

THE ORDER

MILITIA CRUCIFERA EVANGELICA



The Door Into the Temple

Published by

THE ROSICRUCIAN FOUNDATION

(REGISTERED)

QUAKERTOWN, PA.

THE ORDER
MILITIA CRUCIFERA EVANGELICA

FOUNDED ON HISTORY AND THEIR OWN MANIFESTOES, AND ON FACTS, DOCUMENTS AND WRITINGS IN THE POSSESSION OF THE BRETHREN OF THE ORDER AT THE PRESENT DAY

ALSO

INCLUDING THE RULES AND REGULATIONS GOVERNING THE FRATERNITY AT PRESENT



IN FOUR PARTS

BY COUNT ST. VINCENT
SUPREME MASTER OF THE ORDER

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THE ORDER
MILITIA CRUCIFERA
EVANGELICA

(REGISTERED)

A Reprint of the Revised Manifestoes First Issued by the Order in America Beginning With the Year 1902, Together With the Rules and Regulations Now in Force.



ALSO

An Exposé of the Illegitimate Use of the Name of the Order for Unworthy and Ignoble Purposes.

Issued by

THE ROSICRUCIAN FOUNDATION

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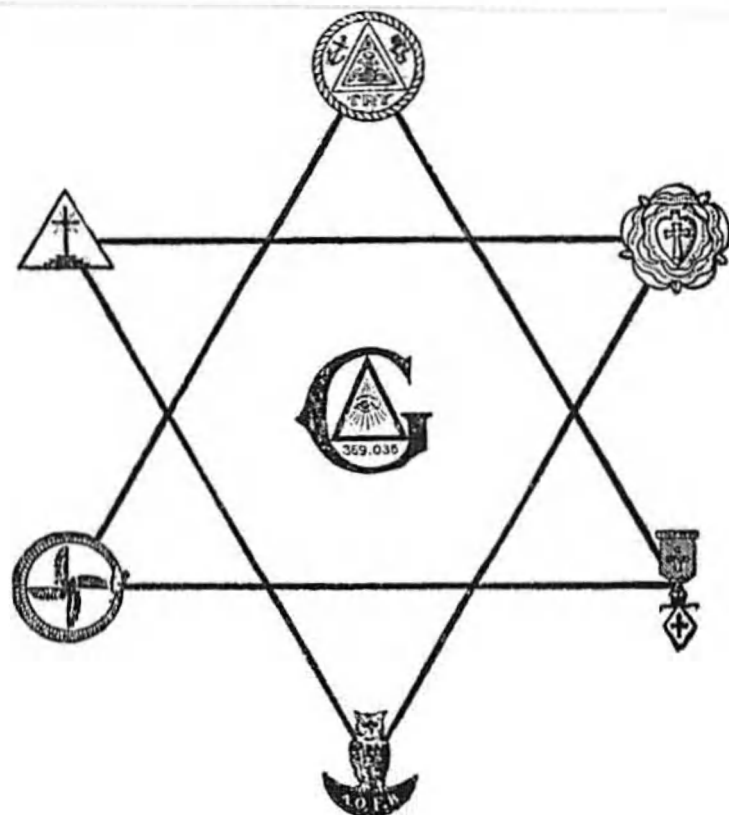
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THE INITIATES was the Official Organ of the MILITIA as shown by the Insignia at the upper right hand angle of the double triangle or Six-pointed Star.

PREFACE

In response to the many requests from members of the ORDER MILITIA CRUCIFERA EVANGELICA we are happy to present a republication of four of the Manifestoes of the Order.

The first of these, THE LUNENBURG MANIFESTO of 1530, is of particular interest, since it embodies much of the fundamental philosophy of the Militia. The SECOND MANIFESTO OF LUNENBURG, issued 68 years later, actually established the Militia as an ORDER and adds much of value to the earlier declaration. It is believed that a Third Manifesto was issued during this period, although the manuscript is not in the archives of the Order.

The *first* AMERICAN MANIFESTO was published under the authority of the Supreme Council in 1902. Its philosophy is identical with that first expressed in 1530. It represents primarily an endeavor to interpret in terms more acceptable to the modern western world the underlying tenets and principles of the Order. The SECOND AMERICAN MANIFESTO was published in 1903, and bears to the earlier American document about the same relationship in principle as that which existed between the SECOND AND FIRST LUNENBURG MANIFESTOES.

The earlier publications in 1902 and 1903 met with such an enthusiastic reception that the membership of the Order increased rapidly, with a resultant demand for a further elaboration of its principles. Consequently, in 1905, a volume, THE ORDER CRUCIFERA EVANGELICA, was published in the form of a handbook of 198 pages. This book contained a history of the Order in Europe, the European Manifestoes, rules and obligations, and the earlier American Manifestoes. The entire edition was absorbed within a few months of printing. Since then much of the earlier material has been republished in pamphlet form and in the official magazine, THE INITIATES. It is interesting to observe that while the Order is an entity in itself, its symbol and emblem form one of the seven of the Associated Fraternities, as shown on the cover of THE INITIATE, a reproduction of which is included herein.

FOREWORD

Webster's Dictionary defines the verb "plagiarize"—"to steal, or to use as one's own, the ideas, words, writings, etc., of another."

Plagiarism is one of the most contemptible of all forms of theft. It is a parasitic entity that draws its nourishment from the ideals and labors, aye, even the suffering and self-denial of others—many times of those who sacrificed their all, even life itself, in the accomplishment of an idea or an ideal. Plagiarism often depends for its very existence upon the essences distilled from lies and misrepresentations.

The philosophies of true ancient lineage have suffered continually throughout the centuries from the work of imposters, plagiarists and charlatans. Masquerading under self-appointed authority and usurped title, with counterfeited, self-invented and stolen material, as a claim to leadership, there are those in this country and of this century who have constituted themselves leaders of self-denominated "ancient orders," under one name or another, and have established organizations with thousands of followers whose experience could only end in disappointment and disillusionment. We have no concern with the sin or folly of such people, *but we are* concerned with preserving the landmarks of the ancient mysteries and in defending the sincere aspirant from the injuries resulting from delusion.

We would be derelict in our duties were we to allow misrepresentation to go unchallenged, and we shall not be thus amiss. It is beneath our dignity as men to indulge in bitter personalities or personal denunciation, but in every instance in which plagiarism is brought to our attention in respect to any of the associated fraternities, we shall publish the facts—and the reader shall be the judge.

The MILITIA CRUCIFERA EVANGELICA suffered no plagiarism, to our knowledge, *prior* to 1933. During that year, and since, unauthorized use of the name has been frequent, and despite the protests of the original organization, usurpation of our rights and lineage has been repeated.

That full knowledge may be had by all, we have added an *Addendum* hereto, wherein is given detailed information, and we refer the reader to the same at the end of this volume.

INTRODUCTION

The Sixteenth Century witnessed such a complete dominance by the Catholic Church of every phase of religious and philosophical activity, that to antagonize it meant death or worse than death. The Church was utterly intolerant. It permitted no freedom in the expression of thought that differed from its own.

A group of men who deliberately chose to risk all that they held dear secretly organized under the name of MILITIA CRUCIFERA EVANGELICA, that their combined efforts might be directed to combat this religious tyranny and intolerance. The circumstances which occasioned the organization and surrounded its early activities influenced its perspective as an Order to such an extent that for a time it was sectarian in the sense that its primary purpose was opposition to the then dominant church. History indicates a strong sympathy for Luther, and it would appear that for a time the Order reinforced the activity of the Lutheran Church. However, as conditions changed through the centuries, the Militia gradually became truly non-sectarian, and during its later history the religious faith of an acolyte has not been questioned. The Order was established to militantly defend the principles of tolerance and freedom. Its ideal, in its exoteric organization, was that of absolute and complete freedom of man to worship, without compulsion or restraint, at the altar which he himself chose.

There is no indication that the Militia was organized by the Rosicrucian Order, but research definitely establishes sympathy with its existence among those who are believed to have been Rosicrucians.

THE MANIFESTOES OF LUNENBURG clearly establish principles and purposes which reflect the deep interest of the membership of the Militia in the mystical and philosophical teachings, and indicate definitely that the further purpose of the Order was to preserve these teachings from debasement. To this end it defends its members today, as it has throughout its history, against the religious intolerance of any church or organization, regardless of whether its adherents are numbered in units of millions or threes. The Order has survived not because of its militancy; it has survived

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through the centuries because of its underlying doctrines and philosophy. These are the principles of fundamental religion. The teachings are those of mysticism; its work is in the interest of the immortalization of the Soul; its soldiers are for the defense of freedom in matters of worship; its exoteric principle, the right of the few to protection from the domination of the many.

An expression of its ideal is embodied in the thesis of "The Brotherhood of Man" by George Washington:

"As a member of an infant empire, as a philanthropist by character, and, if I may be allowed the expression, as a citizen of the great republic of humanity at large, I cannot help turning my attention sometimes to this subject, 'How mankind may be connected, like one great family, in fraternal ties', I indulge a fond, perhaps an enthusiastic idea, that as the world is evidently much less barbarous than it has been, its amelioration must still be progressive; that nations are becoming more humanized in their policy; that the subject of ambition and causes for hostility are daily diminishing; and in fine, that the period is not very remote when the benefits of a liberal and free commerce will liberally succeed the devastations and the horrors of war."

THE LUNENBURG MANIFESTOES of the Sixteenth Century are basic, to any clear concept of the ideals and purposes of the Order. The history of activities of the Militia, either in foreign lands, or in America prior to the Twentieth Century, is not of interest to the purpose of the present publication. The present phase of the activity of the Order in America began in 1901, and was first announced in the AMERICAN MANIFESTO of 1902. The last 15 years of the Nineteenth Century had indicated that a period was beginning in which intolerance and bigotry must again be met militantly and aggressively. It was evident that circumstances were developing that could only end in tyranny, unless men interested in the Principle of Freedom once more fought the forces that sought domination.

It was in 1901 that a group of men, many of whom were members of long established fraternal, mystical and philosophical orders, requested authority from the then International Supreme Grand Master, Count Quinotti, to establish in America THE ORDER MILITIA CRUCIFERA EVANGELICA. Permission was

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granted in the same year. In 1902, the FIRST AMERICAN MANIFESTO was published, and this was followed in 1903 by the publication of the SECOND AMERICAN MANIFESTO.

To avoid repetition as much as possible and to further illuminate the contents of all four of these Manifestoes, some changes in the text have been made. In such instances, however, the substance of the thought remains the same.

R. SWINBURNE CLYMER.

MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA LUNENBURG, 1530

Brethren, since we no longer can believe in the universal Catholic religion as taught us by our Priests, and, since we are not permitted to believe, nor to openly follow any other religious practice, we must, therefore, keep these, our meetings, secret from henceforth, admitting to our meetings only such as are well fitted to become brethren with us.

Thus we find that we must subscribe to a set of rules to govern us, and all who would join us must take oath to follow these rules throughout their lives, and to keep all things secret.

We believe that the Book of Revelation is written both within and without, and that it contains the secrets of true Alchemy and all Mystical wisdom. It shall be the duty of the brethren, both in our secret meetings and when alone, to study this book and seek its hidden meaning. We believe that the Pope is anti-Christ and only a man of sin like unto ourselves, and that he is no more holy or divine than Mahomet or any of the Prophets. We believe that all men should be free to follow the religious belief of their choice, without hindrance and without interference.

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

First. The secret of the transmutation of metals, or the *Magnum opus*, and apply to chemistry the usages of Kabbalism and of ancient astrology.

Second. The Universal Medicine, which includes the *Catholicon*, or Elixir of Life, and the *Panacea*, the first insuring to its possessor the prolongation 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 knowledge than that of transmutation or of the Great Elixir, but on which both depend.

RULES

1. The membership of the Order shall not be limited. All men

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who are able to prove themselves worthy and are willing to take upon themselves the Oath of Silence may join with us.

2. The initiation of Catholics shall be allowed. No man shall be permitted to question another concerning his religious faith. The Catholic shall not become a member *as* a Catholic, but as a man. Neither religion, matters of state, nor personalities shall be discussed from our platform. Men of all creeds and colors may become one with us so long as they are *men*.

3. The Master shall keep the name and address of every member on a special list so that he may know where to find each in case of need. One brother shall always be welcomed by another, but no visitation shall be longer than twenty-four hours, lest inharmony prevail.

4. If three or more brothers meet together, they shall not be empowered to elect a new member without the permission of the Master, unless such authority had been previously conferred upon them. The Master alone shall have power to accept a new member.

5. The newly received member shall obey such Master until the death of that Master or the selection of a new Master, when his allegiance is automatically transferred to the new Master.

6. A father may not elect his son as a member of the Order. The son should be elected by a committee appointed by the Master.

7. Although many brothers may live in a city they may not make a brother, nor take one as their neophyte unless the Master give them full permission to do so. In all cases the applicant must first make application to the Master by giving his full name, country, occupation and other necessary information concerning himself. The Master will then choose his teacher.

8. Immediately after a brother has been accepted as an Acolyte by the Order he shall begin his study and training. He must first make oath to God, pledging himself not to use his secret art to offend God, nor to corrupt or destroy the empire (state), nor to become a tyrant through ambition or for other reasons, but always to appear humble, invariably asserting that the existence of such a secret art is only proclaimed by charlatans.

9. It is absolutely forbidden to make extracts from the secret writings or to have them printed, without permission from the Master; it is also forbidden the members to sign with the names or characters of any brother. It is forbidden, and punishable by death, for any brother to speak or write against a brother, the

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Arts, or the Order.

10. The Brethren may be allowed to produce the works of the Order and to discuss the secret writings only in well closed rooms, where no one but a brother may hear. Each brother must first give the sign of the degree to which he belongs.

11. It is not permitted for one brother to teach the secret of the Elixir of Youth to another until such other has proven, *beyond a doubt*, that he is worthy of the possession of such secret, and has the strength to resist using the secrets in an illegitimate manner for an unholy purpose.

12. It is not permissible for a brother to kneel before anyone under any circumstance except when taking the Oath of Allegiance or before the Supreme God in secret prayer.

13. The brethren shall neither talk much nor shall they marry as other men do. Yet it shall be lawful for a brother to take wife and live with her in mystical marriage.

14. Brethren shall not stir up hatred or discord among men. They shall refrain from discourses on religion lest this be the cause of hatred and resentment. Should it be the desire of a brother to write a thesis on the subject, he may obtain permission from the Master, and, in such instance, be under the protection of the Order, provided only that such discourse be in harmony with the teachings of the Order.

15. A brother possessing the secret of the Elixir of Life shall not give of the same to any profane to lengthen life, irrespective of what he be offered in return. To do so, is to call upon himself the curse of the Elemental Spirits.

16. Because many brethren may live in a city, it is not permitted them that they force their opinion upon anyone. They may teach the true Art of Living, but only to such as are ready and willing to hear. In the sight of the Brotherhood, all men are free in affairs of faith.

17. Should a brother desire to move to, or travel in, another country, it is requested of him that he so inform the Master and that he give the name of such country, and the name under which he will be known there. Should he fail to do this, he will forfeit all claim to the Brotherhood.

18. A brother shall not carry with him any printed or written description of the Secret Arts, but, should this become necessary, it must be so written, or printed, in characters, that no one but himself be able to read it. The key must always be kept separate from

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the writing.

19. Should a brother who travels much or who takes active part in the affairs of government become known as a member of the Order to those who do not belong to it, he shall take such steps as may be necessary to assure his safety, even to the denial of his connection with the Brotherhood.

THE OATH

"I, _____, do solemnly swear by the eternal and living God not to make known the secrets which have been communicated to me, to anyone outside of our Order. I further swear, before God, not to reveal any of the secret writings which may be entrusted to me during my natural term of life. Should I, at any time, leave the Order, *or be expelled therefrom for any cause*, I swear, by all that is holy and terrible, that I will thereafter, as now, hold all such teachings as secret, and that I will never, by word of mouth, or by writing, or in any other way, betray the trust which was placed in me. I further swear that I will never betray, or convey to another, a secret entrusted to me by a brother, but will hold such secret as sacred, even though I may leave the Order. Should I, at any time, reveal such secret, *I shall willingly forfeit my right to life*. I further swear that I will not reveal, even under punishment, curtailment of liberty, or under torture, anything concerning the Order, the name of the Master, or the location of the Inner Temple. I promise to keep eternally silent, by peril of my life, as God is my judge."

THE CREED OF THE ORDER

"Only those who are pure-minded and spiritual can possess true magical powers. Thought is the supreme power in man, and pure spiritual thought is the miracle-worker within him. If the thought and desire of man be bound in the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore of those who seek to exercise magical powers there are few who can succeed.

"If we desire to become spiritually developed, as is the desire of each member of the Order, we must try and find out how we can free ourselves of our animal instincts and propensities, and become rid of our sensuality and passions. We must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state

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which is necessary to obtain the magical powers which result from the spiritual elevation and dignity of man.

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

SECOND MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

LUNENBURG, 1598

In consequence of the power of the church and the Holy Inquisition over the inhabitants of this country, a power which has been abused in a horrible manner, it has become necessary that we shall be not only a secret society, but that we shall be an Order for, and of, defense; that we shall have places where we can meet secretly and exchange our opinions and researches without being overheard by spies and traitors; where we may instruct our secret agents in their leadership of the people against the Holy Inquisition. Henceforth, those who seek admittance to our ranks must not only be true students of the Occult but they must likewise be desirous of receiving the priceless book of liberty of conscience, and of avoiding clerical persecution.

After almost three-quarters of a century we find that we are still of our former beliefs and that we hold to our articles of faith. Many new discoveries have been made by our members, and these, with such additional rules as we find necessary, shall now be incorporated in this, our Second Manifesto.

Our system of religious truth, the original esoteric Christianity, is not a popular one, nor is it a religion for the vulgar. It is a system of philosophy, given us in symbolism, and comprehensible only by those who have found the key. It is our duty to give such portions to the people as they can appreciate and apply, but the

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whole philosophy may be given only to those who are ready to receive it.

Our science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with the higher the most surprising effects may be produced. This science is therefore the highest and most perfect of all; it is a sacred and exalted philosophy, the culminating point of all. We know this science as Magic.

The Natural Soul is the link by which the Spirit becomes united with the flesh and the body, through which the latter lives and acts and exercises its functions. This link is intelligent, but also corporeal; or perhaps more correctly, the Soul takes part in the materiality of the physical body. This is the doctrine of all the Hermetic Philosophers. Man consists of the higher, of the intermediary, and of the lower principles. He is a perfect Trinity when properly developed. The higher ones are of the Illuminated Spiritual Soul, and this is what "God breathed into the nostrils of man and he became a Living Soul." *It is the Fire of God.* The lower ones are of the animal soul. The intermediate principle is the rational soul which connects the animal soul with the Divine, and takes part in the natures of both extremes. It is the silver cord of the Philosophers.

We have found that man's power to think increases in proportion as the Ethereal and Celestial power of *Light* penetrates his mind, and strengthens his mental faculties. It may enable him to see and perceive that which he interiorly thinks, just as if it were objective and eternal. Spirit being independent of our ideas of space, and all men having essentially the same spirit, the Souls of men existing at places widely distant from each other may thus enter into communication and converse with each other exactly in the same manner as if they had met in their physical bodies. In this state man may perform a great many things in an exceedingly short period of time, so that it may seem as if he had required no time at all to perform them. Only such as those who possess a strong imagination and whose power of will is strong can do this. All brethren may, by following our arcane instructions, develop both the Imagination and the Will to develop into Masters.

While we believe that all men have identical spirits, we do not believe in the erroneous teachings that men are all equal, because

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the majority are so hard and sinful that it will take many re-incarnations before they may become equal. We believe that all men belonging to our Order love God and seek to please Him, but even these are not equal, one to the other, because men are in different stages of spiritual growth and Soul enlightenment.

We do not believe in "death" or that anything really dies. We hold with the teachings of the thrice-wise Hermes, that everything is merely in a stage of transition. The Soul of man leaves his body at intervals, but this is a change from one stage to another and not an actual death. Nothing is annihilated.

RULES, OBLIGATIONS AND PROFESSIONS

1. I will always, insofar as lies in my power, act only as is becoming a worthy member of the Order. I shall, throughout the days of my life, be grateful to the one who first helped me on the Path to become a member of the Order.

2. That the name of the Order may be protected, I will, under no circumstances, unless permitted or ordered to do so, profess that I am a member, nor will I reveal the name of any person whom I know to be connected with the Order.

3. I promise that I will at once begin the work placed before me and that I shall, with the help of God, continue such work during my whole life. I shall keep all instructions conveyed to me as secret and rather *lose my life* and **SAVE MY SOUL** than reveal anything which may be intrusted to me by either the Master or a member of our august Fraternity.

4. I will communicate every new or useful discovery relating to the Work to the Master, or to the member appointed by the Master to receive such information, and will conceal nothing from such person, knowing that as a worthy member he cannot betray or abuse the confidence placed in him by me.

5. I promise that should I become aware of any plot against the Order, or against any member thereof, I will at once report such to the Master, and if possible protect the brother against whom such plot is designed.

6. I further promise that I will never, so long as I remain in my proper mind, accuse a brother of wrong. Should I have any reason to suspect a brother, I will report the matter to the Master and offer the brother an opportunity to vindicate himself. I agree that I will abide by the decision of the Master and attempt no appeal therefrom. I further agree that should I accuse the

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brother before placing the matter before him I shall be held responsible and may be expelled from the Order for conduct unbecoming a member.

7. Should I travel and meet one I have reason to believe is a brother, I will first test him by the proper examination as instructed in the secret work, before conveying any information to him. Should I find that he is my superior, I will accordingly honor and respect him.

8. Should I be able to accomplish the Work, I will thank God for giving me the strength and the opportunity and will honor the brother who so kindly indicated the Path to me. I will devote my time to the pursuit of knowledge and doing all the good that lies in my power.

9. In all my dealings with men, I will be impartial and just. I will try at all times to do unto others as I would have them do unto me. I will sow the seeds of love, kindness and charity, so that wisdom and peace of mind may follow me all the days of my life.

10. I solemnly promise that I will, so far as lies in my power, discourage all wickedness and wrongdoing and frown upon all acts which are an offense to God. I engage upon my Soul that no woman shall ever go wrong through my agency and that I will protect the weak to the full extent of my ability.

11. Should my connection with the Order be discovered by one in power, I faithfully promise that I will sooner die than to connect him with, or help initiate him or reveal to him, the secrets of the Order. Should I find him worthy and willing to be bound by the Laws of the Order I will instruct him in his duty as a member and help him to the Path which will ultimately make him one with us.

12. Neither married man nor woman shall be accepted as a member on first application. Should they insist, however, and be found worthy, they may be elected, provided they are willing to take special oath to keep silent on all matters pertaining to the Order, its members and its teachings.

13. By appealing to the Master, brothers may be given special names, and such names shall be placed on the record of the Order. In conversation or in correspondence, such brothers may use their initiate names and thus remain unknown to the profane. Both the proper name and the initiate name may never be written in the same communication. This is expressly forbidden by all the

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not only in the best of standing with the Order but, that they were also high Masons or members of the Illuminati. Arrangements were made, satisfactory to both sides, and a charter granted by the Supreme Grand Lodge for the establishment of the Order in America, and, also, covering the entire Western World. It was also arranged that all members of the Order in the Western World should henceforth pay homage to the Western branch. The first American Manifesto was issued the same year by the Brotherhood in America.

FIRST AMERICAN MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

SUPREME COUNCIL CHAMBERS, 1902

Occult Philosophy is the god mother and progenitor of all intellectual forces, the key to all divine obscurities, and the absolute queen of society. Behind the veil of all mystical allegories, beneath the ordeals of Initiation, under the seal of all sacred writings, in the emblems of the old works of alchemy, in the secret mysteries of the Bible, in the ceremonies of all secret societies, are found traces of a principle which is everywhere the same yet always carefully concealed.

The grandest achievements in knowledge ever gained by man were originally concealed in the Ancient Mysteries. This knowledge was veiled in order to conceal it from the profane, and written in a universal language of symbolism that it might

Reproduction of Page 132 of the First Complete Handbook of the
MILITIA CRUCIFERA EVANGELICA, 1905 Edition. Note
Heading and Opening Paragraphs of FIRST
AMERICAN MANIFESTO, 1902.

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Laws of the Order.

14. The portals of our Order are never closed against the honest, aspiring man or woman; but neither earthly king nor one of lesser power can gain admission by reason of his position, station or influence. *Manhood* and *womanhood* are the sole test for admission.

THE OATH

I, ———, of my own free will and accord, in the presence of Almighty God and my brethren, do hereby most solemnly and sincerely promise and swear, that I will not communicate the secrets belonging to this Order to any person or persons, except it be a true and lawful brother of higher degree.

I further promise and swear that I will willingly abide by all the laws, rules and regulations of the Order as they are conveyed to me by those in authority.

I further promise and swear that I will answer and obey all signs and summons sent me from the Order, or handed to me by a brother of the Order, and will carry out all instructions to the best of my ability.

I further promise and swear that I will not, under any circumstances, reveal any of the secrets conveyed to me, or that have been placed in my care. I shall court death sooner than prove disloyal in word or deed.

All this I most solemnly and sincerely promise and swear, without any hesitation, mental reservation or secret hope of profit, binding myself to the penalty of the traitor, which I know to be death of body and Soul.

So help me God and lead me aright. Amen.

FIRST AMERICAN MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

SUPREME COUNCIL CHAMBERS, 1902

Count M. deSt. Vincent, Presiding

There are latent powers and almost infinite potentialities within man, of which he has scarcely more than dreamed. Mere cultivation of the intellect will not reveal them. Though his by birth-right, he may come into possession of them only through study and

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application of the complete philosophy of nature and of *man*. These universal and eternal truths may be obscured and seemingly lost in one age by misinterpretation, persecution or ignorance, but inevitably they appear again and again, rising like the Phoenix from its own ashes. Hidden by the symbols of antiquity, they may be revealed in all their grandeur and beauty only by the Perfect Master of the Mysteries. They are the Divine Ideal, concealed in a block of unhewn stone which the inept artist assails with mallet and chisel, square and compass, but to release a distorted image. The Real Truth is to be found in the theme that runs through the symphony of creation; in the lofty ideals that inspire the life of man and that may lead him from the lowlands, where hover the ghosts of superstition and fear, to the mountains in which he may dwell in inspiration, peace and light.

The grandest wisdom ever known to man was concealed in the Ancient Mysteries. It was expressed in a universal language of symbolism, that it might be hidden from the profane, and yet revealed to the initiate of all ages. This wisdom has never been lost; always there have lived a few who possessed the Great Secret.

This ancient wisdom is the fountain-head from whence all of the esoteric philosophies have risen. Many false interpretations have been rendered and numerous creeds and dogmas have developed—various and fantastic as the unbridled imagination of each unprepared and unauthorized investigator. True initiates possess the Key, and when the search is guided by one who possesses the Key, the complete philosophy of the Secret Doctrine unfolds and reveals the ultimate meaning and purpose of human evolution. It is said that the great Lodge of Adepts or Perfect Masters has never ceased to exist, and that this Lodge, though secret and unknown, has often shaped the course of empires and influenced the fate of nations. It is believed that the process of evolution is now being guided by *those who know*, as not before in many centuries. The new cycle of liberation and enlightenment is dawning, and to those who are ready and to those who seek for the pearls of truth the Way is open. An ever-increasing number is seeking *more Light*. "Light Comes From the East." It is ordained that the philosophy of the East shall illuminate the science of the West and dispel the darkness of the materialism of the western world.

The Occult Philosophy of the Ancient Mysteries is recognized by us as the Godmother and progenitor of all intellectual forces. Queen of Society, in her hands she holds the Key to all divine

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obscurities. Toward this higher knowledge all useful and rational development tends. All systems of education, of culture and of religion, that aspire to the highest, inevitably reach those limitations which may be overcome only as the Ancient Mysteries guide the way. The Higher Knowledge is the Knowledge of the Soul. It concerns the origin, the nature, the powers and the laws that govern the evolution of the Soul. It is a wisdom that ancient science taught in the mysteries of antiquity in the ages long past. Behind the veil of all mystical allegories, beneath the ordeal of initiation, under the seal of all sacred writings, in the symbols of the old art of alchemy, in the secret mysteries of the Bible, in the ceremonies of all secret societies, may be found the traces of a principle, carefully concealed always and everywhere the same, differing only in expression. To revive the ancient wisdom is to recover the Lost Word and to facilitate and hasten universal progress and the attainment of the Brotherhood of Man, *but these secrets must be sought by the individual himself*, for the Law is that every man must work out his own salvation. All evolution and regeneration is *from within* and it consists of an orderly unfolding of the natural powers of the individual, that he shall *become the very thing that he desires to possess*. All life is an evolution; all real knowledge is initiation, and both proceed in natural order by specific degrees. The candidate for initiation in the Ancient Mysteries must be "worthy and well qualified, duly and truly prepared." He must *feel* that a realm of knowledge exists beyond the perception of his senses, and *that* knowledge he must desire intensely to possess. He must have passed beyond the stage of blind belief, of superstition and of fable, and he must seek to free himself from the bondage of fear and of appetite and of sense and he must demonstrate the desire to use his knowledge and his power for the good of himself and of others rather than for selfish or destructive purposes.

The purpose of initiation is to free the ego from the dominion of the appetite and the passions of the lower nature and thus to bring the operations of the body under the dominion of the will. This is mastery of self and through it finally is attained peace, clarity of vision, and spiritual discernment.

The lost word for which man seeks concerns the science of rhythmic vibration, and it is the key to the equilibrium of all forces and to the harmony of eternal nature. It is the key to the science of magic, and through it is opened a philosophy as boundless as

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Cosmos,* as inexhaustible as time and as beneficent as the "Father in Heaven." There exists now as there has existed through all the past a real and potent Magic; its secret constitutes the science of good and evil. The understanding of the science of Magic is the most precious gift of divine providence. It is the mysterious **key that opens to our dazzled intelligence the world of truth and light and joins the finite with the Infinite. It is the basis of that secret philosophy for which Democrates, Hermes, Plato and Pythagoras travelled to Egypt. Invisible to the senses, it must be studied with the vision of the Soul, and it can only be sensed and understood in the Light of Illumination. One of its principal virtues is its generative power, for which the sacred name is *regenerating fire*, a principle jealously guarded by all true occult fraternities. Soul of the world, permeating all nature, it is the essence and vital spark of all it animates.

The underlying aims, principles and purposes of the Order MILITIA CRUCIFERA EVANGELICA are essentially those of its tradition. Its expression is twofold; it seeks to draw within the bounds of true fraternity those whose mutual aspirations are consistent with its higher teaching and to instruct them further in the regal philosophy which it has preserved. The landmarks serve to guide and protect its members who aspire to the Ancient Wisdom, but today, as of old, the very nature of its teaching impresses the obligation of serving in a true sense as a Militia. The expression of intolerance, bigotry and prejudice changes its form from one era to another, but it is stalking amongst us today as of old, ever ready to force man into a conformity that defies his God-given heritage of free will. The Militia again must work to defeat these

* Among the sacred books of the Bible there are two which the church has made little claim to understand and has never attempted to explain; these are the prophecy of Ezekiel and the Book of Revelations, two Kabbalistic keys perfectly plain to the initiate in occult science. There is another book which is of all the most occult and unknown. It is the "key" to all the others. This work is still preserved un mutilated and in primeval characters, on detached leaves, like the tablets of the ancients. This book is the sum of all the sciences and can resolve all problems by its infinite combinations.

The church, whose special office is supposed to be the custody of the keys, does not pretend to possess those of Ezekiel and the Apocalypse, and many Christians suppose that the scientific and magical clavicles of Solomon have been lost; but nothing which has existed can perish.

** Moses depicts it under the figure of a tree which is in the center of the terrestrial paradise, in proximity to the *Tree of Life*, and has a radial connection therewith; at the foot of the tree is the source of the mysterious rivers; it is guarded by the sword of fire and by the four figures of the biblical Sphinx, the Cherubim of Ezekiel.

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destructive forces, that man may not be deprived of the freedom which is his and for which he has fought so long. It is firmly established in the western world as a constructive agency, and it remains in direct communication with the Supreme Order in the East. The Supreme Council continues in secret, but each brother may, if he will, fulfill his duty, effect direct contact with the Council and its initiate members.

The fundamental purpose of the Order is to aid in the establishment of the true universal Brotherhood of Man on earth, that all beings may be assisted to a higher expression of life.

Through its aid members who are worthy, and *only* those who are worthy, may develop the powers of Soul.

Through the guidance of its philosophy its members are taught to express and control the innate powers of the Soul, that they may gradually accomplish the elimination from their lives of error, disease and evil.

The Order teaches the true secrets of ancient alchemy, that the acolyte may ultimately manifest the potentialities of the macrocosm in his own microcosm, and in truth become a manifestation of the world in miniature.

The Order seeks to establish a Brotherhood whose bonds are those of mutual love and of ministration, that Soul communion may become a source of mental exaltation and spiritual realization.

It accepts its responsibilities to uncover hypocrisy, charlatanry, intolerance and exploitation, and to deal with them fearlessly.

As the sun rises in the East to open and govern the day, so rises knowledge in the East to illuminate and govern the minds of men. The character, origin and modes of thought of the order as concern the Soul are recognized as coming from the East.

SECOND AMERICAN MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA

SUPREME COUNCIL CHAMBERS, 1903

We now, more than ever, should look toward the spirit of Truth, that we may become free from the bondage with which the bigotry, pride and love of power of the age would enslave us. Many of those who have acclaimed themselves leaders, whether in spiritual, political or social affairs, are in truth interested not in the welfare of the nation and of their fellowmen, but only in self-

While the vast majority of men are in far greater ignorance, at the present age, concerning Spiritual matters, than have been the people of any past age, it is also true that they are more serious in their hunt after the *real* in life and are therefore open to instructions. Happy are they who find the truth and are fed on bread instead of receiving stones. We cannot at this day, give men a lot of things and tell them to pick out that which is good, we must take them as a child who is learning to eat, start them at the beginning, and give them the Spiritual food as fast as they can assimilate it.

It is for this reason, that Mystic Orders, be they good or bad, are attracting thousands upon thousands of men and women, and are able to make them as unto themselves, either good or bad, or throw them into utter despair. Happy is he who may be able to lead but one out of darkness, for surely his labor has not been in vain.

After the First Manifesto had been issued by the Order, there was a demand for more light concerning the Order and in the year 1903, another Manifesto was issued and was perused as eagerly as the first one.

SECOND AMERICAN MANIFESTO

ORDER MILITIA CRUCIFERA EVANGELICA.

SUPREME COUNCIL CHAMBERS, 1903.

Behind the veil of all mystical allegories of ancient doctrine, behind the ordeals of Initiation, un-

Reproduction of Page 143 of the First Complete Handbook of the MILITIA CRUCIFERA EVANGELICA, 1905 Edition. Note Heading and Opening Paragraphs of SECOND AMERICAN MANIFESTO, 1903.

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glorification and sordid gain. The bigot, by virtue of the arrogance which he expresses in his leadership, draws from men the very essence of their character and reduces them to a servitude from which it is more difficult for them to free themselves than from physical shackles. That these false leaders, in the blind faith of dogma and creed, ultimately must suffer in terms of humiliation for their presumption does not relieve their followers from the limitation with which their liberties have been enshrouded.

Belief in the infallibility of religious and social leadership must be broken or the ideals of the Freedom of Man and of Universal Brotherhood will be but empty dreams. Men have thought that because they hold membership in an established church they have fulfilled all that is necessary to pass the scrutiny of the One who views all things with justice and equity. Man's true Master is His Conscience, and no one, regardless of his own self-approval or the approval in which he is held by his fellowmen, should dare hope to escape the judgment. The Conscience is the avenging angel recognized by the Egyptians. It is The Great Book upon which is written all that man enacts, and *each Soul must read ITS OWN RECORD.*

To deliver oneself to the blind leadership of another is a form of weakness, through which man is robbed of the God-given right of free will and is reduced to slavery. The true nature of man is manifested in love, in peace, in graciousness, in kindness. These qualities are only to be found in the Path to which we were guided by the first Master. It is the Path that leads to Greatness of the Soul and through which may be found *Life and Light and Love.* It alone points the Way through which man can come to live in harmony with the laws of nature and reap the fruits thereof. "Ye shall know the Truth, and the Truth shall make you free." Physically, mentally, spiritually, life may be enjoyed to its utmost, free from remorse and sin and misery and the sorrows that have been the lot of men. "As ye do unto others, so will it ultimately be done unto you." As we forgive, so are we forgiven. Evil can be overcome only by the power of good. True superiority is proven by the use of a force, motivated by kindness and love, fused with justice.

Through the Illumination of Man's Inner Temple, and through the awakening of the intuitive faculties to the perceptions of the great truths of life, which lie beyond the objective senses, may be found the ancient and royal road across the Threshold, to health,

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happiness, peace and immortality.

Those who may inherit the fullness of the promise, through which may be found the salvation of the body, the spirit, and the Soul, must *trust in the Law and live it.*

The words that were spoken to the early fathers were intended as well for their children unto many generations, for the vision could be seen by them only in part. In the new world and in the New Age, there is much of the early vision from which the veil that has obscured it may now be drawn. Behind the veil of the mystical allegories of the ancient doctrines, under the seal of the sacred writings, in the inspired pages of the Vedas, are found the traces of Magic. The Bible is filled with mystic lore, the secrets of which are hidden from the profane through allegory and mystic symbol, but revealed to the initiate who possesses the Key. The Christianity of the Gnostic fathers was but initiation into the mysteries and their teachings, and though obscured by creed and dogma, the early teachings have been guarded and preserved by those who refused to bend the knee at the altars which would rob the arcane teachings of their true spirit. Mysticism and its initiatory expressions reigned in Persia with the Magi; it endowed India with its most priceless tradition; it concealed, in the calculations of Pythagoras, the principles of all science and of all intellectual progress. It is the essence of the four secret sciences, magic, alchemy, occult-medicine, Cosmic Law. To the true initiate the "Philosophers' Stone," "The Elixir Vita," "the famous Universal Solvent," all are spiritual works that belong to the realm of Soul.

True Philosophy seeks to solve rather than deny. We hear the modern materialist and religionist jeer at the "absurdities" of Magic and laugh at the dreams of the alchemist, but sincere research will prove that many of the greatest discoveries of science have had their roots in the discoveries and demonstrations of the alchemist, and the key to their mystic phraseology still may open the door to other and nobler achievements, for they studied deeply grand laws of nature, concerning which modern man, with all of his boasted advancement, knows little or nothing. The modern scientist is filled with theory, argument, conjecture and assumption concerning matter and its effects, but in spite of his imperfect knowledge governing the laws of nature, he stubbornly refuses to delve into that mysterious realm in which matter is given substance. The alchemist, not the chemist; the mystic, not the materialist, holds the keys to the doors of life's great mysteries. The Brother-

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hood seeks to develop the powers of the Soul lying dormant in man and to bring man to a true understanding of the laws of nature, through instruction in that which has to do with the body, the will, and the Soul. Magic is a science of Universal Law, and it may be understood as man learns the Law, for it underlies all human action and the consequent reward and penalty. The Order confers such knowledge upon those who prove themselves worthy and qualified to receive it. It seeks to unite those of earnest purpose into a Brotherhood that they may work harmoniously together to the same purpose as that of true Christianity—to lift the fallen, to heal the sick, to clothe the naked, and to bind up the wounds of the afflicted.

Before being born into matter, man was of the Spirit, a luminous emanation from the Great Soul. Under the Law, this spark from the Divine was drawn to the process of evolution that through the development of that which was embryonic, self-consciousness, immortality, individualization and perfection might be accomplished. In the primordial condition of planetary life, earth was not ready for the advent of man, for he could appear only as the climax of animated being. The earth underwent great ages of preparation and growth and matter was refined by many generations of births and deaths in the vegetable and animal kingdoms before conditions were provided through which man could sustain himself and secure the experiences necessary for his development.

The Divine principle of Soul which was man, before his material experience, survives all change and is subject to neither decay nor disintegration. It is through this Deific Spark that man the creature is united with the Creator. Surrounding this Divine Essence, forming, as it were, a garment, is the Spiritual body, composed of that subtle and refined element which in its action, through organic bodies, is Life, and in its effect, Force. It is well termed "the regenerating fire," for in its all-pervading influence throughout the realms of space *it is fire*. This is the second of that grand trinity of principles, the union of which constitutes man a Living Being while on earth. Universal Spirit permeating all space, Soul of the world, it is the vital spark of all it animates. In this principle lies the secret of all expression of spiritual, occult or mystic power, for through it is animated *all orders of being*. The Soul is like its source, the central sun of being, in its nature and essence a *spiritual light*, pure and unalloyed. It is the invisible

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and infinitely sublimated Spirit of *Fire*, that wonderful innermost Light, which, while it reveals and proves all things, in its own manifestation is itself invisible, unknown, uncomprehended. The Universe is the Macrocosm or greater world; Man is the Microcosm, or little world. Man is the image of all objective forms, the embodiment of all subjective ideas, and the connecting link between existing things, higher and lower than himself. Man is a trinity Δ -body, spirit and Soul. His body is the conservator of all the powers and functions of matter. His spirit, which is the animating principle, is made up of all the forces called "Life." His Soul is the pure Deific and Immortal Essence, whose attributes are will, intelligence and love.

ADDITIONAL RULES GOVERNING THE ORDER MILITIA CRUCIFERA EVANGELICA

AUTHORIZED BY THE SUPREME MASTER OF THE
ORDER IN THE EAST, 1905

I will, to the utmost of my ability, conduct myself as a worthy member of an August Organization. I will, to the best of my ability, follow the teachings of the First Master of the Order. Should I consciously commit any action that might bring disgrace upon the Order or a Brother of the Order, I will of my own free will resign.

That all accusation and persecution of our August Fraternity may be avoided, I will not openly publish or admit that I am a member, nor will I reveal the names of others whom I know to be members. Should I resign or should I be expelled, I will not publish nor repeat that which I have received confidentially as a member.

I will publish nothing concerning the teachings, the work nor the Philosophy before first receiving authority from the Supreme Grand Master.

I will communicate all new or useful discoveries relating to the Work, to the Grand Master of the Order, that the Fraternity and its members may benefit therefrom.

I promise that I shall forward to the Grand Master of the Order publications attempting to defame the Order, which may come to my attention, together with such other information bearing on the subject as may be requested.

I will be grateful to the worthy Brother who received and initiated me and so far as is consistent serve him in the manner in

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which he served the Brother who received him into the Order.

I promise that I will abominate all whoredom, incontinency and uncleanness and that as a member I will not defile the Order through practicing such vices nor through intemperance in any form, and I further promise that I will discourage debauchery, injustice, wickedness, in any form or of any nature.

I shall refrain from stirring up hatred and discord, and so far as my power prevails I will endeavor to advance the cause of Brotherhood and the Freedom of Man.

I will insofar as lies within my influence combat intolerance, bigotry and ignorance regardless of its form or origin, that my fellowmen within and without the Order may truly enjoy their God-given right of freedom of will.

I solemnly promise that I will not reveal the secret knowledge that may be conveyed to me by the Order or by a Brother of the Order, and I further swear that should I leave the Order or should I resign from the Order or be expelled therefrom, I will immediately return to the Master of the Order all private books or instructions that I may have received. To all of this I bind myself under the most sacred obligation.

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INTRODUCTION TO ADDENDUM

ANNOUNCEMENT TO ALL MEMBERS

The AMORC wishes to announce at this time and to put upon record the fact that for a number of years the AMORC of North America has been the sole directors and sponsors of a very ancient ally of the Rosicrucians known as the "Militia Crucifera Evangelica," a group of selected and loyal Rosicrucians forming a militant, protective, and defensive section of the general membership. The "Militia Crucifera Evangelica" was originally formed as a special group of the "Knights of the Temple" who were Rosicrucians, and the organization became a secret Rosicrucian body throughout the whole of Europe. Finally, on the 17th day of July in 1586, an international convention of the "Militia Crucifera Evangelica" was called and was attended by representatives and delegates of the Rosicrucian Order throughout Europe, and among the patrons and supporters of this were Henry IV, King of Navarre, Queen Elizabeth of England, the King of Denmark, and many others. The plans of the Militia in America were sponsored by the Mystic Templars of Europe, and the only authorized branch of the Militia in North America is under the immediate direction of our Imperator, H. Spencer Lewis, who is its Generalissimo. From time to time the members of AMORC who have distinguished themselves in the defense and protection of the integrity and ideals of Rosicrucianism are made Chevaliers of the Militia and issued certificates and membership cards. For a number of years these members have maintained their membership in secrecy. In accordance with this announcement all such members in all parts of North America may now reveal their identity and be prepared to greet such new members as will be selected and appointed in each district, thus completing the outer organization of this secret body. This announcement is authorized by the Generalissimo.

Attest. SUPREME SECRETARY.

October 16, A. D., 1933.

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Rosicrucian
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November
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Three hundred ninety-six

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ADDENDUM

The statements made in the *Announcement* herewith reproduced are entirely consistent with previous misrepresentations from the same source. For a number of years H. Spencer Lewis has been guilty of the same type of plagiarism and unwarranted distortion of fact as that embodied in nearly every statement in this announcement. In the present publication we are not interested in dealing with the many offenses of which Mr. Lewis is guilty against orders of legitimate lineage, other than the one now under discussion. Mr. Lewis chose to appropriate the O. . M. . C. . E. ., as of the date of the announcement—November, 1933. Since the Order has been in existence and publicly active in America with official headquarters since 1902, it is quite evident that in this instance the accusation of plagiarism is fully justified. The details of the article are so obviously a fabrication that it scarcely merits further emphasis. However, in passing, it is interesting to observe the statement that: "The Militia Crucifera Evangelica was originally formed as a special group of the 'Knights of the Temple,' who were Rosicrucians, and the organization became a secret Rosicrucian body throughout the whole of Europe" and the further statement that "the plans of the Militia in North America were sponsored by the Mystic Templars of Europe, and the only authorized branch of the Militia in North America is under the immediate direction of our Imperator, H. Spencer Lewis, who is the 'Generalissimo.' "

The "Mystic Templars" have no existence except in the mind of Mr. Lewis, unless he has reference to the O. T. O.—Order Oriental Templars—which came into existence through Aleister Crowley in 1912, nor is there any record of such an organization to his activity. The "Militia" came into existence long years BEFORE the term, title or appellation ROSICRUCIAN was coined. The Rosicrucians have ever been a separate and distinct body of men. The Order of the "Knights of the Temple" was solely for Christian conquest. It was in no way connected with either the MILITIA or the Rosicrucian Order or Fraternity, and, of course, is long since extinct.

Mr. Lewis in the present instance follows his usual—one might

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truthfully say—his habitual practice. He establishes false authority through lineage from a mythical European agency. H. Spencer Lewis has no more legitimate right to the use of the name or Order MILITIA CRUCIFERA EVANGELICA than he has to the use of the numerous variations of the appellations "Rosy Cross" or "Rosicrucian." We accuse him of a deliberate and open violation of all fraternal laws, moral and spiritual precepts. In the present instance he is once again guilty of plagiarism, and with the deepest sincerity of intent and purpose we urge the reader to establish the facts for himself.

The M. . . C. . . E. . . was established in America in 1902 and first Manifesto issued. The second Manifesto was issued in 1903. In 1905 the Order published a handbook prepared by the Count M. deSt. Vincent, which contained all the various Manifestoes published up to that date, and this handbook also included part of the philosophy as taught by the Order.

On January 10, 1934, the MILITIA CRUCIFERA EVANGELICA registered its name in the State of Pennsylvania for the *first* time in any State or Country, thus preempting the name against infringement.

In 1909 the Militia became a member of the Royal Fraternity Association, and this Charter was filed in the State of California on March 8, 1928* and thereby protected against infringement in that State. Finally, on the 20th day of March, 1935, the MILITIA CRUCIFERA EVANGELICA was registered in the State of California as a separate body under the Laws of that State approved May 16, 1933, and is therefore protected by prior use and preemption against all infringement.

These statements may readily be verified by anyone who will take the time to investigate.

R. SWINBURNE CLYMER,
For The Militia Crucifera Evangelica.

March 29, 1935.

* The Grand Lodge AMORC was not incorporated or otherwise registered in California until October 19, 1928.