

THE ROSICRUCIANS THEIR TEACHINGS

Misunderstood, Misquoted, Their Writings Grossly
Misrepresented and They Themselves
Defamed; Imitated by Pretenders, Frauds and
Pseudo-Initiates, They, the True
Rosicrucians Remain as Ever

Masters of The Ages



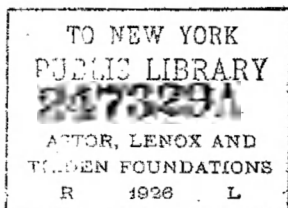
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THE ROSE CROSS ORDER

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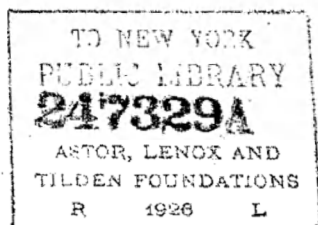
The Supreme Grand Temple of the Rosy
Cross in America as the Sovereign
Source of Rosicrucian Art

AND

THE SOVEREIGN BODY OF THE
ROSICRUCIAN BROTHERHOOD

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THE HOUSE OF S. S.
Is at Present Situated in the City of
Salem, Massachusetts.



NOTICE

This third edition of *The Rosicrucians; Their Teachings*, is issued in commemoration of the Sixty-Fourth (64th) Annual Convocation of the Rosicrucian Order held at the present *See*, "Beverly Hall," commencing October 27th and ending November 4th, 1922.

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

DEDICATED

To Her who must be *Nameless*, to Dr. James R. Phelps my instructor and guide, and to Dr. Edward H. Brown, Hierarch of Eulia and Grand Master of the Temple, as also to the Brethren of the mighty Fraternity who have shaped the destiny of Empires and who know not the meaning of the word "fear."—The Author.

Foreword



HIS third edition of *The Rosicrucians; Their Teachings*, is presented to students and seekers without apology.

The contents of the present volume are based on facts such as may be verified readily by anyone sufficiently interested to search through the copyrighted books and magazines in the Library of Congress.

A number of important changes have been thought advisable. The *Preface to the Fama Fraternitatis* as well as the *Confession* itself have been eliminated and in their places have been added chapters which we believe to be of far greater importance.

It is with profound regret that the writer found it necessary to add the chapter *Lore, Law and Larceny*, but the frauds foisted upon many sincere students who have been in search of those who could guide them along Rosicrucian paths, have been so great, and the statements made by these impostors so misleading,* that we felt it our duty to sound the note of warning. In like manner, that other many-membered and respected association, known as Free Masons, was compelled to protect its

*As this book is going to press, we received information that a booklet is about to be issued in which will be given the information that the first Rosicrucian Academy was built in Ephrata, Pennsylvania in the year 1708. This booklet is from the pen of the arch-impostor who, in several largely distributed booklets absolutely claimed that the Rosicrucian Order was founded in America in 1915 on Patents granted him by the French Order. Copies of these booklets on file in our Library.

honored name through undesirable but necessary publicity, being forced to do this on account of false statements made and reprehensible practices by clandestine associations of men calling themselves *Masons*.

We believe it was a Salvation Army lassie who made the statement, "I fought the evils of men and not individuals, because to fight personalities is to advertise them." Having this in mind, we have eliminated names. Those who have come or who will come, in contact with the frauds we have in mind, or who have their literature, will quickly know to whom we refer, while those unfamiliar with these matters will be protected through their ignorance.

We stand firmly on all that we have indicated and are ever ready to defend the august Fraternity against those who, pretending to serve, are its worst enemies.

Fraternally given,
R. SWINBURNE CLYMER.

"Beverly Hall"
Quakertown, Pa.
March 7, 1923.

The Rosicrucians

TRY



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

THE ROSICRUCIAN LEGEND

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

“In the meantime, proclamation was made far and wide, declaring that robes of crimson, chains of gold, the first place

in the kingdom and the princess, should be the reward of the fortunate man.

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

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

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

"At length, one day, the youth fell asleep while in the grotto and his head rested directly over a fissure in the rock through which there issued a very fine and subtle vapor which had the effect of throwing the young man into a trance (that peculiar

state between waking and sleeping which may often be self-induced) during which he fancied he saw the princess herself, unveiled and more lovely than the flowers that bloomed in the King's garden. He also thought he saw an inscription, which bade him despair not but *Try!* At the same time, there flowed into his mind this sentence, which subsequently became the watchword of the Mystic Fraternity which now for some centuries has been known as the Rosie [Rosy] Cross—"There is no difficulty to him who *truly* wills." With this there came a solution of the King's riddle, which he remembered when he awoke and he instantly proclaimed his readiness to attempt that which had cost so many adventurers their lives.

"Accordingly, the grandest preparations—a man with a drawn blade ready to make the poet shorter, by the length of his head, if he failed—were made and, at an appointed hour, all the court, the princess included, convened in the largest hall of the palace. The poet advanced to the foot of the throne and there knelt, saying, 'O King, live forever! What three things are more desirable than Life, Light and Love? * What three more inseparable? O King; is thy riddle answered? 'True!' said the King; 'you have solved it and my word shall be kept.'—*P. B. Randolph in Ravalette, the Rosicrucians' Story*, 1871.

"Try" remains the watchword of that mighty though much misunderstood Fraternity. Love is the "Key" and it was through the birth of love in the heart of the youth for a woman, the finer side of mankind, that the mystic word was made manifest.

* On Page 10 of a booklet misleadingly entitled *Rosicrucian Initiation*, is printed a facsimile of a character issued by a self-appointed, clandestine, wholly unauthorized, so-called Rosicrucian body and on the face of this character is given this salutation, in bold type, "Light, Life, Love." This booklet was printed in 1915, just fifty years after Dr. Randolph first gave the Mystic Trinity to the world. There is no attempt whatever in the booklet, to give credit to Dr. Randolph nor has the legitimate body, founded in 1858, ever given authority to anyone to use it.

The Law

NIL MORTALIBUS, ARDUUM EST.

"There is no difficulty to him who *truly* wills."

Whatever good, great men have done, may still be accomplished by you and by me, my brother, if we only think so and set about in right good earnest, and make no mistakes. *Try.* We proclaim the *omnipotence of will*; and declare practically and by our achievements demonstrate the will of man to be a supreme and all-conquering force when once fairly brought into play. But this power is only negatively strong when exerted for merely selfish or personal ends. Whenever it is called into action for good ends, nothing can withstand its force. Goodness is power; wherefore we take the best of care to cultivate the normal will and thus render it a mighty and powerful engine for *positive good*.

The Rosicrucians

HONOR

MANHOOD

FREEDOM

MASTERY OR SLAVERY



THE manifesto, *The Rosicrucians*, was first issued in 1913 to answer the many letters received by me and asking for information. The numerous misconceptions voiced in these missives clearly indicated that a detailed statement had become a necessity.

Following is a transcript of one of these letters:

"Regarding the Rosicrucians, I have for years been an interested student but do not believe that membership should require a fee,* as some of those whom I know and who are Rosicrucians inform me. The payment of a fee, which to me

*The question of fees has long been a much mooted one; though why it should be, the truly honest man or woman cannot comprehend. *Nothing* can be free. Some one must pay. Is it just that one who can receive no more than the other, should pay for the other who shares equally with him? Neither in the Great Work nor any other field of labor, is a minute's service or a sheet of paper to be had free. Such is the Law. If, then, the worthy teacher spends an hour in research and also takes the time to answer a student's letter, which includes the postage and the material and, if the same length of time and amount of material is given to another student, is the one student to pay for the services of both? If not, then who will reimburse the instructor? If he is not remunerated, what will he do to make up the deficit unless he be a millionaire?

Systems of donations have been tried and always fail. It is only human that those who contribute much should have much service and be favored, since the Law *demand*s an "equal return," while those who seek to receive but give not, are as certain to be more or less neglected. This could not possibly be otherwise, since even God, who admittedly is *just*, gives the grain only to the sower, though it is conceded that the outlaw among men, the profiteer, frequently takes to himself that which belongs to others. However, even he is shortly swept within the Law, and then pays to "the uttermost farthing."

is impossible, debars many earnest and devoted men from uniting in the Order, to which they in deed and in truth already belong if motive and purity of life count for anything.

"In these days, everything is commercialized or so it seems. In Randolph's time, initiates were able to contribute efforts, personal labor or special talent and these counted for more than monetary fees:

"I have long desired membership in that time-honored body of men and women but feel that if those who have given me the information are correct, then the principles of Rosicrucianism are being violated in such a measure that it prohibits many from joining.*

THE ANSWER

That the correspondent is in one respect a failure—and failures can never be Rosicrucians—is frankly admitted by him in this letter wherein he professes to be unable to pay the small fee that might be necessary for his enrollment, for text books, for lessons of instructions and the personal help *always* essential in the training of an aspirant. The fact is, every line in the letter clearly indicates the cause of his failure and points to the one conclusion, namely, that he desires not only the help of the Fraternity but the benefits as well, without even a thought of exchange or return for benefits to be received. Every sentence indicates that he is perfectly willing to "let the other brother pay for that which he seeks to obtain," an uncontradictable example of the modern vampire.

No man can become a genuine success, much less a Rosi-

*The fortunes and misfortunes of the correspondent were carefully followed and it was learned that he had applied to and joined a pseudo-Rosicrucian body which professed to render all service, instruction and initiation *free*, accepting only donations. Within several years the foolish aspirant had "donated," due to frequent importuning, a sum much greater than that of any legitimate fee and, admittedly, no more had attained the status of a Rosicrucian or an Initiate than when he first sought to become one.

crucian, who is not first willing to attain the status of a *man*. No one who is truly a *man* will ask for or accept anything, irrespective of what may be its nature or value, without a willingness to render an equal return. Even to think of securing a benefit, valued information or personal help upon an unsound basis of "receiving something for nothing," makes one a beggar in one's own soul; and mendicants, irrespective of what their social or intellectual standing may be, are failures in the correct sense of that word.

Not long since, a man made the statement that he "thanked God there was one thing cheap in the world—that he did not believe his religion cost him more than twenty-five cents a year."

To this statement, Dr. Orison Swett Marden, an eminent writer, is reported to have answered: "He got just about twenty-five cents' worth out of his religion annually. *We get out of a thing what we put into it.* If we are stingy with God, He will necessarily be stingy with us, because it is our acts that open or close the gates of our minds—the gates of appreciation and of happiness. Our religions are slot machines and if we put in a quarter, we get out only a quarter's worth. Some people expect tremendous things from their Creator. They expect God to be liberal and they pray for abundance of health and all good things without stint. Yet they are very mean and stingy in everything that relates to their religion, contemptible in their charities, in their assistance of others and in their help of the church."

These statements are applicable not only to religious affairs but also to all things in life. It is immaterial whether we supplicate God for something that has to do with the soul or for help in material affairs. In the end, all that concerns the soul also concerns the body, since that which belongs to or is done

*Study the Law of Compensation in *Mastership, The Divine Law*, Philosophical Publishing Co., Quakertown, Pa.

for the soul, is reflected on the body and *vice versa*. God works through man "his wonders to perform," and we get exactly that for which we pray and pay or render service.

Just as the ignorant millions expect their Creator to be liberal with them, to offer them abundant life, light and love, as well as all other good things without making any returns, so do these same people foolishly expect others, even those who understand the Law,* to be liberal with them, to point the way to them, to guide them to peace of mind and success of life while they have no thought of rendering any return whatever. They even condemn as commercialism a just and divinely lawful demand for a commensurate return in that which is actually required in the performance of a great work. In seeking for free benefits, in requesting for help without a willingness to give help, they are sowing seeds of physical decay, as well as failure in every line of endeavor, ending ultimately in slavery and this for the reason that they have prostituted the mind and its faculties.

All things are under an absolute, a just, an irrevocable Law, one that can in no wise be set aside, a Law that must be complied with even in the minutest detail. If we were dealing only with external forces, then it might sometimes be possible to get the better of a bargain but we are not. We are dealing primarily with the mind within us, lastly with the Soul itself, a part of God. If we lower ourselves, through our desire to obtain help, spiritual or otherwise, with the idea that it shall be without compensation from us, then we quickly beggar ourselves, degrade the mind, the body and, finally, the soul. Thus it is not only degradation in that one thing but it means a prostitution in all other things that we attempt. The mind that seeks to obtain something for nothing along one line of endeavor is possibly trying to accomplish great things along another line. Nevertheless, it is sowing seeds of failure along *all* lines, because God, Nature and all forces constantly seek to establish

an equilibrium and the weakness in one's nature reflects upon the good just as much as the good may reflect upon or balance the evil.

MANHOOD, FIRST QUALIFICATION IN ROSICRUCIANISM

There is no fee for membership in the Rosicrucian Fraternity. Membership cannot be bought with money. No man ever has been admitted on the payment of a stipulated fee. The donation of money does not make a man a Rosicrucian any more than the exchange of tuition fee for a course in Law makes man a lawyer. The payment of the fee for tuition is only the preliminary on entering the course and work that may ultimately admit the man to the practice of law.

No one is debarred from entering the portals of the Rosicrucian Order. All men have an equal chance; so have all women. He who is willing to do his part and "live the life" may ultimately *grow* into an Initiate—a Rosicrucian—and no soul may say him nay. But he must be a *whole* man, not merely complete of body but sound of mind and good of heart—*whole*, in that he is willing to do his duty, irrespective of what others may do or be.

It is freely granted that an admittance donation toward the maintenance of the work is required from those who enter the training but this donation is neither for spiritual truths nor for membership. It is, in part, to cover the cost of text books, courses of instruction, material, postage, time required in the preparation of letters and lessons of instructions and other essential and wholly necessary features connected with the work. Membership, when one has *earned* it, is free and does not even require monthly dues in order to be maintained in good standing.

True Rosicrucianism is no more commercialized in this day than it was when Dr. Randolph founded the Order on American soil in 1856. Nothing is demanded than that the seeker shall

be man or woman enough to be willing to meet his or her share of the actual expense incurred by an important undertaking of this nature and by an institution with which they appear desirous of becoming affiliated. Those who are unwilling to comply with these wise provisions are not wanted. They could never become Rosicrucians even if they were presented with all books, lessons and instructions without a thought of compensation for them. They lack the one necessary qualification, manhood or womanhood. He who does not possess a sense of justice can never become a Rosicrucian, even though he be willing and able to donate millions toward the cause, for Rosicrucianism begins and ends in manhood, or the principle which is the *base* of manhood. Monetary considerations do not underlie scholarship conditions in this day any more than they did in the time of the Egyptian Priesthood. Personal labor, help in the work or any special talent is as acceptable as it ever has been in the past. The only requirement is that each one who desires to receive the benefits of the Fraternity shall be willing to render in some way proportionate value in return. The law in regard to the externals of instruction arrangement is: "An equal, lawful return for that which is to be received." Rosicrucianism fully recognizes the Law of Compensation.

That this is a wise provision in the life of the Fraternity, has been proven amply by past experiences. Upon experimenting, it has been found that of those who have been accepted without the donation of a scholarship fee, not a single one had been successful. This fact is to be accounted for in the Law of Investment, which teaches us that we seek to obtain the return out of an investment just what we put into it, be this money, labor or service.

Furthermore, the wisdom of such a provision, in the requirements of the Brotherhood, is seen in the personal experience of Dr. P. B. Randolph. During his lifetime, he took many a man at his promise, accepting his word not merely as a bond

but as cash in hand. Not a few who pleaded poverty but were worthy, he took without compensation, though frequently against his better judgment. Those of us who are acquainted with his life know that it was made up chiefly of three things: first, sorrow brought about through the betrayal of those whom he had trusted and befriended; second, suffering because of his goodness of heart in giving, without first receiving compensation, books that he paid for with money that should have been used for himself and those near and dear to him; third, humiliation as the result of the actions of those whom he had served. Some even stole from him all that was precious to him—his teachings and even the books he had written, in many instances claiming them as their own. In the end, the re-founder of Rosicrucianism died of a broken heart, defamed by the very ones who should have been his most loyal supporters.

LEARN BY EXPERIENCE

Experience teaches us that true respect is not won by making a man content to be less than the best of which he is capable nor by having his path prepared for him. It clearly indicates to us that, possibly with rare exceptions, it is an injustice to the individual himself to bestow generous benefits upon another unless there is some way by which that other can reciprocate the favor. For these reasons, the Order is justified in establishing a condition whereby each student who enters the training must share the burden of meeting the legitimate expenses.

In this age of printers' bills and the many other heavy expenses connected with the dissemination of knowledge, no real and lasting work can be accomplished unless there is a monetary power back of it. Irrespective of how great, how sublime or how divine a work may be, unless there is a means of reaching the people with it, little good can be accomplished. The work languishes for want of manhood behind it, manhood that dares and does. And, if a work is great and sublime and elevating

and, if individuals are receiving special benefits, who but they should be willing to make remuneration so that others may know of it?

To help the lone individual is indeed commendable; to serve humanity in general is sublime. He who desires to be of real benefit to mankind must have the means of reaching those who are in need of his ministry. A man may have the desire and the inner promptings to serve the millions but his noble aspiration will end right there unless he is enabled, in some way, to accumulate, or secure, the means whereby he may realize that ambition. To demand a just return from each person who is benefitted—an exchange sanctioned by Divine Law—will enable him to use that which he receives as a means toward an end. Only in this manner can he do a great work. In this age of commercialism—and in honest commercialism itself there is no evil—a man can accomplish little without the monetary power behind him. He desires money not for the sake of accumulating wealth nor because of a desire for hoarding up perishable material treasures but to help him to further a good and righteous cause and to exemplify a lofty Ideal, making the Ideal practical and useful to humanity.

NOT RITUAL BUT INNER GROWTH AND DEVELOPMENT

The external requirements that admit one to training merely mark the beginning of the work. Text books must be studied so that fundamental principles of Rosicrucian philosophy may be understood. When the philosophy of true initiation has been grasped, then the inner training commences and this can be followed by the student only as an individual, group training being an utter impossibility as no two students are ever of the same status and will therefore not develop alike, possibly not even in the same general direction. Every step of every student along the path must be watched carefully and just as zealously

guarded and guided so that there is no possibility of his going astray.

If the student is willing to master the tasks assigned to him and to learn the lessons of life as they present themselves to him, if he is faithful in obeying the instructions, questioning not and criticizing not, then gradually he will grow spiritually, attain enlightenment and awaken to knowledge of his soul powers. As growth continues he develops the faculty of Intuition and as, in his search for wisdom, he follows this newly awakened soul function, he will find "angels ready to render service to him and lead him to greater truths."

The training aims at guiding each individual to inner spiritual growth and a comprehension of the Laws of his own being. Gradually, as the neophyte obeys its dictates, he attains to Initiateship and, finally, to the opening of the temple gates within. When he finds the *Center* whence comes the Light that has been guiding him, wherein the fire burns continually, just as it did in the olden times when it appeared unto Moses in the burning bush, then he will reach the stage of Illumination, then will he have *become* a Rosicrucian. He is then a member of that august body of men, a coterie that does not make Rosicrucians nor arbitrarily elect them to membership but that helps *men to become* Rosicrucians. Once a Rosicrucian, always a Rosicrucian, unless degrading practices smother the flames of the Soul; for it is not ritual that makes one a Rosicrucian or an Initiate but *growth and development* and he who, having attained, is false to his vow and his Light, does but destroy himself.

WORTHY MOTIVES AND SINCERE DESIRES NOT SUFFICIENT

Good motives and purity of heart are commendable and have much to do with the divine work that finally leads to Initiation. It is in the cultivation of pure motives and a cleanly

life that the training must begin but these alone never will make a man successful in this undertaking. Motives and desires are merely the beginning of the work. They are necessary to make the start, they give stimulus and direction but they alone cannot finish the work. Work, accompanied by worthy motives and exalted desires, together with *growth of soul* eventually make man a Rosicrucian, just as desires, incentives and hard study may make a man a lawyer or a physician.

The desire to obtain membership in the Rosicrucian Fraternity is noble; simply to wish to obtain membership is insufficient. It is necessary *to labor, to dare, to do and to keep silent*. Effort and sacrifice are required in all things in which success is concerned and success is proportionate to the effort and the sacrifice made. As in all other lines of endeavor, so with the Great Work, except that this has the higher recommendation pertaining not only to material interests but to eternal welfare as well.

The command, "Render unto Caesar the things that are Caesar's," is in force to-day as surely as it was in the time of the great Master. The Divine Law *was, is and ever shall be*. The statement simply implies, "Render in proportion to what you *desire to receive*." Note the logical sequence: Offer first; receive in consequence. As you give, so it will be given unto you. Always remember this. Do not expect first to receive, but first be willing to give and have faith that the Divine Law will work justly and that you will have no cause for disappointment; this, entirely irrespective of those with whom you deal—and, except in case of necessity, you should not deal with those whom you do not trust. You will find that the Divine Law is guilty of no mistake. It renders to each man according to his deserts. Worthy motives and sincere desires must be supplemented by effort, sacrifice, work and "rendering unto others."

Your personal attitude toward a thing, your opinion, is the measure with which it will be meted out to you. This is true

in all things pertaining to life, whether concerning Rosicrucianism or anything else you may desire.

In the present age, a man is not gauged so much by what he desires to do or by what the heart would have him do if it could. Irrespective of how good and sublime the longings of the soul may be, these are not finals. *Man is judged by what he actually accomplishes.* He is not remembered so much for his personal goodness as for the good that he has done, the actual service he has rendered others. This is an age in which aspirations are to be given their full value but in which results count more than anything else.

DEFECTIVE DESIRE A DETRIMENT TO SUCCESS

It is to be expressly emphasized that impure and ignoble desires are a positive detriment to all successful worthwhile accomplishment. Desire tainted with selfishness, defective in nobility and generosity, permeate the thought-atmosphere of the individual as well as the aura flowing from the soul and leave their traces in the activities of his mind and in his personal demeanor. This very attitude of mind leaves a subtle impress on those with whom the individual comes in contact and though the cause of this effect may not be dissected and analyzed, nevertheless, the adverse, though unconscious influence of this attitude of mind is felt.

One who seeks help, personal guidance or assistance of any kind, from a school, sect, person, Order or a Fraternity, without conscientious willingness to render just and adequate returns, by this very attitude, lowers his self-respect and this is due to the uncontradictable fact that in his own soul he is forced to admit that he does not wish to be fair and square. Such a thought-attitude pollutes the mind and degrades the soul. No man or woman who does anything derogatory to the Self or any part of the Self, is truly man or woman. Nor can such a one become a true success. The simple reason is that when a

fundamental standard of life is lowered, the entire mind with all its ideas is tainted by the error. This taint manifests itself in speech and act as well as in the movements of the body. Not only does such a one fail in the cherished desire of his life but likewise in other departments of his interests.

To illustrate: Here is an artist of no mean ability. He has not, however, been able to achieve success and although his work is good, no one seems to show any indication of interest in it or a desire to possess it. On searching for the cause, the why and the wherefore, it may be found that although the artist entertains a special desire for the achievement of a certain object in his art, he is unwilling to pay the price, either in current coin or in necessary labor. He foolishly imagines that being an artist, success should be free to him, irrespective of the cost in labor or sorrow or suffering to the one, or to those who are able to help him to his desired success.

This type of desire, being defective, will fail to bring man what he seeks. It lacks life, vitality, success-drawing qualities. More than this, he is unjust and consequently, the mind, the soul and even the talents are degraded. In time, this internal degradation and lack of manhood poison the body, lower the vital magnetism of the subject and, furthermore, unconsciously manifest themselves to those with whom he comes in contact. As a consequence, he fails in all things that he undertakes. His mind is not positive but negative; not attracting but repelling.

WORKING NOT MERELY WISHING

Each and every human being is the captain of his own ship. Each one has opportunities and there is no man who has them not. Each has a mind and a body through which to manifest. Having mind and body, it is merely a question of what he will make of them.

It is not possible for anyone, no matter how great he may

be, to desire or to wish his way through life. Nor is it possible without effort to reach greatness in any line of endeavor, irrespective of what that line may be. To desire great things is commendable; to wish for them is good; but it is only through thinking and *laboring* that we can come into possession of any talent or of any desired object.

We must bear in mind that the reward—which is also to say, the remuneration that we receive—is not according to what we *think* we should receive: it is according to reason, harmonizing with the Divine Law of Recompense, which gauges all things justly, wisely and well.

We may feel that we should possess all good things. This is indeed a worthy thought but unless we set forces into motion and then work and accomplish, we never shall obtain the possessions that we think we should have. When we set the standard high, not only of what we desire to obtain but more especially of what we wish to accomplish, of the work that we aim to do and, when we act in accordance with the high standard set, then we begin to receive the reward that is justly ours, not only because we desire it but because we *deserve* it. We have earned it. We have become worthy of the good things that we have longed for, sought for and worked for.

What we are now or where we are, is of little consequence. The one thing that counts is what we wish to do, what we seek to become and, above all, what we are willing to sacrifice, if necessary, for that which we desire.

Are you willing to give up all that is unnecessary? Are you ready to sacrifice the minor things for the sake of taking hold of the one great thing? Are you prepared to relinquish your dreaming and exchange it for hard work and harder study? Are you willing to work as you dream instead of merely dreaming and to believe and freely admit that the "other brother" has just as much right in this world and even in your own sphere,

as you have, and has also the right to possession of health and happiness and all other good and desirable things?

If the "other brother" has the things that you seek and for which he has labored and made sacrifices, are you willing to acknowledge that you should render compensation under the Law of Equal Exchange, for that which he can help you to accomplish? If you have reached this degree of your development, then there is every possibility of your coming into possession of that which you desire; for you are then harmonizing with the Divine Law. You will then get to work and will take as your motto, "I will" instead of "I cannot." This is the first great step. He who conscientiously takes this step and keeps on, will never give up until he has won the battle.

To become a Master requires, first of all, to attain the status of manhood. And one shall never reach man's estate until he is willing to admit that every other human being has as much right to all possessions honestly earned as he himself. While all things are for you, you can obtain them only by giving, in some form or another, an equal value for the things you desire to possess; and this exchange must not be made under protest, but through "right good will."

STEPPING STONES TO SUCCESS

What matters it though you have failed all your life? What difference if you have tried a hundred different plans and failed in all of them? What if you are a failure at this moment, none of your cherished dreams having been realized? All these things count for naught except to indicate that you were not, one way or another, in harmony with the Law of Success and that you had not earned the right to success in the endeavor in which you were engaged.

Possibly, like millions of others, you were trying to win at the expense of the "other brother." Mayhaps you were attempting to win success by bringing loss to another or to many

others. You foolishly have thought that the things you desired to possess or the gifts you sought to secure, should be given to you without consideration of the returns you should offer for them. If so, then you deserved to get just what you did—failure.

Failures, no matter how heartbreaking, simply should be stepping stones to success. If you are worthy and open minded, you will now examine your failures and find out your weaknesses. When you have found the remedy for the fault, you will climb toward success. Search for your weaknesses. Do not fear to uncover them. What if they hurt? Let them hurt. Simply continue to uncover one after another. The wounds will heal and, when you have discovered your errors and shortcomings, be sure not to make the same mistake again. *Be a man.*

Having failed and, at last, having found the cause of your failure, make up your mind that you will not merely wish and desire but that you will also *think and plan* and then follow these by *work*. Be perfectly willing to give all that is in your power to give, whether labor or money, for that which you seek to possess, for that which you desire to become. Rest assured, that when you once fully make up your mind *to dare and to do, to give and to receive*, then success will be yours.

Forget entirely how often you have failed or along what lines of endeavor. The principal thing is whether you now wish to succeed and, more especially, whether you are willing and glad to pay for your success. If this be the case and you will try again, then there is no force in creation that can hold you back, for you will raise the vibrations of every faculty in your being to the key governing success. When once you make up your mind to succeed, irrespective of what may happen and to obtain the things that you desire, without a thought of the possible cost, then you are already beginning to *create* success, you are placing yourself in harmony with the great Law that is ready to help man secure the things he requires.

Do not stop here. *Get to work!* Do the one thing that you can do and use the proceeds from it in obtaining the things or developing the faculties that you desire. This is creating success; it is building success. It is not something that comes to you through mere wishing and then leaves you *for the reason you have not earned it nor paid for it*. That which you have earned is yours, *yours to keep and to hold*, to do with as you wish, provided you do not prostitute it.

Fate holds no man in bonds. She prevents none from becoming a Master. If you are in the arms of fate, it is simply because you deserve to be there. This may appear a mighty hard doctrine; nevertheless, it is the standard set by every Master that ever lived, and was recognized by the Nazarene as written in Gal. 6:7, and 2 Cor. 9:6.

THE SIN OF OMISSION

It is not always the things that we do that hold us back; more frequently it is those we *fail* to do. The sin of omission is as great an error as that of commission and, in the problem of trying to become a Master, the sin of omission may be even greater. A man may readily be forgiven a mistake but failure to perform an act which he should have done is not so easily excused.

One of the most potent forces in the universe, is the power of thought, for thought precedes all desire, just as desire is the incentive to action. Nevertheless, though thought is a power in itself, it is impotent unless the things we think become manifested through action. Thought is but the beginning of all great accomplishment. Following the thought comes the desire to possess, to be, to do. Then the imagination is brought into play and it designs how *this* should be done. But if we stop here or if we think the "other brother" should do our work, or give us that which we desire, we shall never accomplish. To

depend on the power of thought alone, is one type of the sin of omission.

It is due to his power to think that man is different from the animals of the field. Only because of the power of thought, reason and work, is he superior to the animal. Although he may think great thoughts, if he does not act and work in harmony with them, by exemplifying them in his life, he is, after all, not so very far removed from the animal plane.

There are those who delude themselves with the idea that they have become Mystics and make the mistake of believing that they can so focus or centralize the thoughts as to receive the things they wish or become that which they desire to become. We are willing to admit that, in certain instances, a few of those who understand the Law governing Occult Magic may be able to do this but even in these cases they will ultimately be forced to "pay the price" in some other way. Very seldom indeed is it advisable to attempt to force conditions through such a power as that indicated.

Many foolishly believe that, in their undeveloped state, they can obtain the things they desire by means of thought-force. They follow the process to the best of their ability and, failing in their undertaking, become skeptics and disbelievers and even condemn the doctrines taught by Mystics and Occult teachers. The fault is wholly in themselves because they are not willing to meet the conditions of success but seek to win success at the expense of others. Theirs is the sin of omission. *They fail to will, to do and to work.*

One meets with this class everywhere and hears little from them except condemnation of everything that is basically good and true. Such will tell you that they were too liberal for the church, consequently gave up their membership; that they took up New Thought and though they have studied everything pertaining thereto, have never been able to manifest anything as taught. Pity such wrecks! Not only are they poor representa-

tives of success but they turn others—those in earnest and just beginning the search—away from the truth.

It is this conceited class which sets the standard for others to live by. The person whom they judge may be a Master, may be actuated by and exemplify the Divine Law in his works, yet, if his ways are not according to the petty ideals of these self-righteous critics, they will consider his actions wrong and condemn him. These are guilty of the sins both of omission and of commission. They lack true manhood and womanhood. They think that all things, all faculties, all gifts, should come to them merely for the asking, because they desire them, without any consideration as to whether they are worthy of them or have earned them.

It is the power of *thought* that differentiates the modern man from the cave-dweller. It is also the faculty of thought that makes man a greater failure to-day than at any period of the past for the reason that then there were no such opportunities for attaining God-like heights as there are at the present moment.

Man is now more finely organized than he was in past centuries, consequently he is capable of doing greater things provided he is willing to work in harmony with his constructive faculties. However, if he becomes inoculated with the idea that all other human beings should be at his command, to render him aid, then he will use his finely organized being, his thought forces, his very soul, for obtaining that which does not belong to him and which he has not earned. Although he may secure the object of his desire in such an unworthy manner, it will not long remain with him. With all the predominating powers which he possesses and with all the forces he has illy used, he is not a fair representative of true success.

It is this class with which it is so difficult to deal, for notwithstanding their failures, they pose as "those who know it all." They seek yet more power and, when all things which

they seek are not quickly laid at their feet without question, they always are ready with the cry of "commercialism!" and fling it boldly at those who are truly trying to do good and to obey the Divine Law at the same time—a task that is frequently truly herculean and frequently thankless.

NO ROOM FOR DISCOURAGEMENT

Do not become discouraged. Do not allow depression to enter the heart. Look *up*, not *down*. See that there is light, life and love round about you. Take fresh courage, make your failures stepping stones to success and know that in good time victory shall be yours.

No man, irrespective of the number of his failures, should be discouraged. Where there is a will, there is a way. True, frequently we think we have found *the* way, only to discover that we were too hasty in our conclusions. But this does not really matter, it is but another experience. If we search within ourselves and examine the truth we shall find that we did not really lose. We gained strength to make greater efforts and to do greater things. Possibly, had we succeeded in the first attempt, we might have been content to abide there. We might have failed to reach higher and always have remained in the commonplace class.

He who has been a failure but who concludes that he *will* win and who, having made up his mind, gets right down to work, seeking for the help he requires and accepting it when it is offered, irrespective of the price to be paid, is the man who is going to succeed. There is nothing in heaven or on earth that can keep him from it, for he is gradually drawing all the forces of success to his aid. If he is truly a man, these forces will be his willing slaves, his co-workers in everything that he attempts to do. But he must first prove that he is true, worthy and well qualified.

Remember this: *there is a reason for the condition in which*

you find yourself at the present moment. Irrespective of what the condition may be or what the circumstances, you can blame none but yourself. If the cause is some outward force, then you are obliged to admit that you are a negative—a negative always being a failure. If the reason is within you, then you must eliminate it. If you say that it is neither within you nor outside of yourself, then you must infer that God or the Divine Law is unjust. This is impossible.

You and I, irrespective of what we may be, are the architects, the builders, of our future. No one can build for us. Others may be able to plan for us, to show us how to build but we must do the actual building. And this indicates to us the Law. If we are not builders ourselves but desire a house erected, we are foolish to order the material and then instruct someone to proceed to build us a house, possibly someone who understands no more of the art of building than we do. Instead, we should employ our reason, engage an architect and tell him what we want. He will draw the plans. When they are according to our ideas, we will accept them and, what is more, we will pay for them. Then, if we are incompetent as builders, we will select someone who by profession is a builder and will order him to secure the material required and proceed with the erection of the structure.

Believing ourselves to be reasonable beings, if there is anything we seek to accomplish, attain to or become, we should engage someone who understands how to design the ideal and who is competent to tell us just what to do and how to do it. If we do this and are willing to pay the price in service and in the requirements of the development process, then in good time we shall be able to succeed.

MASTERSHIP DEMANDS BACKBONE AND STAMINA

The opportunities for the attainment of Mastership are as great to-day as they ever were. In fact, never in the history

of the world were they greater. In all lines of endeavor, whether in the field of labor, the arts or the professions, the demand is in excess of the supply.

The one need to-day above all else, is the man who can *do one thing well*. There was a time no doubt, when the dabbler, the Jack-of-all-trades, was in demand, when he was able to make himself useful wherever he happened to be. That age is past. The period of the specialist is here. No longer are men wanted who have a smattering of knowledge concerning everything in general and not much of anything in particular. Man is now supposed to possess a knowledge of the ordinary happenings of the day but he also is presumed to be thoroughly proficient in some one line of endeavor. He must understand every aspect of it and be competent to look after every department. He must be master of his art, profession or business.

In essentially the same degree, he who seeks to become a Master must devote all of his attention to that aim and must not dabble in everything else that happens to attract his attention. By this, we do not wish to imply that a man should devote his entire life to a study of Mysticism, for the true Mystic or Initiate devotes his time and talents to some useful labor, profession or business. When his duty in the practical affairs of life is finished, he gives himself to the study that interests him. The duties of a practical life form the medium through which he manifests the knowledge and the benefits that accrue from his mystical studies. He who desires to become a Rosicrucian must study Rosicrucianism and practice the tenets as taught by the Order. Nor is it wise for him to waste time in studying Eastern or any other doctrines; for, like promiscuous tamperings in other lines, this will prevent him from being a success or from becoming an Initiate. Concentration, that is, *centralization*, not diffusion, being the Law.

To become master of any worth-while profession requires stamina. While the opportunities to-day are greater than ever

before, the requirements also are more exacting. The man who seeks to become the master must be willing to meet with all the essentials. To "flunk" even in one detail, means to fail. He who breaks one commandment brings upon himself the punishment of them all. He must have backbone, one that will neither bend nor break, irrespective of what may happen. If you possess these qualities, or if you are willing to develop them, if you are determined, if you have a positive will and a brain that can think, then you will succeed. No matter what may be the demand upon you, be a man, see that you pay all obligations as you go, whether monetary or moral, and your Mastership is assured you.

Remember one thing in your fight for supremacy, in your labor toward Mastership: the world neither loves nor pities the coward. It has no sympathy for the one who wails, "I can't," or "it is impossible for me to do this or the other." It no longer questions whether you can or cannot but demands whether you *will do it* or allow some one else to do it. Then too, bear this in mind, the world generally has more sympathy and more honor for the man who succeeds, even though unworthily, than for the man who fails. Failures are not now in great demand.

Failures are of two kinds each equally guilty. One is the man who has no stamina, who has ever ready the "I can't." He has all the required forces which could be developed into a mighty success, yet he has cultivated a point of view which causes him to think that mankind generally is against him and that no one is willing to help him. There is no reason for this negative deduction except that he has never tried to help himself, has never made sacrifices, has merely been content to wish and to wait. He is the man who feels others should come to his aid, offer him help and give him lifts along the whole line, showing him what to do and how to do it. He has made himself beggarly because he seeks to obtain all things cheaply or alto-

gether without compensation and this spirit he manifests outwardly.

On the other hand, there is the man who has been willing to pay the price required. The man who, though possessing nothing to begin with, had it in himself to become a success; the man who, in his search, found and accepted and paid for that which he required in order to succeed. But, through some mistaken idea of righteousness, he has been foolish enough to give help, financially and morally, to unworthy ones, and receiving nothing in return, he was gradually drained of all that he had, until he manifested failure through loss.

The first one is a failure but he does not cause others to fail. The second is a success but, through mistaken ideas, he helped others without receiving a just return. As a consequence, he not only interfered with his own best interests but caused those whom he helped to become still less self-reliant, those who should have been spurred on to success through his refusal to help them at a time when they might have been induced to help themselves. The one commits the sin of omission in that he never does the work, never makes the effort to accomplish that for which he came to the earth plane. To the other, belongs the sin of commission. He does that which appears to help others, yet is really not a real service to them but makes them less self-respecting and more cowardly, and gives them an unnatural view and expectation of man and God.

If to the man of physical health and vigor who appeals for help, financial or otherwise, a curt reply were given and also some stinging, though sound, advice—if he were thrown upon his own resources—in many instances he would become a success. Nor is this in contradiction to the Divine Law, for, although the Father offers us the earth and all things thereon, He never does the work for us. He allows us to work out our own existence and, even if we should plead with Him, through

what, in such instances, falsely would be called prayer, He would not for a moment comply with the request voiced in our pleadings.

This does not indicate that we should tear from our hearts all charity but rather that we should have more and then give where it is really needed. Deserving objects of charity are found in the child who is hungry and not yet of age to help itself; in the child that is abused and made to suffer through brute humanity; in the countless women throughout the world who are unable to help themselves or those depending upon them; and in men who, through illness or accident, are unable to use the faculties which a just God has given them. But when the strong man, apparently in his right mind, appeals to us for gifts, for charity or for free help, we must turn the deaf ear if we wish to be just to God, to him and to ourselves.

This world of ours is full of those who can think correctly but who never attempt to do anything the way they think. They even plan constructively but are always waiting for a better opportunity to act as they plan. These lack stamina, they are the slaves to self. The personality is too strong. Rather than give up the little they possess for the greater that might be theirs, they retain the lesser possession, they bury the talent. Eventually, even that is taken or stolen from them. Then they rave against fate, condemn the rich, and teach the doctrine of equality, when in fact, had they the power, they would take from all others and give nothing in return. Lacking this power, they seek help from others and condemn others, crying "commercialism" when a just return is requested.

DOING AND DOING NOW

The men and women that succeed in life are always those who make up their minds what they are going to do and how they are going to do it. These are the people who think for

themselves. They do not say that this is too narrow or that is too liberal; they care nothing for either. They seek that which they wish to attain or obtain. With their image-making power, they design an Ideal; when they have perfected this Ideal they set to work to find a way to materialize it.

When they find the means to the end or one who can help them, it is not they who play the beggar's game. They are too big, they demand the best, will have nothing but the best procurable and are willing to pay for it. It is not a question with them whether they can do a thing or may have difficulty in obtaining the help they require because of lack of money. The one question with them is: "Where can I get the help that I require?" Answer that for them and, though they are financially the poorest of the poor, Napoleon-like, they will find a way.

In the game of life, "now" is the only time; and those who truly wish to play the game of life, *play it now*. To them, the overcoming is the part that gives the keenest satisfaction, for great souls are not satisfied with small conquests. Theirs is the work of mastering the difficult and the intricate things that obstruct the way to greatness. "Procrastination is the thief of time." It is, in fact, the destroyer of all good things.

CAST OUT FEAR

If you hesitate to attempt any great work because you fear failure then virtually you have already failed, for this fear will so change the vibrations of your being that it will literally pour from every pore in your body. If you wish to do a thing, there is but one way: *do* it and be man or woman enough to take the consequences if it should not prove to be the right thing after all.

To do the things that your intuition tells you to do, is but one way of gaining still greater powers of selection and discrimination. Only by obeying the Intuitive Voice do we gradu-

ally come to understand that Voice in all instances and select only the best that is placed before us. While we are learning to obey it, we shall at times misunderstand the Still Small Voice. All things worth learning must be mastered through personal experience and therefore demand a high price, whether this is to be paid in monetary considerations, in losses or in experiences that more often cause pain than pleasure. The important thing is to learn. If a high price is demanded, pay it and smile. If there is suffering connected with the experience, suffer in patience; for learn you must and the sooner you gain the necessary knowledge, the better for you.

Cast out fear. Whatever your desires may be or whatever it is that you seek to attain, after finding a way to accomplish your ambition, either through your own endeavor or the help of another, cast out the old desire to wait until some other time. Throw aside the inclination to give way to fear and act *at once*.

If you are not altogether inert, surely the thing you desire is worth a price—not one that must necessarily be paid in current coin—a price in labor, in suffering, in self-denial or in giving time to development at the expense of some pleasure. Whatever the demand may be, *pay it* and do not wait for what might be a more favorable time and better opportunity. That may never come.

In the Great Fraternities of old, especially in the Osirian and Rosicrucian branches, the watchword has always been: *To know, to dare, to act and to be silent*. Why? Simply because action is always for the man who dares; and the man who dares is the one who will do, who will accomplish, irrespective of what his desires may be.

The man seeking to be successful, is he who must cast out fear of failure, of being a dupe, in fact, fear of everything. He is the man who, having an idea, will work in harmony with that idea and will continue to do so until he achieves the

aspiration of his heart or is convinced that the undertaking is not feasible.

The average man is just about one-fifth alive. The other four-fifths are composed of material that is either dead or dormant. Such a man will never be successful until he casts out the dead cells. He must begin house-cleaning and dare not cease until the entire being is free from the dead or inert atoms of his body.

The man who has attained no farther than simply to *wish* to be a Master is the one who is just about one-half alive. He is still inert. The mind is awakened enough to think, even to desire the accomplishment of a certain object but the rest of him is as if dead. He dares not act. He puts off until a more favorable time that which he should begin to do *now*. Generally, the right time never comes to him.

Free yourself of the dead matter within. Discard all that is inert, all which holds you back or enslaves you. Be free. Think for yourself. Act. Do things. Plan great things and start right in to do them. That is the one and only way to achieve. Irrespective of whether you want to be a successful farmer, artist, physician, lawyer, Mystic or Rosicrucian, it is all the same. Master the problem confronting you, then proceed to work out the plan.

Fear is negative. It is for this reason that it is a destroyer of all power. Negative thoughts always repel. Negative conditions cause us to be inert. We take a hot bath when we seek relaxation. Why? Simply because heat is negative. Some people are constantly in a hot bath. They lack the stamina to take a cold plunge. It is too chilly. They fear it might harm them.

Change the polarity of your mind. Make the mind positive, so that it will recognize the good things in life, the beautiful

things, seeing the roses on the bushes instead of only the thorns.

Countless hordes are constantly complaining instead of doing. When those who do things reap the benefit of their activity, these drones cry out that God, Nature and governments are partial, that some get all and others nothing. Governments may be partial at times, frequently are but God and Nature are just and ultimately the unjust falls to its doom and then is justice meted out to all. If man acts and continues his activity, then the time will come when he shall reap the good harvest. The Law is *absolute* and he who stands firm shall become the master in good time.

What man thinks, has much to do with what he will be; what he does, is what really counts. Think correctly, then act rightly and see to it that you respond quickly to all constructive inclinations. If you think a thing should really be done, *then do it*. Do not wait because you feel there may be a more favorable opportunity. *Do it now*. Thinking is the first step, admittedly a necessary one; if you act according to your thoughts and if your desires are of the right calibre, then you will accomplish great works.

SELF-RELIANCE

Do not expect others to elevate you upon a pedestal. Depend upon yourself. Others can help you—unless you are already a Master—but do not depend upon them unless you are prepared to help them in return. This is depending on yourself. You are asking no favors, you are merely requesting an exchange. The man who constantly requests favors is usually the one who does little for himself or for others. He who plans and works, who has something with which he can part, seeks the “other brother” who has that which he needs and each is willing to exchange. That exchange frequently is the means to success.

Do not for a moment delude yourself with the thought that the Law is partial. It is not. It will give you the identical treatment that you give to others. The Law is absolute and you answer for your deeds, not to the man with whom you have dealt dishonestly, but to the Law.

If there is anything you seek to achieve, *now* is the time. Do not allow the sun to sink below the horizon before making the start. Do not say that you cannot do so. To do this is to fail. Do not plan to wait to take up a work or a study until you are financially able. That time may never come. Remember that better men than you have worked their way through colleges and universities and have become the world's greatest physicians, lawyers, statesmen and leaders. Many of the Occult and Mystic masters worked even as common laborers before and during the time of their training and were not ashamed to do so after they had attained the goal.

If you will to do, you *can* do. So long as you excuse yourself for not acting, you will never be able to accomplish anything. *Act now.* Make up your mind that you are going to start and that you will not give up until you succeed.

Napoleon made it a practice to sit up night after night with the sick to test himself as to his endurance. He used to cut wood for old and frail women to test his strength. He went days without eating to see how long he could be without food and at the same time retain his strength and mental alertness. We do not encourage extreme measures but we do say: "Get to work;" begin doing things; be a man; be willing to serve so that you may achieve. Become a master of something, no matter what it may be. Become a master of yourself, irrespective of the channels in which your desires are directed. Cease to be a slave. You are on the way to Mastership only when you make up your mind to do a thing, come what may.

If you will charge your mentality with vibrations of this

nature, then you will be able not only to attain Mastership in the Mysteries but you will also succeed in whatever else you are trying to accomplish, be it as an artist, architect, physician, lawyer or statesman. However, always remember, you cannot be a Master of the Mysteries and nothing else. To be a Master demands that *you shall be a useful member of society.*

THE DAUNTLESS SPIRIT OF RESOLUTION

I MUST, I CAN AND I WILL

God offers man but one time and that is the *Now*. Tomorrow may be too late to make the beginning. Yesterday already belongs to God. If you are possessed of an Ideal which you desire to manifest, to personify, then do not wait longer, do not moan and groan that you "can't" accept the opportunities offered you. If you do so, you will never succeed.

Admitting that you are not personally in position to accept something which is offered to you, there is then the test to find out whether you are really worthy and made of the right material. If you are, you will proclaim boldly "I Will" and proceed to find some way to accomplish your desire.

Some of the most successful men living have known the time when everything looked dark to them, when they did not know where to turn. There was but one way for them: to risk all they had and proceed. True, this is almost in the nature of a gamble with fate but by proceeding and taking the risk, they started on the upward path which finally lead them to success. They refused to give up. Theirs was the dauntless spirit of resolution. With them it was all or nothing. This spirit of daring, this dauntless resolution to do or die, helped them to a successful accomplishment. Others, noting their success and ignorant of the fires through which they had passed, proclaimed loudly against them, accusing them of unfair dealings, or being destructive agents, when in fact, they were not

destroyers but builders—men who had the courage to face extreme darkness and, casting fear aside, succeeded despite every difficulty. This spirit of overcoming, this resolution not to allow themselves to be repulsed, not to forego anything offered them which they sought to possess, has made the masters in the various planes of endeavor. These men were slaves neither to their own fears nor to the ridicule and the "say-so's" of others. This innate power is the force that will make the masters and men of power of the future.

When you have fully decided what you want, then proceed to obtain it. Do not expect to win in a day. It may require time, months, in some instances, years; but, if you stand firm and unwavering, if you will do your best and nothing less than your best; if you will refuse to give in, risking all you possess, then you shall become the master, and the slave that is within you will be transmuted, changed into potential power, helping you to still greater achievement.

The fear of failing is a traitor that is within each one of us and is the gibbering idiot that makes the millions the slaves of the few. It is this negative part of ourselves that always whispers to us that we "might fail" and in such failure lose the little that we possess.

Do not allow even the thought of failure to enter your mind. Whatever you do, proceed with it as though you were already a success. Plan and work exactly as if your endeavor were already a great, throbbing success. If you will do this, your plans will be successful because they are arranged to meet the conditions of success. Forget all past failures if you have had such, wipe out the record of them, remember only the lessons that you have learned through them. Bear in mind that there is actually no such thing as the "impossible" to man, for God has made man in His own image and has given him the identical capabilities, though in less degree, that He himself possesses.

You are created in His likeness. You are a little god, though still in the making. You possess all the powers and possibilities of creating success or forming new conditions, a new world for yourself and those with you. You are a master in the making, a man and not a slave of men. All rests with yourself.

Search history; read the lives of the men who did things—men who had nothing to start with, no money, no influence, nothing that could possibly help them. Yet to say they possessed nothing is not the truth. They had an ideal, they were imbued with an idea and for that ideal, for that idea, they were ready and perfectly willing to risk everything: friendship, ridicule and the sneers of friends and enemies alike. In each case, they became successful because they asked for no favors. They were not afraid to try, were willing to suffer and to labor without ceasing.

Among these men may be mentioned Fulton, with his paddlewheel; Faraday, in the attic with his bottles and tins; Whitney, in a cellar, with his crude tools; Howe, with his needles and shuttles, inventing the first sewing machine; Bell, experimenting with his telephone; Edison, in the baggage car with a crude printing press; and hosts of others in the realm of invention.

In literature and Mastership we have Tolstoi in the field, following the crude Russian plow, a man born to royalty and one who could have commanded millions; Bunyan, in prison for many years; Boehme, a cobbler; Randolph, a bootblack then a barber and finally a physician searching the furthestmost parts of the world for new ideas.

These men had none of the fine things of the world. They had no money, no influential friends. They possessed faith in an idea and confidence that they could attain. They believed that it was for them to give first before they could ask to receive;

they proved the idea right and personified their ideals, manifesting them to all the world.

Success may come to all—shall come to those who are willing to pay the price. If you are backward in the school of experience; if you have the idea that “the other brother” should give you the helping hand before you serve him; if you are ever ready to cry “commercialism” when you are asked to give a fair return for help or an idea or instructions—then you are a failure and the chances are that you will always remain one. Unless you persist with dauntless courage, you never can become a Master, never develop into a Rosicrucian of even the first degree but will always be the slave of conditions, circumstances and forces which other men, with possibly less personality and opportunity, readily have overcome.

Irrespective of what your interest may be, whether some business, profession, simple occupation or the desire to become a Rosicrucian, a teacher or a healer, the Law is absolutely the same. If you seek to succeed, you must live in harmony with and obey the Law.

The exposition of the Law, as expounded in the foregoing, may seem cold but you must remember that the Law neither respects nor shows partiality to any one. If you are ill, the Law will have no pity on you, but commands: “Thus must you do if you would be well.” And indeed it is true. Likewise, does the Law say to the failure: “Thus must you do or remain a failure.” There is no pity in the Law.

Which is it to be, Mastery or slavery?

You must answer the question.

The Law

The command, "Render unto Caesar the things that are Caesar's," is in force to-day as surely as it was in the time of the great Master. The Divine Law *was, is and ever shall be*. The statement simply implies, "Render in proportion to what you *desire to receive*." Note the logical sequence: Offer first; receive in consequence. As you give, so it will be given unto you. Always remember this. Do not expect first to receive, but first be willing to give and have faith that the Divine Law will work justly and that you will have no cause for disappointment; this, entirely irrespective of those with whom you deal—and, except in case of necessity, you should not deal with those whom you do not trust. You will find that the Divine Law is guilty of no mistake. It renders to each man according to his deserts. Worthy motives and sincere desires must be supplemented by effort, sacrifice, work and "rendering unto others."

The Sign of Equilibrium



EDWARD H. BROWN, physician, lawyer, philosopher, manufacturer and lecturer, was in 1907 appointed Grand Master of the Triple Order by Freeman B. Dowd who had been vested with that authority since 1874.

Dr. Brown's time was so fully taken up in his various successful fields of endeavor that he had little time to write. In 1917 he issued a de luxe booklet, *The Word* and shortly before his journey to the Higher Sphere of action, *The Sign of Equilibrium* appeared in the magazine *Mercury*. Permission to give this a place in the present edition of *The Rosicrucians* has been granted us by the present acting Grand Master and follows herewith:

One beautiful morning I was standing peacefully in my law office looking upward into the eastern heavens thinking of the love of God. The sun was shining brightly but at an angle which permitted me to look along the path of its rays.

While admiring its beauty I seemed to notice a peculiarity in one of the light rays which suddenly manifested in the far distant. It naturally concentrated my attention so that I found myself watching it to the exclusion of all else.

I could not make it out at first but eventually it resolved itself into the form of a white dove.

This did not concern me especially as many doves had been accustomed to alight on my windowsill and I supposed this was one of them; nor was I surprised when it flew into the room through the open window, thinking it was perhaps hungry and come for some of the crumbs I often provided for the birds.

When it alighted on me I kept very still and spoke to my companion asking her to do the same lest the dove be frightened away. But this was no ordinary dove for when I looked down towards my breast on which the dove had alighted I saw it was of the purest white so that it seemed to glow with the whiteness. Little pink feet were clasping the lapels of my coat, two white wings spread out, each covering one of my breasts and into two little pink eyes I gazed with utter amazement at the intelligence I perceived to be glowing there.

As I gazed in bewilderment, first two little feet, then the tips of the wings, then the breast of the dove closely clasping itself to mine began to disappear inwardly until nothing more was to be seen; and then I heard the Voice of the Dove speaking within me and saying "Behold, never again will I leave thee, Prince of Eulis thou art, and Guardian of the Sacred Heart thou shalt be forevermore" and so on my Heart was written a name, that no one knew save him who received it.

Nor could I do further work that day but must seat myself on the shore of the ocean pondering this thing in my Heart and listening to the things which the Dove taught me.

Concerning the Great Work, a few things I have learned, and many more I have yet to learn.

Of the few that I have learned I submit somewhat for consideration.

Infinity proceeds from Unity, therefor Unity compriseth Infinity within Itself. From Itself, the Formless One projects the Universe of Forms both visible and invisible to man.

A comprehension of these projections may be conveyed to the mind of man by expression in the form of words, symbols or numbers and may be experienst by the soul which is able to travel within itself to the Central Flame, vastating sheath upon sheath upon its journey till it establishes its Unity with that Central Flame and then returns, outwardly projecting from its

own spark of the Divine Flame, sheath upon sheath until it becomes enwrapt in a human form.

To express geometrically these projects, we conceive a point of beginning, which, having neither breadth nor thickness, we may regard as a symbol of the Formless One.

Being the Center of all forms this point represents a state of Equilibrium and the First Projection, in order to preserve this balance, must extend outwardly equal distance in opposite directions.

The Oneness of the Point has now become the Oneness of the Line, yet this Line being projected in *equal* and *opposite* directions possesses within its Oneness, dual characteristics of the One Thing which from their nature may be regarded as masculine and feminine so that we now have two Divine Principles exprest by one line, the Point evolving into the Fulcrum of the Heavenly Balance.

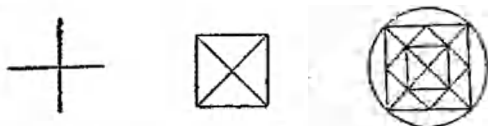
Since these projections are from the Center outward in direction, we cannot, in geometrical symbolization, without losing our Center of projection, consider this line as the arc of a circle having a radius of infinity but must return to our Center for another projection.

We therefore project another line at right angles to the first, each portion being equal in length and opposite in direction from the Center. Here we again express Oneness in the form of a duality, whose opposite and balanst characteristics we classify as Male and Female but Male and Female whose characteristics differ from those of the First projection to the degree of the angle of the arc which divides their extremities.

We now find we have evolved the Cross, whose ends, connected, present to us the Square divided into equal parts by the Cross, symbolizing the four quarters of the universe, each one ruled by one member of the Divine Quarternary, who themselves constitute the *Logos*; each of these four divisions being the

original source of many revealed religions, whose contradictions are due to the fact that such religions pertain to the nature of that special division of the Divine One from whom they emanate and that they partake of the differentiated characteristics of that quarter of the universe over which they rule.

Let us now extend the arms of the Cross equal distances further from the Center, connect their ends, inscribe another square and draw a circle whose radius is equal to the length of the arms of the Cross.



This symbolizes the projection of the twelve orders of archangels, three divisions emanating directly from each side of the square and the angel world emanating in countless numbers from each of the twelve divisions.

Beyond these we find in the Spaces innumerable Orders, Brotherhoods, Societies and Specialists in all forms of Knowledge within the acquaintance of mankind and in many subjects not yet projected into the realm of mind.

All these are solar emanations, the earth projections consisting of numerous concentric spheres known to the Brotherhood of the Invisible as the Moons of the Earth.

They constitute the thot worlds, dream worlds, world of the ordinary dead and the various spheres of magic ranging from innocuous circles near the region of the ordinary dead to the chaotic hells of the Black Magicians and beyond into the more orderly regions which contact the Will powers of the solar emanations.

Seven hells we shall find, each with its own distinctive characteristics; also seven hells brot into expression by man's

utilization of the substance of the heavens in perverted or inverted application.

The geometric symbolization of the Divine Emanation is also applicable to illustrate the degree of attainment made by the neophyte in his advance in the Great Work.

The Division of the Work on which the neophyte is specially engaged is indicated by the distance to and compass direction from the Center.

The Perfection of the Work is shown by the shape and completion of the symbol.

The Victory accomplished is expressed by the degree of Equilibrium manifested in the symbol.

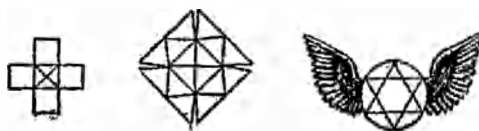
Crosses with arms of unequal length are Crosses of Suffering, not Crosses of Victory.

A balanced cross with pyramidal center and projected squares indicates victorious progress but incompleteness of the Work.

The Cross of Malta indicates a greater progress, also victorious; but the base lines of the Great Square do not join and the blending of the Quaternary is incomplete.

Only the Great Pyramid with its balanced Trines four square in the circle, in balanced proportion, facing North, South, East and West, represents the accomplishment of the Great Work by one man or woman.

If it ever be that two people of opposite sex accomplish the Great Work together, we may express this accomplishment by the symbol of the double pyramid enclosed within a sphere, the four square sides of the perfect cross evolving into the wings of the angel.



The word is lost and the Great Work incomplete so long as one side of the altar is in darkness, or out of balance with the others.

All the religions known to the world may be located with reference to one or more sides of the Great Pyramid, the angels of their sides and the capstone itself.

All mystic Orders may be equally well located with reference to the same object.

The number of Gods worshiped by the various religions, ranging from Monism to Pantheism, may be placed from the Center to the circumference according to the number of their Deities.

The number of degrees of the mystic fraternities pertain to this same matter of radial distance.

I write of the Riddle of Hermes and the New Jerusalem, of the Great Pyramid and the Logos, of the Cubical Stone and the Cross Victorious, of the Eye of Buddha and Paradise Regained.

The fall of man is a lapse of equilibrium; his rise, the Great Work.

The Blood of Jesus is red and can save no man but the Blood of Christ hath four colors and saveth all mankind.

In an endeavor to embody in the formation of the Fraternity of the Rosy Cross a correspondence suitable to symbolize the Great Work, the Fraternity has functioned under an Inner Council of Four which has existed in America for nearly fifty years and an OUTER COUNCIL of TWELVE.

The Work of the Fraternity may be considered as divided into Four Grand Divisions, relating to the four quarters of the universe and their corresponding elements, the Work of each side of the square being subdivided into Three Degrees which relate to all four sides of the square. In its perfect completion the Temple of the Rosy Cross therefore has twelve degrees, the

Thirteenth constituting the Point of Equilibrium or Balance of all twelve, the accomplishment of the Great Work.

Now the Three Degrees themselves capable of subdivision according to their nature, consist of Mason Work, Metal Work and Jewel Work and extend from the entrance to the altar on each of the four sides, North, South, East and West.

The Mason Work consists in the preparation of the earths for the Cement, the perfecting of the Stone and the laying of the Foundation of the Temple.

The Metal Work consists in the smelting of the ores and the refining of the baser metals into pure Gold thru the process of transmutation and the erection of the superstructure of the Temple.

The Jewel Work relates to the crystallization of the Jewels from their metals and the construction of the altar.

I have spoken the Word which was Lost, given you the sign of the Inner and of the Outer and signed with the Seal of the Pyramid of the Four Trines.

Let each interpret according to his Light and fail not to TRY.

EULIS.

The Law

In the Great Fraternities of old, especially in the Osirian and Rosicrucian branches, the watchword has always been: *To know, to dare, to act and to be silent.* Why? Simply because action is always for the man who dares; and the man who dares is the one who will do, who will accomplish, irrespective of what his desires may be.

The man seeking to be successful, is he who must cast out fear of failure, of being a dupe, in fact, fear of everything. He is the man who, having an idea, will work in harmony with that idea and will continue to do so until he achieves the aspiration of his heart or is convinced that the undertaking is not feasible.

Militia Crucifera Evangelica

(Soldiers of the Crucifixion)



THE Order, *Militia Crucifera Evangelica*, as such, was founded by Simon Studion in the year 1527. This was not the actual beginning of the Order but merely the re-instituting of the Association of men under that name.

Records show that the teachings forming the foundation of this Order were the outgrowth of those taught by the Magi of the East, by the Egyptians and later, by Paracelsus, as well as by the Arabian Initiates.

The Militia, as it is at present, has been the "Door" through which the Neophyte or Aspirant, had to pass in order that he might be allowed, after certain tests and obligations, to enter the inner and higher work of the greater Fraternities. No man then was nor at present is allowed to enter either the Magi, the Rosicrucia or the Æth Fraternities except through the Door of the Militia for this is the *Chamber of Obligations*. This law is universal. As the name of the Order implies, all had to take the Oath of and become Soldiers or Protectors of these Fraternities and their Sacred knowledge and practices, before they were allowed to enroll for the Secret Sciences and Minor and Major Mysteries. This rule applies to-day as aforetime.

The first Manifesto issued by the Order, *Militia Crucifera Evangelica*, as such, was that of 1530 and was in force up to the time of the Convocation of the Order in 1598. This Manifesto was ratified, *with reservations and additions*, at the Con-

vocation of the Rose Cross Order held at the Supreme See at *Beverly Hall*, in 1913, and is obligatory on all Neophytes who enroll.

MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

Lunenburg, 1530

Brothers, since we no longer believe in the universal catholic religion as taught by our Priests, and since we may not be allowed to believe nor follow any other religion openly, we must, therefore, keep these our meetings secret from henceforth, and admit only such as are well fitted to become Brothers with us.*

Thus we find that we must have formulae or rules and all who would join us must take oath to follow these regulations throughout their lives and keep all meetings secret.**

No Brother is bound in any manner as concerns his business, religion or any personal matters but all members are obligated by the most solemn vow not to reveal any of the Inner teachings nor to allow any of the private books to fall into the hands of the profane—those not enrolled in the Order.

Credo: We believe that the book of Revelation is written

*From this it is not to be inferred that the Militia of the present day condemns the Catholic church and its religious inculcations. The Militia was instituted at a time when it meant deportation or death for any one to be a "heretic" and those who failed to agree with the established church or who did not subscribe to its creed, were as good as condemned.

The Militia of to-day is composed of members of all the churches and its membership is about one-third Catholic. The Militia condemns no church, no system of religion, though the Order may openly disagree with the teachings not consistent and in full harmony with natural and divine law as interpreted by itself.

**An obligation of the most sacred nature is still required but this no longer has anything to do with the meetings of the Order or its personnel but only with its secret books and inner work.

both within and without and that it contains the secret of the science of true Alchemy and all Mystical wisdom. It shall be the duty of the Brothers, both in our secret meetings and when alone, to study this book and seek for all its hidden mysteries. We believe that the Pope is Antichrist and only a man of sin, and that he is no more holy or divine than Mahomet. We believe that all men should be free to follow any religious belief that they may wish, without interference.*

Also, like unto our Brother, Paracelsus, it shall be our aim and duty to learn:

First: the secret of the Transmutation of metals or the *Magnum Opus* and the art of applying to chemistry the usages of Kabbalism and ancient astrology.

Second: the Universal Medicine, which includes the *Catholicon*, or the Elixir of Life and the Panacea; the first insuring to its possessor the prolongation of life or perpetuity of existence, the second restoring strength and health to debilitated or diseased organisms.

Third: the Philosopher's Stone, the great and universal synthesis which conferred upon the Adept a more sublime

*When the statement was made that the Pope was Antichrist, it is not to be understood that the Brothers thought the Catholic church to be non-Christian but that they maintained that the claim of the Pope to be the only appointed of God was untrue and therefore not consistent with religion.

This is clearly indicated in the statement that they did not consider him any more holy than Mahomet; for it must be borne in mind that Alchemical and Mystical knowledge came by way of Arabia, where the Mohammedan religion was in power. In fact, it was in Arabia where many of the leaders of the Mystical Fraternities, even Andrea, the founder of the Rosicrucian Order, received instruction and training.

For this reason it was but natural that those belonging to the Occult Fraternities should consider the Catholic religion of no greater value and no more sacred than any of the other established religious systems, nor its head any more holy nor sacred. We of the Fraternities of the present day fully agree with our ancient Brethren.

knowledge than that of the Transmutation or the Great Elixir but on which both depend.*

*It is of the utmost importance that an explanation should be here offered as to these aims and duties at a period of the life of the great Fraternities when we find new organizations springing up; all of them claiming to possess charters from some authorized body but many of them frankly admitting that they have no secret instructions, their work consisting principally of ritualism.

The very foundation of the true Mystical associations, including the Rose Cross Order, the Magi and the Æth Priesthood and Priests and Princes of Melchizadek, is based on the sacred inner instructions and training, as plainly stated in the aims and duties of the ancient Brethren. Ritualism, however sublime it may be, cannot teach the sacred doctrines, since they are not a matter of mere study and memorizing but of *practice, of living or personification in the life of the aspirant so that the spirit of these instructions may be outwardly manifested in Conscious Individualization.*

First of all, the primary aim was to come into possession of the *Magnum Opus*: the secret of turning all passions, weaknesses and negative emotions into faculties, energies and powers of greater possibilities. In plain terms, it was the aim of the Order, as it is now of every true Mystic, to learn and realize the possibilities of all his now latent faculties, energies and powers, and to direct these by absolutely honest means, to the gain of greater possessions so that he, the Mystic, might be independent of others, even of society itself. This indicates that the modern Aspirant should make every effort to succeed in whatever line of business or profession he is engaged, that he should turn his *base metals*—unused powers, faculties and gross passions—into useful channels that he may become a true success; *but this must never be to the neglect of the Inner, Mystical or Sacred work.*

God loves no man less than him who is a failure due to his refusal to make full use of his God-given talents, and who buries them or allows them to lie dormant.

This should forever nullify the inculcations of pseudo-mystics and occult teachers who claim that it is neither right nor in harmony with true mysticism that the mystic employ his faculties, energies and powers as well as all opportunities, in order to become successful. Were this true, then God would be accusable of having conferred upon man embryonic forces of great potency and with them the desire or the command, that these should remain within him (man) in inert, useless, negative mass.

God gave man certain faculties, energies, passions and opportunities because He had in mind that man should make full use of them by developing them and multiplying his possessions (honestly), never at the expense of others but through his own efforts.

This work of turning *base metals into gold*—the development of all faculties, energies and latent forces, and the grasping of opportunities as

RULES AND REGULATIONS

1. The Order may have as many members as it is able to enlist in its cause. All men (and women) who can prove themselves worthy and are willing to subscribe to the Oath of Silence, may join us.

2. The initiation (enrollment) of Catholics shall be per-

they present themselves, thereby increasing possessions—was the first rule and aim of the true Occult Fraternities; and ritualism, though a part of the Order, was a secondary consideration.

The second step to be taken by the Acolyte, and one harmonious with the first, was the development of the Universal Medicine, the Elixir of Life, so that man might not only live many days but be healthy and strong.

One of the virtues of the Elixir is the restoration of health to those who have lost it and the prolongation of life. This is to be accomplished through an internal development, an awakening of the Soul. Such results are utterly impossible by means of ritualism; they are the reward of strict obedience to certain instructions, carefully practiced by the individual seeker.

This directly contradicts the assertions of certain pseudo-teachers that the body must be weak, abnormal and negative if the soul is to become spiritualized. Negativeness and weakness frequently result in obsession by other forces, rather than the obtaining of spiritual powers and potencies.

The third and most important work is the development in the neophyte of the Philosopher's Stone. This is coincident with the accumulation of the Elixir. In one instance, it is the healing of the self; in the other, it is the relief of one's fellows.

Thus we find that there are four bases for instructions in the Mystic Art:

First: the development of faculties, energies and powers and the acceptance of opportunities that there may be an increase of possessions (precious metals) and that the Mystic may reach independence—freedom from bondage.

Second: the obtaining of the Elixir of Youth that the Aspirant may have health and strength, prolong life and thus increase his usefulness to society and at the same time make his life happier and more desirable.

Third: the development of the Stone of the Philosophers that by its application, others, humanity in general, may be relieved of misery and pain.

Lastly and greatest of all: the awakening and bringing into manifestation of the Immortal Soul within man, the Conscious Individualization of the Divine in Man, Immortalization.

mitted. No member is allowed to question another concerning his religious belief. The Catholic may become a member not as a Catholic but as a man. Neither religion, faiths nor politics may be discussed from our platform, nor will their introduction be tolerated. A man subscribing to any creed and of any color may become one with us so long as he is truly a man.

3. The Master shall keep the name and address of every member on his list that he may know where to find him at a moment's notice in case of need. A Brother shall always be welcome by another but may remain as guest of another no longer than twenty-four hours.

4. Both Neophytes and Brothers must give their full name and address in *every* letter they write and if they have attained to any spiritual degree and received their Spiritual name from the Hierarchies, this must be added.

5. Neophytes and members are obliged to report to Headquarters once every three months and give the Master a statement of their experiences and progress. Any Neophyte or Brother failing to comply with this obligatory duty for a period of six months, forfeits his Scholarship, membership and all right to the possession of private books, lessons and manuscripts.

6. Any Neophyte or Brother who, for any reason whatever, forfeits his Scholarship or membership, shall, on request, return all private books, lessons and manuscripts to Headquarters. Aspirants enrolling cannot make mental, moral, religious or legal reservation to rules four, five or six. They are irrevocable.

7. Any Neophyte or Brother enrolling with any organization with which this Order is not in harmony, thereby forfeits his Scholarship and must return all books, lessons and manuscripts.

8. Any Neophyte or Brother changing his residence must

at once notify the Master-Teacher. Failing to do this, and a letter from the Master or Headquarters failing to reach him and be returned or lost in the mails, as a result of such neglect, will, at the option of the Council, forfeit his Scholarship or Membership and on demand, he must return all private books, lessons or manuscripts in his possession.

9. All private books, lessons and manuscripts are considered as *sacred* by the Master and his Council, and the Neophyte should religiously so consider them. Therefore, any student who through carelessness or neglect to take proper precaution, loses either private book or books, lessons or manuscripts, shall be considered as totally unworthy of enrollment in the Sacred, Secret Schools and thereby forfeits his Scholarship or, at the option of the Master, merely the right to further instructions.*

10. The Neophyte on receiving a lesson from the Order, shall, according to the instructions he receives, either study or practice, or both study and practice the same, and must report for further instruction before another lesson may be mailed to him. The Aspirant who considers that the Master shall be as a servant to him and be constantly urging him to study, practice and be faithful to the work, is wholly unworthy of the benefits of the Secret Schools.

11. Neatness, regularity, order, system and promptness relative to lessons, letters, books and other material count greatly in the Aspirant's favor. "Cleanliness is next to godliness," and "order is Heaven's first law," govern here as everywhere. Neophytes receiving lessons in good condition and returning them torn, disordered, misarranged or marked up and besmudged, thereby indicate that their *minds and souls are in identically the like condition*.

*Rules three, four, five, six, seven, eight and nine apply equally to Neophytes in and members of the Magi, the Osirians, the Rosicrucians and the Priests and Princes of Æth.

12. After the Acolyte has enrolled and immediately after receiving his first private book, lesson or manuscript, he shall so prepare a strong box, filing envelope or other receptacle wherein he may place all private material, and thereon plainly write full instructions so that in case of severe illness or death, his relatives, friends or executors will forward the receptacle and contents to the Master. The Soul of the Aspirant failing to do this, will be under the displeasure of the spiritual Hierarchies, be earth-bound due to being a traitor to his obligation to the Order, and may not be offered the prayers and Invocations of the Brotherhood on All Souls night. This shall not be considered as an anathema of the Fraternity, yet no curse could be greater or more potent to the sorrow of the guilty soul.

13. When the Neophyte performs his duty in compliance with rule twelve then upon his family, friends or executors devolves the duty to return box or container wherein were placed private books, lessons and manuscripts. His soul shall not be held guilty but the Corporate body of the Fraternity may and shall proceed by law to obtain its property to which, by accepting these articles, twelve and thirteen, the Neophyte subscribes.*

*Rules twelve and thirteen may appear severe to the novice in Mystical work. Those who have experience in the Occult world agree that no Law could possibly be formulated which could be considered as extreme. As the copy for the revised edition of this book was in preparation for the typesetter, a letter from which the following extracts are made was received by us:

"I have just bought in, in conjunction with other books, a volume entitled "Beautiful Philosophy of Initiation"—Clymer, and knowing that this book is one of your private text books I thought I had better write you about same. I had already been offered \$20.00 for it by a collector who came into store when I made the purchase of these books."

This indicates that another aspirant who had taken the Sacred Obligation had become a renegade and so far degraded his soul as to sell a book which the Order has never exchanged for money but gave to Neophytes who had passed certain tests, said book to be in their possession during term of natural life but remaining the property of the Fraternity.

Henceforth, once each year, the Fraternity will, for the protection

14. Almost every Neophyte enrolled is the owner of either books, papers (private or otherwise), charms, (ancient and modern), signet or seal ring or rings or other possessions. The greater the affection the student has for these things the more of his personal *aura* and *vibration* these articles will be invested with. The Neophyte should make special arrangements, by Will and Testament or otherwise, that these possessions be forwarded to the Fraternity in case of his death.**

15. If three or four brothers meet together, they shall not be empowered to elect a new member unless such authority has been granted them by the Master prior to the meeting.

16. The enrolling Neophyte shall obey the Master in all things concerning the Work until the death of the Master or until he himself shall attain Mastership. He shall have full faith in the honesty and wisdom of the Master and in no case attempt to dictate to his Instructor as to what instructions he shall or shall not, receive, nor how or when they shall be given to him. The Aspirant who attempts to dictate either to Master or Fraternity shall be considered as unworthy of further instructions and, at the option of the Master, forfeits his Scholarship.

17. No father may help to elect his son unless such an applicant may prove himself of exceptionally good character.

of itself and its faithful students and members, publish the full names and addresses of all who have proved traitors to their Obligation and the Order.

**Article ten of the Mystic Creed of the Initiates, reads: "All things beloved by the seeker for the things of the Soul, are saturated by his aura and attuned to his vibrations. If these things, at his death, fall into hands not so attuned, then the grossness, the vileness and the unhappiness of the new possessor will be quickly and continually communicated to the departed soul and thereby hold it earth-bound. Due to this Spiritual Law, all worthy and faithful seekers of the Gnosis (the Soul) are exhorted so to arrange their worldly affairs that in case of severe accident or death to the body, all these things beloved by the said Aspirant at once be forwarded to the Master of his Fraternity, his Soul then being assured of harmonious vibrations from these articles.

It is far preferable for such a candidate to be proposed by a stranger, the parent thereby avoiding the responsibility that otherwise would be placed upon him.

18. Although many brothers may live in a city, they may not make a brother, nor take one as their Neophyte, unless by dispensation from the Master. In such instances, the candidate must first make application to the Master and give his full name, country, profession, age and other required information concerning himself, as also forward in same parcel a late photograph of himself (or herself). The Master then may choose a teacher for the new member. No one but the Master may cause one to be made a member of the Order, for whosoever does not have his name inscribed on the Book of Records, is not a member. Should an attempt be made by members to elect another under other conditions than those specified, the election is void; and the members participating will be held responsible for violation of their sacred obligation.

19. Immediately after an applicant has been accepted by the Order he shall begin his training. He shall first make oath before God, pledging himself to be an honorable citizen of his country and not guilty of having exploited either woman or child, and never to make claim of being either master or adept.

21. All those enrolled in the August Fraternity* will receive invitations to the Sacred Convocations whenever held at the Grand See. Being permitted to attend is *not* a privilege belonging to any Neophyte; it is a favor granted to those thought worthy of such consideration. All who receive such invitations are expected to acknowledge them at once irrespective as to whether or not they are able to attend. Failure to do this is held clearly to indicate that such are unworthy of the honor conferred upon them, and of the benefits of the Sacra-

*This embraces the Rose Cross Order, the Magi—Princes and Priests of Melchizadek, and Priesthood of Æth.

ments, and will receive no further invitations to future Convocations. Those arranging to attend the Convocations and making their reservations, then at the last moment finding they are unable to do so, are expected to make their full donations just as though they did attend, as all such donations are used in furthering the Great Work.

22. The Master may establish a retreat where he may receive Aspirants who are in need of mental, physical or spiritual help. Neophytes who take advantage of the opportunity offered must strictly comply with the strict rules and regulations governing such an asylum for the needy and discouraged. Infraction of any of the laws may not only result in expulsion with dishonor but also, at the option of the Master, the forfeiture of the Scholarship with all its rights and privileges.

23. It is absolutely prohibited to make extracts from the secret writings or to have such printed, without permission from the Council or the Master. It is also forbidden the members to sign with the names or characters of any brother. It is further prescribed, punishable by an Anathema by the Hierarchy, any brother to write or say anything against a Brother of the Arts or against the Order.*

*Rule twenty-three has been added: "It shall be unlawful, punishable by an Anathema of the Hierarchy to be pronounced by the Masters, for any member to place in the hands of those not obligated members, any of the private books, lessons or manuscripts of the Order."

Furthermore, every member belonging to this Fraternity (inclusive of the Magi, the Rose Cross and the Priesthood of Æth) has made oath, by the acceptance of membership, to forward at once all books, lessons and manuscripts to the Master or his Secretary, if at any time such member affiliates with any association whose teachings are not in harmony with this Triple Alliance. Failure to do so will bring upon him the pronouncement of an Anathema from the Hierarchy by the Master.

Those who expect to be disloyal, traitors or defamers are not wanted and should not enroll. Any one enrolled and for some reason becoming desirous of withdrawing, may do so by returning all books, lessons and manuscripts and remitting any donation that be justly due. He is then at liberty to do as he may please.

24. Brothers shall be allowed to produce the works of the Order and discuss the secret writings only in well-closed rooms where none but brothers may hear.

25. It is not permitted for one brother to teach the secrets of the Elixir of Youth to another until such brother has first proved, *beyond a doubt*, that he is worthy and well qualified to receive such secret, and that he has the strength to use the *formulae* only for a legitimate purpose.**

26. It is not permissible to kneel before any man, except: *First*, to take upon himself the Sacred obligation; *second*, to receive from the Master forgiveness for betrayal of any part of the work; *third*, to receive from Priests, Prince or Master the Sacraments.

27. Brothers shall talk little and marry less. Yet it shall be lawful for a member to marry if he very much desires to do so. He shall live with his consort only in Holy and Mystical manner.***

28. No brother shall stir up hatred and discord among men. All Rosicrucians love peace, yet ever shall be ready to defend the weak and defenseless against injustice and oppression.

29. The fact that there are many brothers in a town or city shall not be an excuse for them to force their belief on any

**Due to the gross abuse of this privilege by a brother who, contrary to the law, taught the mystery to one in whom he was personally interested but who had not become fully prepared, and which resulted in the betrayal of part of the secret and consequent injury to the betrayer, this privilege is entirely withdrawn. No one is now permitted to teach the mystery except the Master or those who have *attained* (not by ceremony conferred) the Third Degree.

***The Sacred Laws of Sex governing the Holy Rite are exhaustively taught in the private text books: *The Divine Alchemy* and *The Exalted Life*. The term "Brothers" is inclusive of both men and women. Any Neophyte or Initiate marrying is obligated by the terms of his obligation, to continue as faithful and loyal to the Fraternity as before the marriage.

one. They may indicate to others the true art of living but only to such as are ready to receive the instructions.

30. Any brother desirous of visiting another country must inform the Master of his intentions, destination and change of his own name, if, for any reason, he desires to be known under a different cognomen. Should he fail in this, he may no longer claim to be a brother, forfeits his scholarship and membership, and must suffer the penalty of such forfeiture.*

31. No brother shall carry any written or printed description of the secret arts with him. Should it become absolutely necessary that he do so, then it must be written or printed in such manner that none but himself can comprehend. The "key" must be kept separate from the text.

THE OBLIGATION

I....., do solemnly swear by the eternal and unchangeable God, and by the Hierarchies whom I call to be my witness, not to make known the secrets that may be communicated to me, to any one unless permission first be granted me. I further vow before God and the Hierarchies, not to reveal any of the printed or written secrets that may be entrusted to me during my natural term of Life. Should I, at any time, for any reason, leave the Fraternity, or be expelled therefrom, or join any other organization with which this is not in harmony, I shall so inform the Master and at once return to him or his Secretary all private books, lessons and writings. I will thereafter, as now, hold inviolate all

*This law became an absolute necessity due to the action of certain members, who, after subscribing to the Sacred obligation, left their place of residence without notifying the Master or his Secretary and as a result of the violation, some of the private books fell into the hands of those who did not belong to the Order, had no right to possession of them and fearfully abused the knowledge thus gained.

affairs of the Fraternity and its personnel. I further vow that I will never betray a secret intrusted to me by a brother but that I will hold such secret as sacred, even though I may leave the Order. Should I at any time change my residence, I will at once inform the Master or his Secretary; failing to do so, I shall be willing to forfeit all rights and privileges possessed by me and will, on demand, return all books, lessons and manuscripts in my possession. To all these things I solemnly swear this, my oath, which, should I ignore or violate, will bring upon me the Anathema of the Hierarchies. So help me God. Amen.

Rosicrucian

LORE, LAW AND LARCENY



THE Law of Hermes, "As above, so below; as below, so above," operates in all the realms of action and in all the affairs of life. Were this not a fact, then chaos would be the rule.

The results of defiance of the Law, which is Order, are readily recognized all about us and are observable in the illness and weakness of individuals, the failures of men and the strife between men, communities and nations. All the sorrows, misfortunes and miseries of life are due directly to disobedience and defiance of Law. Frequently we say that man "breaks" the Law. This is not a true statement of fact, because it is impossible. The Law is. No man can break it, though he may attempt to defy it and temporarily be successful.

The Rosicrucian Fraternity is no exception to the rule. It has its own Laws which are in harmony with the Universal Law to the full extent, since its leaders are conversant with these Laws, and there are Spiritual Laws which govern its activity as also men's relationship to the Order.

Organizations, whether religious, spiritual, fraternal, beneficial, educational or merely associative, have rights and privileges which must be respected just as have individuals. These may *not* safely be infringed upon with impunity. To illustrate this, it is well to consider precedence or revert to example.

All but the most ignorant and illiterate are familiar with the Masonic body, though many of the educated and enlightened may not be conversant with its rules and regulations.

It is a Law, both Spiritual and Natural as well as legislative, in many states of the Union, that where there has been established a Masonic organization in a State, any other organization of like or similar name shall be prohibited from instituting either grand or subordinate bodies. Any man or set of men attempting it, becomes clandestine and outside the pale of natural, spiritual or moral law and, in many states, malefactors.

As an authentic instance we cite the fact that in the United States of America there are two Supreme Councils governing high Masonic affairs. These Councils are known as the Northern and Southern Jurisdictions. The States have individual Supreme Grand bodies and these separate Supreme bodies are in harmony (amity), through both membership in and adherence to either the Northern or the Southern Jurisdiction. In turn, the subordinate bodies of each State receive their Charter, rights and regulations from the State Grand Body which is the authority over all things Masonic in the State.

In any organization not a member of or in amity with either the Northern or the Southern Jurisdiction—irrespective of whether such organization is composed of American citizens or of a foreign country—attempts to establish either Grand or Subordinate Lodges in any of the States, such activity is a fraud and clandestine. This is not merely a man-made regulation; it is a natural, moral and Divine Law which has for its purpose the *avoidance of confusion in the affairs of men.*

Spain has one of the oldest Supreme Grand Councils in existence, though this Council has not been supreme in the true sense of the term as it has been subordinate to the organization known as the Grand Orient. The Grand Orient is, in its proper sphere of action, perfectly legitimate.

Some years ago, this Grand Orient attempted to and actually did grant Charters to groups of men who had associated themselves for the purpose of opening Masonic Lodges under the jurisdiction of said Grand Orient, both the Grand Orient and these groups of men being perfectly aware that the Supreme, State and local governing bodies of the Masonic Order did already exist in the States and in the very localities in which they sought to become established.

Through such action, the Grand Orient became clandestine, at least, in so far as the United States was concerned, and without the pale of natural, moral and spiritual law, consequently no longer in amity with the Brotherhood of Masons in America.

As a result, the Northern and the Southern Jurisdiction as well as all other Grand Bodies, withdrew recognition of the Supreme Grand Council of Spain and neither its Lodges nor its members could be recognized as regular Masons in America, nor were they permitted to hold Masonic intercourse one with the other.

In a letter to the Author, the Editor of *The New Age* magazine succinctly gives the Laws and Usages governing the Masonic bodies in the United States and its possessions:

"In every state of the union, in the Philippines, in Porto Rico and the Canal Zone, are lodges under the control of Grand Lodges. In each State, in the Philippines and in Porto Rico, the Grand Lodge has

jurisdiction over the Symbolic degrees only; that is to say, over the first three degrees; and each of these Grand Lodges is entirely independent and controls the subordinate lodges under its jurisdiction without the interference or oversight of any other Masonic Body whatsoever. It and it alone can charter a Symbolic lodge in its own jurisdiction. All this Symbolic Masonry is what is known as the York Rite of Masonry.

"As to the Ancient and Accepted Scottish Rite, there are in this country, two jurisdictions, the Southern and the Northern, each controlled by a Supreme Council. The Northern Supreme Council has jurisdiction over all the States north of the Ohio river and east of the Mississippi river—15 States in all. The Southern Supreme Council controls the Scottish Rite in all other States, in Alaska, in Hawaii, in Porto Rico, in the Philippines and the Canal Zone.

"There is an agreement between the Grand Lodges and the Supreme Councils that the first three degrees shall be conferred by Symbolic Lodges only, and that any applicants for the Scottish Rite degrees must be members in good standing of regular symbolic lodges under the jurisdiction of a regular and independent Grand Lodge. If a member of a Scottish Rite body loses his good standing in his symbolic lodge, he automatically also loses his standing in his Scottish Rite body."

ROSICRUCIAN REGULATIONS

Laws, Rules and Regulations exactly identical with those which govern the Masonic Fraternity as an organization, likewise regulate the external organization of the Rosicrucian Fraternity, Order and Temple.

The fact that the Association of men known as Rosicrucians has been established in America since 1856 precludes the right of any other group of men within the United States from calling themselves Rosicrucian or by a similar term, and likewise prohibits a foreign body known as Rosicrucian, to grant a Charter to any coterie of men to establish themselves under the term *Rosicrucian* or some derivation thereof. For men to attempt this makes of them Bolsheviks against Law and Order and places them under the execration of Natural and Divine Law. All who associate themselves with it (such procedure) are clandestine and the association of men governed by it are under the

anathema of the Hierarchies which rule, in the spiritual realm, the august Fraternity known as Rosicrucian.

Dr. Paschal Beverly Randolph instituted the Rosicrucian Fraternity in its Triple form, in America in 1856. For nearly forty years it was the only organization in America known as Rosicrucian. Then one, a German, who admitted never having studied under or been trained by, either a Rosicrucian body or an accredited teacher of such an organization, came to our shores and, without authority and in defiance of all moral, natural and spiritual laws, established an organization and assumed the honored title of Rosicrucian.

Following in this renegade's footsteps others formed organizations and boldly arrogated to themselves the title or, as in several instances, obtained a warrant from foreign bodies, who themselves had become traitors, not only to the genuine Fraternity but who had defied every spiritual law which governs the true Rosicrucians.

In 1915 was commenced the greatest fraud ever perpetrated on any people in the world under the guise of spiritual enlightenment.

One who pretended to have received the twelfth degree in the Illuminati, at Toulouse, France, and to have been made Grand Master of the Order for the United States, also claimed to have obtained a Charter from the Supreme Council of France to establish the said Order in the United States.

We do not here question the existence of such a Grand Council in France but we do state without any qualification or mental reservation whatever, that if such a Council does exist, and if the said Council did grant such a Charter, then it im-

mediately became clandestine, renegade to the Spiritual Hierarchy and outside the pale of all natural, moral and spiritual law. All men and women who associate themselves with such a clandestine body, become, under the spiritual law of the true Rosicrucian, anathematized.

The statement that such a Charter had been granted by the Supreme Council of France to this man whom we have in mind, appeared in newspapers, magazines and in a booklet copyrighted in 1915 and known as *Official Publication Number Two*. Later, another pamphlet was issued in which this statement appeared:

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

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

"It was no surprise, then, to learn in February, 1915, that the present Emperor and Grand Master General of the Order,

in America, was in possession of certain seals, jewels, papers, documents and manuscripts bearing the Rosicrucian symbols, rituals and teachings and that through other messengers from Egypt, India and France had come powers and instructions to 'establish and maintain' in America, the true Ancient and Mystical Order Rosæ Crucis."

Admission is here made, time and again, that this organization did *not* exist in America prior to 1915. We call *special* attention to this at this point with a purpose in mind.

Shortly afterwards an attempt was made to establish this grossly clandestine body in Pittsburgh, Pennsylvania, and the perpetrator learned two things: first, that all real students in America were aware of the fact that a Rosicrucian body had long before been established in America as attested by the copyrighted books, *which clearly showed the dates of publication and were prima facie evidence of the existence of men of such an Order*; and, second, what proved far more disconcerting, that the State of Pennsylvania had, as had several other States, almost ten years previous to 1915, passed a Law making it a felony for any man or set of men, to attempt to establish an organization in the State with a like Title or one similar to the organization already established within its borders. He also was made aware that a Grand Lodge of the Order had been re-instituted in the City of Philadelphia, State of Pennsylvania, as late as 1895, at which Convocation the present Grand Master was elected for life.

What was the next step of the impostor? Despite the previous publication of declared "official" booklets and pamphlets, an attempt was made, in a booklet known as *The Open*

Door to Mystic Light—The Great Work of the White Lodge, to prove a previous existence of this illegitimate organization, as note:

"The work of the American branch was first established at Philadelphia in 1694."

Let the honest man, irrespective of whether he is a Mystic or Occult student or not, compare this with the statement that; "Less than fifty years ago, Rosicrucians visiting America from other lands brought the glad news that the year 1915 had been officially decreed as the year for the American establishment," to say nothing of the statements in their "official publications" that the Order had actually been established on American soil in 1915.

The next statement in the late booklet, equally untruthful—to speak mildly—is:

"Thomas Jefferson and members of the first American Congress were officers and members of the brotherhood."

No doubt every true Rosicrucian would be rather proud if he had the knowledge that Rosicrucians founded the Republic but it is regrettable that facts hardly would bear out such contentions.

The signers of the Declaration of Independence were those who had sacrificed much. Among them was one of the descendants of two brothers who had left Switzerland that they might have religious liberty. Exoterically they belonged to the old Mennonite church, esoterically their hearts embraced a mystic faith. The descendants of these brothers are known as Clymers. The name appears on the Declaration of Independence but it

would be folly to claim that members of the Rosy Cross assisted in translating and engrossing the said Declaration.

A most misleading statement in the lately-issued booklet by this clandestine body which has assumed the honored name of Rosicrucian is:

"To-day the State Colleges and principal branches in each State are incorporated or chartered by State Laws, and the United States Government has given the brotherhood a patent protecting the exclusive right to use the name and symbols of the Rosicrucian brotherhood in this country."

In the first place, practically everyone is aware and all *should know*, that the United States Government cannot, except by an Act of Congress, as in the case of the Red Cross, grant a Patent to any organization protecting it in the exclusive right to name and insignia. In very few instances has Congress granted such rights and certainly not to the organization we have in mind. This, therefore, is not only a barefaced falsehood but is a fraud, if any one accepts it as truth, and a libel on Congress.

Moreover, State Charters can not legalize a fraud, nor can the State confer a right or a privilege not already possessed by those who would form a Corporate body. That this is an actual fact, especially as regards fraternal organizations, was recently exemplified in the conviction of a number of men who instituted Masonic Lodges and initiated members into Masonry. The organizers had State Charters in many instances; they had letters Patent from foreign Masonic bodies; but they were not recognized by the legally constituted American Jurisdictions, therefore they were convicted of fraud despite foreign Patents and State Charters.

This clandestine organization showed great pretensions and arrogance to claim for itself honored titles not belonging to it, and even should it incorporate in every State in the Union, that would give it no actual authority, as it is a dishonest usurper and without recognition.

The claim that the United States Government has given it a patent protecting the exclusive right to the use of the name and symbols, will undoubtedly result in an investigation which will, more than anything else, spell its doom.

No organization in the United States styling itself *Rosicrucian* can be either authentic or legitimate unless it holds a Charter from or is concordant with, the Fraternity instituted by Dr. P. B. Randolph in 1856, even though such an organization hold dozens of foreign patents and a Charter from every State in the Union. Masons and all others who have given fraternal affairs serious study will readily recognize this law as will all honest seekers in the path of the Occult.