⁶ that, almost without exception, every claim of legitimacy written or published by Mr. Lewis and the A. M. O. R. C. is just about as truthful as this claim of his.

(3) Mr. Lewis has made much of his "recognitions," and leaflets publishing such "recognitions" have been issued, circulated and placed within the covers of books in libraries by the hundreds of thousands. Our space is limited, but let us give an example of how these "recognitions" are secured. To do this effectively and without bias, we herewith reproduce a letter written to one who sought the information.⁷

⁶ This person is not now, and never was, a member of the Randolph Foundation, the *Fraternitas Rosæ Crucis* or any of its activities.

⁷ The name of the person to whom this letter was addressed is deleted to avoid embarrassment. This person never was, and is not now, a member of any of the Randolph Foundation activities.

Funk & Wagnalls Company



334-360 Fourth Avenue, New York, N. Y.

Editorial Rooms of The New Standard Dictionaries

THE NEW STANDARD UNABRIDGED • THE PRACTICAL STANDARD • THE DESK STANDARD • THE NEW COMPREHENSIVE STANDARD • THE CONCISE STANDARD

CHARLES EARLE FUNK, Litt.D., Editor

April 5, 1939.

Your letter of March 30th, addressed to Mr. George W. Jones, Jr., has been referred to me for reply.

The definition of the term Rosicrucian appearing in the current editions of our series of Standard dictionaries was based on material supplied by the Secretary of the Rosicrucian Order (Amorc) at San Jose, California.

The enclosed pamphlet indicates their approval of our description of their organization, the basic facts of which are contained in the definition appearing in our dictionaries.

Very truly yours,

Chas. E. Funk

Charles Earle Funk
Editor.

(4) This is not a correct statement. Such books and booklets were *not attacks*, but the ANSWERS TO ATTACKS UPON US MADE BY MR. LEWIS AND A. M. O. R. C. He whose character is attacked and who fails to defend it is LACKING IN CHARACTER.

(5) Mr. Lewis made and printed this statement so frequently that, like the fisherman and his story, he undoubtedly has tried to make himself believe it. We have answered this fully in the two volumes, THE ROSICRUCIAN FRATERNITY IN AMERICA. We here repeat, however, that at the time Mr. Lewis and A. M. O. R. C. started his libel suit WE DID NOT KNOW GEORGE L. SMITH and *we have never in any way been served in such a suit*. Moreover, those desiring information of how the decision resulted, and the amount paid by Mr. Lewis to the said George L. Smith, will find the full sordid details in the two volumes mentioned.

(6) An utterly false statement. It is here emphatically stated that NOT A SINGLE SET OF THESE BOOKS WERE MAILED OR EXPRESSED TO ANY LIBRARIAN OR ANY LIBRARY UNLESS WE FIRST RECEIVED A LETTER FROM THE LIBRARIAN STATING THAT THESE BOOKS WERE ACCEPTABLE. Every such letter is on file. It is not wholly true that these sets were shipped by express. Within certain zones the sets were shipped by express because the cost was less. *In all other instances, to Canada, Mexico, and all foreign countries, the books were mailed.*

(7) It is freely admitted that the material is critical, but there is not a single false or misleading statement in these books unless it is a reproduction of something said or printed by Mr. Lewis, A. M. O. R. C., or those engaged in fabricating and advertising A. M. O. R. C. or the F. U. D. O. S. I.

(8) This is admittedly an important question. We do not here have the space to answer it. Moreover, it has been com-

pletely and in the minutest detail answered in *THE ROSICRUCIAN FRATERNITY IN AMERICA* to which we refer you.⁸

(9) The reader should note this carefully, because later on we will show the extraordinary, unethical, un-American, Hitlerite steps taken by Mr. Lewis and the A. M. O. R. C. to keep these books out of libraries or get them out if already there.

When Mr. Lewis and A. M. O. R. C. supplied public libraries with his *HEAR THE OTHER SIDE*, together with thousands of leaflets, defaming us, we made no protest because, being AMERICAN, we felt that the public had a right to know both sides of the question, being capable of judging for themselves. Moreover, what are public libraries for if not to supply the public with books on all questions, pro and con? In another letter, which will be herein reproduced and in the reproduction of instructions to his Commissioners, we will show that no organization, business house or publisher ever attempted to go to nearly the length Mr. Lewis and A. M. O. R. C. did to keep this knowledge from the public.

(10) This is fully covered in our answer to a letter received from the Trustee of a library in New Hampshire, which we reproduce.

(11) How weak must be the foundation of an organization or a society that cannot bear the light of day and must ask public officials to hide or destroy all evidence that might be incriminating or to its disadvantage! These statements and requests remind one of the bully in school who would pounce with extreme brutality on those weaker than himself but being faced by one of equal strength would run to his parents or the teacher for protection. He who has nothing to hide need fear nothing and if his wares are worthy, anything that is said

⁸ Students and research workers unable to obtain these books for their study may request the librarian in their vicinity to obtain them for the library. They will be supplied without cost to the library.

about them is an advertisement. We welcome investigation. We suggest the study of the Lewis publications and comparing their contents with our literature. We likewise welcome criticism because this reveals weaknesses if present. We do not fear accusations because this offers us an opportunity to reveal the truth. Mr. Lewis and A. M. O. R. C. know full well their inability to defend the falsehoods published and circulated, therefore they must destroy. Hitler was in a like position. He knew full well that the books in the public libraries would reveal the falsity of his position and teachings, therefore the destruction of books on that 10th day of May, 1933.

(12) It was not we who made the unfair attack. It was Mr. Lewis in his booklet, HEAR THE OTHER SIDE. That which he calls an "unfair attack" *was the answer*. All of volume two is devoted to the reproduction of his HEAR THE OTHER SIDE. Could we have reproduced these in the book *had they not previously been published and circulated?* We answered these accusations and attacks with documents from Europe dating back to years before Mr. Lewis was born. We used the documents as proof of the actual truth relative to the august Fraternity and its foundation and philosophy. *We did not attack*. We answered HIS attack. Had THE ROSICRUCIAN FRATERNITY IN AMERICA been published first and his HEAR THE OTHER SIDE thereafter, then he might accuse us of the attack, but HEAR THE OTHER SIDE was not only published first, but placed in every public library willing to accept it, and in addition to this, it was widely circulated by his henchmen and the members of A. M. O. R. C.

(13) In many instances this was true. What these members were requested to do and what they did will be shown in the reproduction of a letter of instructions issued by A. M. O. R. C.

On March 10, 1938, we received a letter from the librarian

of the public library of one of the larger cities. This letter is here reproduced, together with our answer. Nothing would be gained by giving either the name of the city or that of the librarian. The letter and the copy of our answer are kept intact in our Archives and are at the command of any properly authorized person attached to any Department of the Government.

March 8, 1938.

Mr. R. R. Clymer,
Rosicrucian Foundation,
Weverly Hall,
Quekertown, Penn.

Dear Mr. Clymer:

All books are ordered subject to collation. All bills must be rendered in duplicate and one copy certified to by a written or typed and signed statement as follows: "I hereby certify that the within account is correct and has not been paid."

We have just received a letter from the Rosicrucian Order at San Jose, California, filing a protest against your two volumes THE ROSICRUCIAN FRATERNITY IN AMERICA. What is back of this letter? We have sent your books along to be catalogued, and wonder what the trouble is.

Very truly yours.

OUR ANSWER

March 11, 1938

Dear Mr.

Thank you for your letter of the eighth wherein you inform us of the protest received from the Rosicrucian Order, San Jose, California, against placing the two volumes of THE ROSICRUCIAN FRATERNITY IN AMERICA into the library.

You ask: "What is back of this letter?" Simply this: Mr. Lewis does not wish the information contained in these books to become public.

We feel that you should be fully informed and, having a copy of the said letter before us we will answer it in detail, but first of all let us call your attention to this fact:

You will no doubt find on the shelves of your library a copy of ROSICRUCIAN QUESTIONS AND ANSWERS by Mr. Lewis.⁹ If you will read this book you will find that it is mostly a diatribe against myself and Dr. Randolph, who founded the authentic Rose Cross in 1856. We did not ask you to refuse this book because *this is America* and we feel that people should be permitted to know both sides. Moreover, truth must ultimately prevail.

As far back as March 11, 1936, Mr. Lewis feared we might publish the facts and warned librarians against us. See page 21, Volume two, THE ROSICRUCIAN FRATERNITY IN AMERICA. It is utterly false to say that at that time, or prior thereto, we placed any literature, or even attempted to place any literature, into libraries—the records of your library will probably substantiate this statement. He simply voiced his own fears and in this unethical manner sought to influence librarians. "Paragraph two of the letter:¹⁰ These books *are* historical; they give an almost complete history, based on published works and documents of the Authentic Order. They also give the history of the Lewis organization based on THEIR

⁹ As previously stated, instead of hiding falsehoods published, we call them into the light of day so that they may be refuted. We did NOT ask the librarian to destroy that wholly untruthful and malicious book, so that others might not see it, but requested him to read it so that the real facts might be revealed and the truth made known.

¹⁰ Reproduction of the A. M. O. R. C. letter dated February 12, 1938.

OWN PUBLISHED WORKS. Moreover, they contain reproductions of documents obtained from the European organizations; documents extremely rare and to be had only through these organizations in Europe. Besides this, they give the entire philosophical basis upon which the original Fraternity was founded.

Paragraph three of the letter: *It is true that the Rosicrucian Fraternity was founded several centuries ago but that was the authentic body. The A. M. O. R. C. was organized no earlier than 1916. To prove this we refer you to pages beginning 198 of volume one and 648 of volume two.*¹¹ You will find that he (Mr. Lewis) tells one hundred and one different stories of the founding of his organization. Please remember these stories are WORD FOR WORD *from his own publications.*

What is the reason for this? The authentic organization was founded in America as a separate body in 1856. By 1915 more than 500,000 books had been published and sold and the Fraternity was well known. Mr. Lewis, then in New Thought, saw his opportunity to establish a new organization, illegally taking the name of an organization already in existence. Ever since then he has been forced to justify himself for this unethical, and in many states, as in Pennsylvania, unlawful acts. His present effort is to prevent these facts from becoming known.

Paragraph four of the letter: Here he indicates libel. If there is libel, then *he himself* is the guilty one since every word relative to himself and his organization is based on his own published statements as made in Court when defending himself in various actions. The proofs that most of his statements are false are based on documents

¹¹ Also see Thor Kiimalehto's letter to the writer.

obtained from the Order in Europe and which are reproduced *verbatim*.

Paragraph four of the letter: In reference to the shipping of books. These books were shipped by express because the transportation costs in zones three, four, five and six were much less than by mail. If any librarian questions this he may return the books by express and we will gladly reship them by mail.¹²

Paragraph four of the letter relative to the falsity of statements: Every statement in the books is based entirely on published works issued by the authentic Fraternity and on the writings of Mr. Lewis himself. In fact, they are *verbatim*, with the title and date of publication given. When based on statements made in Court, page of transcript is given.

Paragraph five of the letter: This is the most noteworthy of all his statements. When a person or Corporation files suit for libel it is *naturally* for the purpose of obtaining a favorable decision. If the person sued is too poor to defend himself, then naturally the suit is more easily won. Therefore, if we are too poor to defend ourselves, and if the books are libelous, it would be a simple matter for Mr. Lewis to win and no one would be foolish enough to defy a Court injunction. Therefore, if his statement were true, everything would be in his favor. But please consider this: The cost of obtaining the material from Europe and the publication of the two volumes was more than \$15,000.00. Is it reasonable to suppose that an organization able to accomplish this much would not be in a position to defend itself? The fact is, Mr. Lewis dare not start

¹² To all other zones, Canada, Mexico, Europe, Central and South America the books were forwarded by mail.

such a suit because it would quickly prove the falsity of his own claims.

Paragraph six of the letter: *This is utterly false.* At the time Mr. Lewis wrote the letter, *not a single library had rejected these books.* Since his letter, one, just one, library has done so. On the other hand, we are receiving so many requests from libraries since he mailed the letter that 500 more sets are at this time being bound for distribution to libraries.

Paragraph seven of the letter: Mr. Lewis failed to state that he tried, with the help of the *best* legal talent procurable, to prevent us from filing and protecting the authentic body in this State, while at the same time trying to get protection for his own. He failed miserably. Our Organization's applications were filed and legalized, whereas his applications were rejected. See pages 191, 192, 193 and 194 of volume one, THE ROSICRUCIAN FRATERNITY IN AMERICA.

We regret taking so much of your time but we feel that we should give you the facts of the matter.

Sincerely yours,

The Rosicrucian Foundation,
By R. SWINBURNE CLYMER.

After receiving the aforesaid letter from the librarian in Michigan, on June 18, 1940, we also received a letter from one of the Trustees of a library in New Hampshire. This we reproduce, only deleting the name and town, for reasons previously stated. Immediately following the reproduction, we reprint our answer.

June 18, 1940.

Dr. R. S. Clymer,
Quakertown, Pa.

Dear Sir:

I am one of the board of trustees of the Laconia Public Library and a short time ago the library received from you two nicely bound volumes relating to the Rosicrucian Fraternity in America. Not long after the receipt of these books one of the trustees of the library received a long letter from San Jose, Cal. signed by the Rosicrucian Order AMORC, Cecil A. Poole, Supreme Secretary. Among other things this letter stated that the writer wished to bring before our board a rather serious matter; that two volumes of your book had been shipped by express to the Laconia Public Library for general reference, and possibly general circulation. The writer stated that said books are neither historical record, educational, instructive or of value to the research worker, as they consisted solely of an attack upon the Rosicrucian Order in America and in Europe. The writer requested that the Laconia Public Library reject your books and not allow them to be among the volumes of the library.

Among other things this letter states that you have been sued for libel by the California order and a decision rendered by its Supreme Court against you; that you have been prohibited from using the U. S. mails in carrying on your campaign and that therefore you are shipping the books by Express. The letter also claims that every one of the false charges which you make in these books have been reviewed by the following departments of state and county: The U. S. Post Office Department; the Department of Justice; the Internal Revenue Department, the Federal Trade Commission, the Federal Court of California and various Superior Courts of California; that in every case the departments of the Government, and I presume it is claimed the courts, have given decisions against you.

Of course a general statement like this does not amount to very much and some time ago I wrote to California to the Supreme Secretary of the AMORC for specific data as to these court and federal cases so that I could, from the Clerks of the proper Courts, and the proper official of the Government departments, verify these statements, but as yet I have not received a reply to my letter.

R. S. C. #2.

12
Briefly, will you kindly inform me as to the real reason underlying this apparent long contest between you and the California order, and also whether the statements I have referred to regarding decisions rendered against you in so many court and federal cases is true. — 13

Are there entirely distinct and separate organizations of the AMORC in the United States, or are they all supposed to be under one supreme head? — 14

Yours truly,

OUR REPLY

September 3, 1940

Dear Mr. . .

I sincerely regret that your most kind letter of the eighteenth of June has so long remained unanswered. When your letter reached me we were in the midst of the fourth session of the weekly Convocations held at Headquarters each year during the months of May, June and July. Immediately after the meetings closed here, a Convocation, scheduled the previous March, was held in Newark, New Jersey, and following this, a preliminary meeting of the International Confederation of Initiatory Fraternities was held in Montreal, Quebec. In addition to this, personal correspondence had to have prompt attention and certain hours given to my practice as a Specialist in Endocrinology. Now, however, I will set aside all my other duties and answer you as fully as I possibly can.

(1) I regret, of course, that you did not send me a copy of the letter received by you from Cecil A. Poole, Supreme Secretary of A. M. O. R. C., San Jose, California. However, I have a fair idea of its contents, as numerous librarians have either mailed us copies, or the original letters

received by them and all of these are, I presume, similar in content, if not actually alike.

(2) Mr. Poole lays considerable stress, as did H. Spencer and Ralph Lewis before him, on the fact that the sets of THE ROSICRUCIAN FRATERNITY IN AMERICA are shipped to libraries by express, and implies that this is done in order to avoid suits for libel. All the statements that have been made by these writers are wholly and deliberately misleading. These are the actual facts readily verified.

When we first started to supply these books to libraries throughout the world, the present exceedingly low postal rates covering books were *not* in effect, and beyond a certain zone it was much cheaper to send books by express. Due *entirely* to this fact, books were shipped by mail to all points within the first four zones, to Canada and points in Europe, South and Central America; while beyond the first four zones they were shipped by express. Since the reduction in rates on books, *all* sets, without exception, have gone forward by mail. There is no exception to this rule except when librarians request otherwise. There never was a thought of avoiding libel suits. We should have welcomed these because they would have permitted us to place before the Courts all of the original records in our possession.

(3) The writers have made it a point to state that these books are neither historical records, educational, instructive or of value to research workers. What are the facts?

To offer but a few pertinent illustrations, we refer you to page 31, volume one, where you will find a report of the first World Council of the Rosy Cross in America, held in the year 1774. Those wholly ignorant of the true facts made the statement that no such Council existed and that

the report was a figment of the imagination; that A. M. O. R. C. held the first actual authority, and, as claimed by them, this work started in 1909. They are wholly unaware that George Lippard, who first published the report of the Council, reorganized the Council in 1844 and that the degree of the Rosy Cross has been conferred yearly, *without intermission*, up to the present day and was so conferred in May of this year, at a meeting I personally attended.

Next refer to page 225, volume one, and beginning with that page you will find a *verbatim* reprint of the *first* Rosicrucian Manifesto issued in America. This is exceedingly valuable, because it appeared in the first edition of the book *Ravalette*, by Paschal Beverly Randolph, the First Supreme Grand Master of the Fraternity. The book was first published in 1871 and is now exceedingly rare. For this reason alone, these books are historical and of value to research workers.

Next, refer to pages 225 to 266, volume one. You will here find a dastardly attempt to wrest from us rights and privileges we had long established and which were never before questioned.

As already indicated, the Rose Cross became active in America prior to 1774. It held its first Great Council in Philadelphia in 1774. In 1844 the Supreme Council was reconstituted and the ritual of the Rose Cross degree fully exemplified. This has been continued ever since. In 1856 the Order itself was founded—the Council must always exist before the Order may be instituted. In 1904 American headquarters were moved to Pennsylvania. During all of those years it was the only organization using the name Rose Cross or Rosicrucians in any of its variations. During these many years many books were published by the

Fraternity, so that the names Rose Cross or Rosicrucian were familiar to all Occult students. In 1915, under pretense of having received a Charter from Toulouse, France—proven utterly false by us when we made a special trip to Europe, including France—H. Spencer Lewis organized a spurious body and called it A. M. O. R. C.

Time after time he tried to ignore both our existence and authority by referring to us as “the little order of the farm.” However, the question was not settled and became so persistent that in 1934 he attempted to prevent us from registering several Rosicrucian appellations in Pennsylvania as required by our State laws, and attempted to register his own instead by making the claim that A. M. O. R. C. was the legitimate Order while we were spurious. He employed the best legal talent to be obtained and during many hearings promised to appear or to send his “charters.” He never did either and in January, 1935, registration of all his names was refused, while all of our names were filed by the Department.

Read especially pages 251 to 267 inclusive, volume one. It was, as we stated, a dastardly attempt to wrest from us that which was rightly ours and use it for himself. He *failed utterly* and for this reason he does not want, cannot afford, to have these books, which *do* give history, in the public libraries of the nation.

(4) These books *are* historical for two reasons: 1. They give, *verbatim*, practically all of the Manifestoes issued by our—The Randolph Foundation of the Rose Cross—many of which could not be procured irrespective of the sum one might be willing to pay for them. 2. They include all, in so far as we can learn, of the official publications issued by A. M. O. R. C., and as these are most decidedly contradictory, it is questionable whether the most per-

sistent investigator could find all of these publications. These books are therefore invaluable to the research worker and should be in the library of every man interested in the subject.

(5) It is utterly untrue that these books are an attack on the Rosicrucian Order in Europe and America. A study will prove to anyone undertaking it *that, in each instance*, I personally was first attacked by H. Spencer Lewis and the material in the books is the answer. In many instances it was necessary for us to call upon the legitimate Orders of Europe, many of them centuries old, for original documents to refute the charges made. In some instances we personally contacted these Orders and had interviews with their Grand Masters. In not a single instance was such assistance refused us. We did *not* attack any Order either in Europe or America. We answered Mr. Lewis *after* he attacked, defamed and tried to defraud us by attempting to have our rights denied us.

(6) We have never, to the best of our knowledge, been sued for libel. We say advisedly "to the best of our knowledge," because we have never been cited, served or notified that any libel suit against us had been started or was then pending. It is true that a suit for libel was started against former members of A. M. O. R. C., but when the case went to trial *all names but one* were dropped from the indictment.

(7) It is wholly untrue that we have been prohibited from using the United States mails in carrying on our campaign and are therefore shipping the books by express. We have been doing business from our present address since early in 1908, or more than thirty years, and there never has been any interference *whatever* with our

mails. This is true not only in so far as these two volumes are concerned, but in every other respect.

(8) The demand for these volumes by libraries in America and other countries has increased within the last year and all sets are mailed unless otherwise requested. The Post Office Department has never in any way interfered nor has it suggested that we do not so forward them.

(9) We have absolutely no knowledge that the Department of Justice, the Internal Revenue Department, the Federal Trade Commission or that any Court has either investigated our work or rendered a decision against us. It would appear to us that if any such investigations had taken place we would know of it and if a decision had been rendered against us our mails would have been interfered with. Surely, were this true, then the Postmaster at the point where we do business would know of it and any investigator could quickly learn the truth of the matter.

(10) No Court, in so far as we know, has ever rendered a decision against us. Had there been such a decision, surely our business would have been interfered with in one way or another.

(11) The contest has been more or less one-sided. Whenever we were approached for information as to the legitimacy of A. M. O. R. C., we have made the frank statement that the organization is without legitimate authority, therefore clandestine; that a legitimate organization has long existed, issued many texts within a period of one hundred years, become well known to students and that H. Spencer Lewis traded on this fact. We have not at any time attacked Mr. Lewis; *all we have done is to answer the attacks made against us*. A study of the books will readily verify this.

(12) As already stated, there has been no interference by any court, whether Federal or otherwise, with our business during the thirty-six years of continued activity.

(13) The Fraternity of Rosicrucians, Order of the Rose Cross, has existed in America since 1774. No official belonging to it has ever been connected with A. M. O. R. C. A. M. O. R. C. is an entirely separate organization and, we claim, has no legitimate existence but trades on the name long established by the authentic Brotherhood.

This Fraternity has no connection whatever with the Masonic Fraternity though its ancient landmarks are in many respects the same, as, for instance, it may not advertise, nor may its members wear insignias or garb indicating membership. It is a thoroughly ethical body; is philosophical, religious and fraternal.

I trust I have answered all of your questions and I would be both happy and willing to answer any further questions you may wish to ask.

Thanking you for your patience,

Sincerely yours,

R. SWINBURNE CLYMER.
Supreme Grand Master

THE CONSPIRACY TO DESTROY BOOKS IN PUBLIC LIBRARIES

Worthy Followers of the Hitler Method



On or about March 2, 1938, a member of A. M. O. R. C. who had also been a Commissioner of or for A. M. O. R. C. received a communication which first made him gasp and then begin an investigation which ended by his severing all connections with the group. This communication we herewith reproduce. It is a glaring example of things that happen, not in Germany, Japan or Italy, but right here in free America.

COMMENTS

The fact that this communication was multigraphed is a fair indication of the copies mailed and the number of "Commissioners" instructed to *deliberately, unjustly, and with destructive intent*, remove books from public libraries. In so far as we can learn, never before was there planned and carried out such a conspiracy to unrighteously destroy material that might enlighten the people by acquainting them with a fraud being committed. There are no words strong enough to condemn such vandalism and the greater pity is, there is no law to stop or to punish the perpetrators of such an unholy act.

(1) Here we have a positive statement that at least one Commissioner in each district was ordered to carry out the instructions given.

(2) Certainly if they crucified (that is, destroyed) the

AND THE PEOPLE

59

A MATTER OF IMPORTANCE

This communication is being sent to only one District Commissioner in each city, even in those cities where there may be more than one.

It is not surprising or unusual that a progressive activity or movement, or something which is spiritual or philosophical in nature, should be the subject of attack. They crucified Christ, and many other great avatars gave their lives because they dared to stand for a principle, or dared to oppose the enemies of life. The Rosicrucian organization has been attacked and opposed a number of times for selfish reasons and has survived. Particularly in recent years it has been attacked by an individual by the name of R. Swinburne Clymer, of whom you have perhaps heard, and who purports to operate a small Rosicrucian organization from his farm in Pennsylvania. He has not been successful in stemming the growth or advancement of the teachings of the Order in any way, but there are things which he does at times to which we cannot close our eyes, in all fairness to the Order's traditions and integrity.

He has issued two books recently, under the guise of Rosicrucianism, entitled "The Rosicrucian Fraternity in America", volumes I and II. These, from their title, would impress a person as being instructive and dealing with the Rosicrucian philosophy; yet there is naught of that nature in them. They are, instead, malicious, vilifying, scurrilous literature, attacking AMORC, its officers, members and anything to do with the past or present activity of the Order. This man was at one time named as a conspirator in a court action in California, in which court action AMORC was victorious.

Now these books are being sent to public libraries with the hope that they will be put into circulation, and readers will contact them and not be able to learn the true circumstances. Whenever these books appear in a public library, we immediately advise the librarian of the contents of the books and request the librarian and officials to carefully examine them and note the contents, and the result is that they have been removed immediately in many of the leading libraries throughout North America. We want you to be alert in your search for them. Make it a point to go to your public library this week and look in the index files under the subject of Rosicrucian or Rosicrucianism, to see if you find any books by the above name. Some of you have already done this for us, and we thank you.

If you find these books listed there see if they are available on the shelves; and if you do not find them listed, ask the librarian if they are there. If they are, let us know, or if they are not listed, also let us know. We will tell you what you can do to further assist us in having them removed, but at least make this investigation for us. Then, a month later, make it again, and a month later once again. Kindly keep your findings confidential; report only to the Grand Lodge. We thank you for your kind participation in these matters.

With all good wishes for Peace Profound,

Sincerely and fraternally,

Ed. W. Wood
Department of Extension

CAP:FH-L

Christ, then A. M. O. R. C. has taken every step, and made every effort, in the most reprehensible manner possible, to destroy the evidence exposing their nefarious activity, their clandestine, unauthorized organization. Again the "shoe fits the other foot." It is not *we* who destroy because these publications were neither more nor less than the answer to charges made and accusations hurled at us. It is A. M. O. R. C. that is the crucifier. They do not stop at the assassination of character, but follow through with the destruction of books which, once placed in and accepted by libraries, BELONG TO THE PEOPLE.

(3) This has been fully answered herein and needs no further comment. It is the same old stereotyped accusation so often made by Mr. Lewis and A. M. O. R. C.

(4) How that case was handled and the ultimate results, even to the payment of some \$15,000 TO THE MAN SUED, is fully explained in THE ROSICRUCIAN FRATERNITY IN AMERICA, by documentary reproductions and extracts from the testimony given at the trial.

(5) Herein has been reproduced the three-page letter mailed to librarians, together with our answer. Further comment is not necessary.

(6) Up to the present time, only *one* library, that of Orange, N. J., whose letter we reproduce, removed the books from their library. As a matter of fact, the librarian had never placed them in circulation. If A. M. O. R. C. has evidence that other librarians did so and will send such letters to us, we will gladly reproduce and circulate them.

ORANGE FREE LIBRARY
ORANGE, N. J.

JOHN B. FOGG, Librarian

February 25, 1938

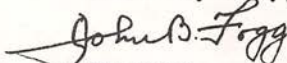
Dr. Reuben S. Clymer
Beverly Hall
Quakertown, Penn.

Dear Dr. Clymer:

Because of the controversial nature of your two volume set the "Rosicrucian Fraternity in America," it does not seem advisable for us to place it on our shelves. When I authorized you to send us the set free of charge to be placed on our shelves, I had the idea that it was of an educational or historical nature. Libraries, of course, can not be interested in controversial difficulties of various organizations.

Will you kindly advise me as to the disposal you care to make of the set you sent us. If you so authorize us we shall return it to you express collect.

Yours very truly,


Librarian

JBF:EL

The unfairness of this librarian is in the fact that though he refuses to place these books in the library, because he thinks them "controversial difficulties," yet after this rejection, he continued to keep on the shelves of the library such books as

the "history" by Mr. Lewis, which is almost as a whole devoted to defamations and utter falsehoods relative to both Dr. Randolph and the writer hereof. These Lewis books certainly ARE controversial in every respect.

(7) These words are not underlined by us, but by Mr. Poole, the writer of the letter. It is a *command* that the Commissioner be on the alert in his search for these books. WHY?

(8) The intent and purpose of this letter, these instructions, this search, is for the purpose of HAVING THEM REMOVED. How is this to be done? Here is how.

The letter reproduced was received by the Commissioner about February 3, 1938. On February 5, 1938, this Commissioner received a night letter which read:

About Clymer's books—get possession at once. Get names and addresses of Library Association. You can get this at Main Library. Send to Supreme Secretary, air mail. Thank you for your cooperation. Keep books until you hear from us.

The Commissioner confesses: "Like all enthusiastic 'Rosicrucians?' at that time, I did his bidding, but had little ground to stand on when it came to a show-down at the library headquarters. I wrote him and told him that as long as your books were in the Library of Congress, they could not be removed from our library. The only reply I received was that this was being attended to, but that it would take time. I now understand that they have failed in their endeavor."

Did any of the Commissioners succeed in the nefarious plot to deliberately "lift" books from public libraries so that they might be placed into the hands of A. M. O. R. C.? Unfortu-

nately, many did, as the reproduction of the many letters from librarians will show.

September 9, 1938

Mr. R. S. Clymer,
Rosicrucian Foundation,
Quakertown, Pennsylvania.

My dear Mr. Clymer:

In March we wrote asking you for a set of your book "The Rosicrucian Fraternity in America" in two volumes, which you very kindly sent us. We placed this set in our special "**collection" to protect it from casual theft. However, the copy which you gave us has been taken, probably by factional opponents and we are unable to obtain its return.

We hope you can consider giving us another copy to replace the set which is now missing, as we regret letting them be successful in depriving the community of access to your facts.

Very truly yours,

August 15, 1938

Rosicrucian Foundation
Quakertown, Pennsylvania

Dear Sirs:

A few months ago you very generously sent a complimentary set of "Rosicrucian Fraternity in America" two volumes, to our library, for which we were very grateful indeed. This set was taken out by a patron and lost. Would it be possible for you to send us another set for use in our circulation department? If this request can be granted we shall be most grateful.

Very truly yours,

After reading the above reproductions, refer back to the fourth paragraph of the Poole letter, A MATTER OF IMPORTANCE. Study this as a whole, then more carefully the last sentence of this paragraph:

"Some of you have already *done this for us*, and we thank you."

In this short statement you will have the answer to: "What has become of the hundreds of books taken from the public libraries and 'lost' by those who obtained them?"

We have also received many letters from patrons of libraries relative to this matter and, in closing, will give extracts from a few of them:

March 2, 1938

Dr. R. S. Clymer
The Rosicrucian Foundation
Quakertown, Pa.

Dear Sir:

The two-volume set of "The Rosicrucian Fraternity" was delivered to the . . . Library. . . , head of the Order Department, tells me she sent the Rosicrucian Foundation the formal acknowledgment.

She expressed some apprehension lest these sets, in being made available for circulation as I requested, be mutilated by the A. M. O. R. C. crowd. On account of the library fund being so restricted she is not in a position to send you an order for a set to be placed in the Reference Room, to be available to those who would wish to read in this room while the regular set is out in circulation.

I told her I would write you, as I could not say just how far the Fraternity was in position to go. If you wish to forward another set for the purpose, you can send it either to me, or direct to . . .

The request was complied with and altogether three sets were lost in this library.

. . . , Washington
April 13, 1939

Dr. R. Swinburne Clymer
Quakertown, Pa.

Mrs. . . . is writing you regarding the theft of the two volumes, "The Rosicrucian Fraternity in America," which were placed in the public library in . . . about a year ago.

Mrs. . . . made inquiry for volume two and the librarian told her that both volumes had been stolen recently.

We wish very much to replace these books at once and I am sure if you can send a few volumes that our members will make up the money to reimburse you.

Since this theft has shown up, I cannot but wonder how far reaching this act might extend, as I understand you have supplied many libraries throughout the country.

This set, and even a third, was supplied at the expense of the Foundation and we understand every one was "lost."

. . . , California

3/18/40

I went over to the . . . Library on Saturday. There was no card under your name in the index. I told the librarian that I had previously read some of your books there, but noticed none was cataloged at present. She advised that evidently the books were lost or stolen which necessitated the removal of the card.

. . . However, if I remember correctly, about a year ago another librarian there told me that some of your books had been removed because of many complaints by the followers of Lewis, who claimed that your books unjustly attacked their religious leader.

Due to the peculiar circumstances in this case, a local Representative investigated and found that the first set had been taken out by a woman who later reported:

. . . , Calif.
July 10, 1938

Dr. R. S. Clymer
Quakertown, Pa.

I received your welcome letters of June 10th and June 17th, and the books destined for the public library a couple days later; but not until July 8th was I enabled to get in touch with the Chief Librarian of all branches of public libraries in . . .

She received me kindly and listened to my "Attorney at Law" speech in behalf of the "Rosicrucian Foundation" and accepted the books with the remark (quote): "What is the use to place these books on the library shelves because these A. M. O. R. C. people will again find a way to get away with them?" So I suggested that they should be placed in the Reference Room—from which these books cannot be taken.

Also, she told me that she had found out that the woman who had borrowed these books the last time and who lost them later and paid for them was sent from A. M. O. R. C.

A second set was placed in this library and evidently this set had been removed as per instructions of A. M. O. R. C.—see letter reproduced.

. . . , Texas
August 27, 1938

Rosicrucian Foundation
Quakertown, Pa.

. . . Today the librarian of the Main Library told me they received a letter from the A. M. O. R. C. more (or

less) "excoriating" the library for receiving the books for circulation.

As I have no connection whatever with the library (except as one who holds a card for books), I can do nothing about it. I wish you would please write the librarian and corroborate my statements that the Randolph Foundation or Rosicrucian Fraternity is the genuine and the A. M. O. R. C. the counterfeit.

I want your books to remain in circulation so that the patrons will know which is O. K. I don't think Lewis should be allowed to dictate in the matter.

Later we had another letter from this same party who stated:

February 25, 1939

Rosicrucian Foundation
Quakertown, Pa.

Have just learned today that the books you sent to the Main Library here had been taken out by "a lady" and kept the full two weeks, then renewed for two weeks more, and then when notified to bring them in, because others wanted to see them, came in and reported them as "lost."

Am reporting merely the fact that your books are "gone," as you indicated had happened elsewhere.

. . . , N. Mex.
1/1/40

Mrs. . . . informed me that all your books and everything pertaining to the School have been removed from the public library. Can they do this legally? The books

you sent to the library at . . . (a large city) were taken from the shelves because there was so much complaint made there. I asked for information and they gave it to me. It was the A. M. O. R. C. students [see A. M. O. R. C. letter of instructions to Commissioners] who caused the books to be removed.

All of the letters from which we quoted or which have been reproduced are in the Archives of the Fraternity and are open for inspection by any authorized agent of the Department of Justice or other Governmental Agency.

USING PUBLIC LIBRARIES TO ADVERTISE A. M. O. R. C. AND ITS PUBLICATION



Possibly the most contemptible, grossly unjust to every American, most unethical practice of which anyone may be guilty, and of which no reputable organization or concern would be guilty is the use of books in libraries throughout America to advertise A. M. O. R. C. All that *we* might say would prove nothing, therefore we herewith reproduce a letter issued and mailed by A. M. O. R. C. to all its members.

COMMENTS

1. The underlining of words, sentences and phrases throughout the letter is not our work. We are reproducing the letter just as received from one who had formerly been not only a member, but a Commissioner for A. M. O. R. C. After the exposé he himself investigated the truth of the statements made in the books and then withdrew.

2. This is no more the truth than almost all that Mr. Lewis senior and junior have written and published relative to both A. M. O. R. C. or the authentic Fraternity. We did not write to either our members or our cohorts but directly to the librarians, asking whether or not they desired a set of the books for their library. If they requested the books, we mailed them; if not, the matter was dropped.

3. Mr. Lewis must have a very poor opinion of the intelli-

(UNIVERSAL CABLE AND TELE-
GRAPH ADDRESS: A M O R C)
RADIO STATION: WHIT 8

LONG DISTANCE TELEPHONE:
BALLARD 8225, 8224



THE ROSICRUCIAN ORDER

Known as "THE ANCIENT, MYSTIC ORDER ROSAE CRUCIS" throughout the world

A NON-SECTARIAN FRATERNITY DEVOTED TO THE INVESTIGATION AND STUDY OF THE HIGHER PRINCIPLES
OF LIFE AS FOUND EXPRESSED IN MAN AND NATURE

SUPREME TEMPLE FOR NORTH AND SOUTH AMERICA
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA, U. S. A.

September 29, 1937

An Urgent
Request

Respected Member:

It is not anything new that the Rosicrucian Order, AMORC, should be attacked. It is not even strange that an organization carrying on as constructive and good work as the Order has in the past and present should be subject to malignment and vitriolic defamation. Every organization which takes a position opposing darkness, which upsets selfish interests and misrepresentations of individuals or groups, is bound to be subject to such attacks. If the great Master Jesus was crucified, if other great avatars, philosophers, educators, have been burned at the stake, tortured, merely because they furthered the interests of humanity, is it strange that AMORC, attempting to do the same kind of work, should also be subject to these same conditions? However, we have weathered all previous attacks through the ages because of the loyal and devoted support of the members who compose the organization.

Recently a small organization, with which we have had considerable difficulty in the past, and which purports to be Rosicrucian, and whose headquarters is located on a small farm in Pennsylvania, has issued a book—quite voluminous in size, and entitled, THE ROSICRUCIAN FRATERNITY IN AMERICA, by R. Swinburn Clymer, which entire book is devoted to nothing else but an attack upon the Rosicrucian Order, AMORC, and a malicious attack upon its officers. The book contains nothing constructive, is not devoted to the teachings and principles of Rosicrucianism, and is, as I have said above, just an attack, seemingly an attempt to ruin the organization if it could, and to cast doubt and suspicion upon it.

The individual who is issuing this book has written to persons --his cohorts--to try and make every attempt to have the book placed in public libraries, principal libraries in the United States, and elsewhere, under the guise that it is a constructive book dealing with Rosicrucianism. You will note from its title that it would appear to be an official book of the Rosicrucians dealing with worthwhile, noble teachings of the Order. Yet the minute the reader opens the book, he finds it has naught to do with the teachings, but is destructive in every sense and is a direct attack upon AMORC. If the title were of a nature that would indicate that it was an attack,

ATTENTION PLEASE:

When replying print your name and complete address at the top of your letter and give your Key Number and Degree.

Be certain to address your letters to the proper department for they will receive quicker attention. So as to assure attention to all members' letters, questions should pertain only to the Rosicrucian studies, the practice of Rosicrucianism, the welfare of the student and the welfare or the progress of the organization.

PRINTED IN U. S. A.

Page -- 2

most public libraries would not accept the book; but the title has been veiled to make it appear as something else, and thus it will be listed with Rosicrucian books in the libraries, and those seeking worthwhile things about the Rosicrucian philosophy will innocently secure the book and be treated to this scurrilous attack upon AMORC. Librarians themselves have not the time to read books to determine whether they are what their titles represent them to be; and so, as I have said, they will be duped into listing the book and classifying it under "Rosicrucianism." — 3

Now, here is how you can help: Take the enclosed little printed slips; go to your public library, refer to their files, under the subject of "Rosicrucian" or "Rosicrucianism," and see if the above book is listed. It is supposed to be Volume II, by that title. If only Volume I is listed, locate it on the shelves and then place these leaflets inside the book after the first ten pages. Thus the innocent reader who secures it may have the opportunity of obtaining from AMORC THE OTHER SIDE OF THE STORY. Distribute the leaflets in the book, do not place them all together. Place each one deeply into the book, close to the binding, so that it will not fall out. Of course, if both Volume I and Volume II are available in the library, place the leaflets IN BOTH VOLUMES. Be sure, however, that you get the books that have exactly the title shown above.

If neither volume is available when you call the first time, please call back at the library two weeks from your first visit, because by that time it may be available. So as not to overlook your second visit, mark it on your calendar. If, for any reason, you have not the time to perform this very helpful and necessary little service to the organization, please advise us at once--just by postcard--so that we may select some other Frater or Soror, as it must not be overlooked. If you have accomplished it, kindly let us know that you have, by just a postcard.

Hoping you realize the importance of this necessary defence in the interest of the Order, with all good wishes for Peace Profound,

Sincerely and fraternally,
ROSICRUCIAN ORDER (AMORC)

Ralph M. Lewis
SUPREME SECRETARY

RML:MJ

gence possessed by librarians and seems unaware of the fact that books of this nature, before being accepted, listed and placed in the library, must undergo a thoroughly close examination. If these volumes are misnamed then there never has been a Rosicrucian book, because no book ever issued repro-

duced as many Rosicrucian documents as will be found in these two volumes and these documents were collected from many parts of the world.

4. This request requires no comment. Form your own conclusion. If the matter rested here it might be ignored but throughout America A. M. O. R. C. leaflets were placed, and are now being placed in all books that show signs of being used. Excerpts from one or two of hundreds of letters received will be sufficient:

November 20, 1938

Dear Brother Clymer:

Attached hereto you will find *one* of fourteen leaflets (all alike) found scattered through the two volumes of your "Rosicrucian Fraternity in America," placed therein no doubt by some of A. M. O. R. C.'s propagandists.

Thought that you might be interested.

Fraternally,

W. M. THOMPSON,
Thompson's Book Store,
Dayton, Ohio.

Seattle, Wash.,

June 26, 1942

Dear Dr. Clymer:

Mr. . . . and Mrs. . . . were over from . . . Sunday and told us that A. M. O. R. C. had placed leaflets in your books in the library. However, now the books are being carefully watched.

The reason for this letter is that I am sure that it is being done extensively. Yesterday while I was in a de-

partment store I picked up the book: "How Japan Intends to Win the War," and very neatly tucked away in the center was the enclosed circular ("Hear the Other Side").

(Signature)

Investigation has shown that the various A. M. O. R. C. leaflets will be found in books of various types in almost all of the public libraries of America. If you think this is an over-statement, go into your public library and investigate. Try "Clymer" publications first, then call the librarian's attention to this infamous *abuse* of the liberty.

5. The instructions are both specific and detailed. This is being done by an organization calling itself "Rosicrucian." If this is Rosicrucianism, then we admit we know nothing of Rosicrucian philosophy and practice.

With this we rest our case and willingly permit the public to judge.

Sincerely yours,

R. SWINBURNE CLYMER.