

A  
PILGRIMAGE  
TO  
BEVERLY HALL





*Among the rolling hills of Bucks County  
lie the beautiful buildings of Beverly Hall*

# A PILGRIMAGE to BEVERLY HALL

A Short Sketch of the Organizations Having Their  
Headquarters in the Midst of the  
Hills of Bucks County  
The Buildings and Surroundings They Call Their *Home*



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Beverly Hall

Quakertown, Penna.

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## A PILGRIMAGE TO BEVERLY HALL



A Pilgrimage is nothing new. During the middle ages pilgrims traveled to the tomb of St. Thomas Becket in Canterbury, England. The Shrines of Peter and Paul in Rome, and the Holy places in Palestine have always been favorites. Mohammedans go to Mecca and Medina in the Arabian Desert as a once-in-a-life-time duty. For the Chinese, the tomb of Confucius is a place of pilgrimage.

All these pilgrimages were to the places of the dead.

The pilgrimage to Beverly Hall differs, in that the pilgrims come here seeking the Living God.

"Pilgrim's Progress" by John Bunyan was written about 1675 and has long been regarded as a fairy tale. But within this volume is hidden the life journey of the Soul of man imprisoned in the tomb which is the human body.

John Bunyan was an alchemist, a seeker of the Holy Grail, the CHRISTOS within, ultimately to become the Christ.

The city of destruction was his own body. The characters such as Mr. Worldly, Mr. Wiseman, Mr. Legality, his trials and temptations, weariness, pain, hunger, perils, unkindness, sword, lions, dragons, etc., were his own carnal desires and emotions.

All the battles were with his own animal self. His carnal nature was not to be killed, but transmuted into its opposite, so as to become the basis for building a Spiritual or Godly nature.

A "Pilgrimage to Beverly Hall" symbolizes a similar journey, seeking the same accomplishments, having in mind the transmutation of the

animal man into a Godly being, becoming Christic, a Son of God.

*The Pilgrimage to Beverly Hall* is not for the multitude, but for the select few. To become eligible for this pilgrimage the individual must first become a Neophyte in the *Great Work* as represented by either the Rosy Cross, The Magi or the Æth Priesthood and have pursued the study for a period of at least two years. If the student proves his loyalty and worthiness during these first two years, he is invited to attend one of the various sessions of the Convocations at Beverly Hall.

While the present brochure describes a group of buildings, the real attraction to the student of Soul Science is not the buildings, but what takes place within these buildings.

The buildings ARE important, however, particularly to students who have not been to Beverly Hall, but who are perhaps planning a Pilgrimage there when eligible, or when conditions permit their being away from business and home for a week.

At this time it may be well to explain how this community of buildings was brought into being by the foresight, enthusiasm and effort of one individual.

During the year 1905, R. Swinburne Clymer, M.D., was appointed Grand Master of the August Fraternity for the United States. Later, when he assumed control over the Fraternity in North and South America, he received the title of Supreme Grand Master. Today, Dr. Clymer is Supreme Grand Master for both North and South America as well as for all of Europe.

It seems fitting to explain here the several titles found in Occult Literature:

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A Grand Master is the head of the August Fraternity for one country.

A Supreme Grand Master is the head of the August Fraternity for more than one country.

The one personality who is the head of the World-Wide Fraternity has the title of Count, but such an individual remains unknown to the student body. He is known only to the Grand Masters and Supreme Grand Masters.

Dr. R. Swinburne Clymer became Grand Master of The *Fraternitas Rosae Crucis* in 1905 under Dr. Edward H. Brown, Supreme Hierarchy of *Imperial Eulis*.

In 1907 he was chosen Supreme Grand Master of the Æth Priesthood by authority of the *Council of Three*.

Later he became Exalted Grand Master of the *Illuminatae Americanae*; Supreme Grand Master of the Order, Temple, Brotherhood and Fraternity of the Rosicrucians (of the Western World), and Hierarchy of Imperial Eulis; Member of *L'Ordre du Lis* and Order of the Rose; Supreme Grand Master *La Federation Universelle des Ordres, Societes et Fraternites des Initiés*, i.e., Confederation or Fraternity of Initiates of the World. Registered 1929.

Originally there were a number of authentic Occult Fraternities in America. As the Grand Masters of these Fraternities passed on, they delegated their authority to Dr. R. Swinburne Clymer; thus, over a period of years, all Occult Fraternities were merged into a single organization and under a single Supreme Grand Master.

As Supreme Grand Master of all the Authentic Occult Fraternities in America, it is only natural that Dr. Clymer should plan for the future of these Fraternities. One of the first requisites would be a home which would be

permanent and not dependent upon the address of the Grand Master or Supreme Grand Master, whoever he may be. Dr. Clymer visualized such a home — a home that would serve both as a meeting place and an international headquarters.

This plan took shape slowly. Financing had to be arranged, since there was no money available except for small contributions from students. To begin with, a few acres of farmland was purchased. Part of the old farm house was used as a print shop, where badly needed informative booklets could be printed. From this small beginning there ultimately grew a community of buildings as illustrated in this booklet.

More than \$200,000.00 was expended in the erection of these buildings and the landscaping of the grounds. While Dr. Clymer originally bought the land and paid for it, he recently transferred the ownership of the grounds and buildings to the *August Fraternity* as a permanent world-wide headquarters for the Authentic Occult Fraternities.

Dr. R. Swinburne Clymer, M.D., and he alone, was the real spark plug that ignited the imagination of others and pictured the possibilities of this group of buildings. Many students contributed, and still contribute liberally through cash donations, as also through Wills and Legacies.

This community has value only in the service it renders to the members of the *August Fraternity*. The present booklet presents the true facts, describing each building in terms of the service rendered.

REV. J. S. OLDER

Chicago, Illinois  
October 1, 1955.

## BEVERLY HALL

### *Introductory Remarks*



Perhaps a more fitting title for this Monograph would be "THE MYSTERIES SURROUNDING *Beverly Hall*." Time and again, throughout the years since BEVERLY HALL was es-

tablished, we have repeatedly been asked the questions: "WHAT IS BEVERLY HALL?" . . . "WHAT ACTIVITIES AT BEVERLY HALL BRING MEN AND WOMEN FROM EVERY PART OF THE WORLD?" . . . "IS IT SOMETHING NEW?" . . . "IS IT SOMETHING SHROUDED IN MYSTERY?"

That which man does not understand *is* a mystery to him and, by nature, he looks upon it with suspicion. All unsuspectingly, the millions who feel that they are Christians and know their Bible, will find on sincere investigation, that the teachings of the Master Teacher, the *Nazarene*, are actually the MOST MYSTERIOUS, the MOST SECRET, GUARDED and UNREVEALED of all teachings handed down to man. The Master Teacher himself acknowledged this on numerous occasions, and his disciples repeated it in their written word.

Generally speaking, sacred literature, whether descriptive or textual carries a special meaning for those interested in, or connected with, what is generally known as the *Arcane*, *Esoteric*, Philosophical and Spiritual.

Many of the terms common to these Sciences or Philosophies are as Greek to the profane, or, that is to say, to the general reader. The public is not to be blamed if it is more or less suspicious of those connected in any manner whatever with *Arcane* activities. This is recognized by those who have devoted their lives to what is known as the *Great Work*. They recognize, too, that the responsibility for this

attitude on the part of the public is in part theirs in that they have not made any concerted effort to counteract these false opinions.

In the present publication an effort is made to correct these shortcomings. So far as possible, practically all of the descriptive matter has been written by those *not* connected with the *Great Work*, and in a manner to make it understandable to the average reader.

For further simplification, only a few Occult terms have been used and Biblical terms have been employed rather than words or phrases of a mystical or occult terminology.

Above all, our endeavor has been to offer a condensed, detailed description of Beverly Hall and its activities.

Occult Fraternities existed hundreds, even thousands of years before Beverly Hall. For this reason there is a short description of the various Orders, Fraternities and *Esoteric* (Philosophical and Spiritual) work as taught, together with a description of the most important emblems and insignia. This is then followed, in the second section, by recent photographs, with descriptions by those who visited Beverly Hall at various times and to whom full credit is given.

It may be questioned by students and laity alike, why there were different *Arcane*, *Esoteric*, Occult and Philosophical organizations if they were authentic and offered basically identical teachings. Why not just one all-inclusive organization? This is perhaps a reasonable question, and is best answered by asking another: Why the *many* different religious denominations — almost too many to mention? Why the many different lodge and Fraternal organizations of a ritualistic nature? Why the many

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different social organizations and clubs? Why the different political parties? One might go on indefinitely, questioning WHY?

The reason is apparent. Men differ in their ideals, their ideas, their desires, their outlook on material and Spiritual life, their requirements, and in their need for help and guidance. It is much easier to meet these desires and requirements by different organizations and varying activities, than by one all-inclusive and necessarily complicated body.

These various needs were recognized as soon as men became conscious as human creatures. The effort to supply them kept pace with the ever-increasing and every-varying demands of mankind; first in religious services, then in the deeper longings of the Soul . . . longings which required individual attention and which found their fulfillment in the *Secret Schools* and the *Greater Mysteries* of Ancient Egypt — the birthplace of the world's first mighty Civilization.

God, Creator of All, manifested to man only in the *Ineffable Light*, or *Fire*, was the greatest of all Mysteries. As indicated by Moses, God was comprehensible *only* to those who, by DESIRE and continued EFFORT, awakened WITHIN themselves the *Divine Spark* they had received *in embryo* from God at birth; the *Christos* that, through concerted effort of mind, heart and body, became the Christ.

This *Mystery*, for mystery it was and ever will be to those not Soul Conscious, received as many designations, names and appellations as there were those who had succeeded in attaining the Biblical SECOND or Spiritual RE-birth; the bringing the *Christos* into Consciousness. This gave rise to the so-called *jargon* of

those who had attained *Philosophic Initiation* and who had written about it and their resulting experiences. There were those, also, who were commissioned to become instructors and guides to others seeking for the eternal verity — the Soul — the *Christos* hidden in the innermost being of man.

Unfortunately, or perhaps fortunately, explanations in mere words do not explain, but frequently make "confusion more confounded." In this present brochure, an attempt is made to reflect the viewpoint of those who, though *not* of the *Secret Schools*, coordinate their outlook and opinions with those who are, in order to throw "light into dark places."

Should the present effort fall short of achieving its purpose, there will at least be some measure of satisfaction in having tried to explain away the mystery.

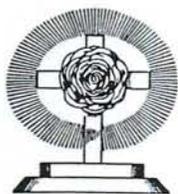
If the *Secret Schools* remain "unknown," as to their real nature, it is not because any attempt has been made to becloud the issue but because, however great the effort to clarify, the nature of the teachings will, almost of a certainty, be misunderstood.

This is distinctly and definitely a missionary work. With full faith in the work of those who have gone before, and in the *literal* interpretation of one of the Great Master Teachers, the *Nazarene*, the school must be ready and willing to accept the opinions, and perhaps the condemnation, of those who do not or will not understand.

*"Oh, wad some power the giftie gie us  
to see oursel's as ithers see us!"—Burns*

R. SWINBURNE CLYMER

## THE ROSICRUCIAN FRATERNITY<sup>(1)</sup>



“People driving around the backroads of Quakertown following signs pointing to Beverly Hall have been startled and then intrigued to find themselves suddenly facing an

Egyptian pyramid of considerable size in the midst of a terraced garden of roses, reflecting pools and lily ponds. Driving a little farther, they come upon a cluster of beautifully proportioned stone buildings with landscaped lawns and paved walks. This is the Bucks County home of the Rosicrucian Fraternity, or the *Fraternitas Rosæ Crucis*, as it was originally known.

“The Fraternity or Brotherhood was first instituted in 1614, bringing into one organization the various associations of men previously known as the Gnostics, Paracelsians, Pythagoreans, Platonists, Hermetists, Alchemists and Magi. The Gnostics believed in salvation through knowledge. Paracelsians were opposed to the humoral theory of disease and taught the use of specific medicines. The Pythagoreans were concerned with numbers; were the first to reject the hypothesis that the earth was the center of the universe, and discovered that music had numerical interrelations.

“The philosophy of Plato does not lend itself to capsule treatment. The Hermetists were men who for some reason withdrew from society to philosophize in solitary comfort, and the Alchemists, while they were never successful in

changing base metals into gold, were responsible for the beginning of chemistry.

“The Occult Science of the Magi embraced the normal, natural development of all the powers and forces inherent in man — the transformation of the personality into the individuality.

“*Arcane* science (teachings of the highest Spiritual nature) deals only with that side of Occultism which is concerned with the constructive and exalting forces inherent in man.

“Paradoxically, the negative approach may result in a determination of what the Fraternity of the Rosicrucians means. It has never, and does not now, teach New Thought, Mental Science, Astrology, Numerology, Hypnotism, Spiritualism, or the transmutation of base metals into gold.

“It is a world-wide organization, non-sectarian, that upholds the *right of every man to belong to a church of his own choice or adhere to a philosophy purely his own* (emphasis ours).

“The Fraternity has existed in America since 1774. It was first governed by a Council of three men, Benjamin Franklin, George Clymer and Thomas Paine. LaFayette succeeded Thomas Paine. During the Civil War, Paschal Beverly Randolph, General Ethan Allen Hitchcock, and Abraham Lincoln, formed the Council<sup>(2)</sup>.

“Some of the underlying principles of the Rosicrucians may be stated as follows: The primary purpose of man is to unfold and develop through his own efforts. The means given man by which he may advance or retrograde, if he so desires, may be called the Law of *cause and effect*, of action and reaction — of natural justice. They believe in the (major)

(1) An article published in the Bucks County Traveler, May, 1955, written by the editors after visiting Beverly Hall. Though *profanes*, i.e., neither Neophytes nor members of the Fraternity, their concept is generally correct and certainly proves a fairness and liberality of mind possessed by all too few.

(2) Those interested are referred to *The Book of Rosicrucia*. Philosophical Publishing Company, Beverly Hall, Quakertown, Penna.

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ages: the Egyptian, the Christian, and the *Manistic*, or Age of Man, which is still vitally bound to the Christian. In this Age, it is their belief that man must bring into individual consciousness the *real* man and the ultimate Brotherhood of Man.

"Dr. R. Swinburne Clymer, direct descendant of George Clymer, signer of the Declaration of Independence, was born near Quakertown. When a site was required for the Fraternity, he, as the Supreme Grand Master, selected the property which he had been acquiring piece by piece near his boyhood home. Dr. Clymer (College of Medicine and Surgery, Chicago, M. D.) was born in 1878. He is listed in *WHO IS WHO IN AMERICA* and is recognized as the oldest living and most outstanding authority on the Occult. He has written more than fifty books on this and other subjects. These and many others printed by the Beverly Hall Philosophical Publishing Company are in the free libraries. . . .

"Dr. Clymer does not believe in destroying what man has built and he carried out this tenet in the construction of his lovely and substantial home overlooking the Gardens. He has incorporated it in a log house which proved to be an almost insurmountable obstacle to his carpenters.

"The white columned library of Greek architecture is also constructed around an old school

house (which he, Dr. Clymer, attended as a boy) resulting in walls two to three feet thick. The building contains thousands of books in glass cases, all hand-bound in leather with special preservatives used on the pages. These books have been cherished and handed down through the centuries and contain most of the written wisdom of the ages.

"Emerson Clymer (Secretary-Treasurer of the Corporation and Foundation), son of Dr. Clymer, informed the writer that when the gardens were planted, special attention was given to the numerous walks so that the general public might come to stroll about and enjoy the flowers. The gardens were planted as a memorial to those who had passed Beyond.

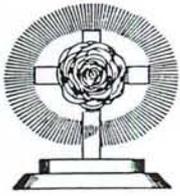
"The larger of the two pyramids (in the midst of the Memorial Gardens) may represent the Macrocosm, the natural universe, and the smaller, the Microcosm, man. A pyramid, triangular in form, is thought to be the perfect symbol of the Soul. At one period of the year (in Egypt) the sun is directly above the apex, eliminating all shadow and thus is symbolic of the Soul which has reached full Consciousness.

"You will not know the number of men and women who can rightfully call themselves 'Rosicrucians', because 'gabbiness' is not looked upon with favor by the Brotherhood."—*Hazel Gover*.

# THE FRATERNITAS ROSÆ CRUCIS

## *Fraternity of the Rosy Cross*

“And God said: ‘Let there be *Light*’ and there *was Light*.”—*Gen. 1:3.*



The Laws of Creation antedate *all* other Laws and the greatest of these Laws in action is that which brought light into darkness. This is made plain in the very first Book of the Bible.

True, this is the manifestation of a physical Law, but, just as darkness is the reverse of Light — the opposite of darkness, duality in action, so is the Spiritual *Light* the opposite or reverse of material light. The one gives light to the Universe; the other brings *Light* to the Soul of man, IF HE SEARCHES FOR, AND FINDS, this Spiritual *Light* hidden *within* himself.<sup>(1)</sup>

Co-existent with the account of the coming into existence of the material light which dispels darkness, is the positive Biblical assertion that God, the Creator of heaven and earth, and the light that dispelled the darkness on the earth, appeared to man throughout the ages in ONE FORM ONLY — that of *Light* or *Fire*; fire being *Light* manifesting in activity.

Thus you have the story of the material light coming into manifestation, and of the Spiritual *Light* which came, and *still comes* to man, if he but desires and searches for it.

Man, born of flesh, governed by the desires of the flesh, was, in the beginning of his mental

awakening or consciousness of being, a human creature, unconsciously governed by an impulse; a yearning for something greater and more eternal than himself. Although he could not put it into words, this something manifested itself in the visible symbolization of a *Light* that did *not* come from the sun, but from a hidden, unknown source — a source of which he was as certain as of life itself — the SOURCE

OF ALL LIFE AND LIGHT.

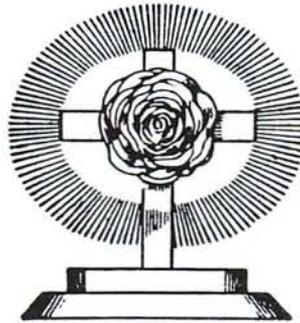
Of this fact there is ample proof. The religion of the Egyptians embraced the first worship of God, and of this there is definite historical knowledge. What was the basis of this religion? *Light*. Not the sun that lighted the footsteps of man; but a *Light* that was hidden in the eternal, and as we now know, the innermost self of man.

### *ATEN, Disc of Light of the Egyptians*

In what manner could these early people manifest this inward desire, longing, adoration of this unseeable *Light*, but by symbolizing it? This they did by making a golden disc, after the form of the material sun; because man, however great his wisdom, cannot reason in the abstract. As one Initiate Brother explained: “*Mystery clothes itself in symbolism, and hides its insight in allegory.*”

It must be remembered that the *Nazarene* made use of both symbolism and allegory — he himself said so — when teaching his followers.

This symbol of the unmanifested Spiritual *Light*, aye, of God HIMSELF, as He has Himself



<sup>(1)</sup> One of the cardinal teachings of the Essenes among whom the *Nazarene* sojourned for a time, was that dealing with the *Ineffable Light*. *St. John* was equally emphatic concerning this *Light* and the *Brethren of Light*.

said, was the almost universally misunderstood Aten. This Aten was to the Egyptians something to help them to visualize the great hidden *Light*, a replica of the sun that gave light to the world. It was also the Great Creator, Architect of The World, made manifest.

The educated Egyptian no more *worshipped* this Aten than does the enlightened Christian worship the Cross, or the modern Mason the Great lights in his temple. To each of them these emblems are *reason* in the concrete; *symbolizing in form that which is hidden from material sight*.

***The Cross with Aura, Great Light of the Nazarene and the Apostles***

Throughout the ages *all* men who sought to solve the mystery of the eternal, searched for this *Light*; nor was the search itself a Mystery. The Mystery Schools of Egypt offered the solution in the *Greater Mysteries*. The God enlightened men like Moses and the *Nazarene* found the *Light* which is God *hidden within themselves*. This was also true of the Gnostics who had but one aim in life: To find the *Christos* or *Divine Spark* received from God at birth and to teach and help others to find it. The *Nazarene* taught his disciples THE WAY, THE TRUTH AND THE LIFE and showed them how to find this *Light* which was, as God Himself had said, HIMSELF.

The disciples made no secret of this. *Peter* speaks much of it, and certainly no one ever accused *Peter* of being an idolator. *John* so plainly spoke of it that what he said has remained a mystery to all but a few, for the reason that only the few have had the desire and the Will to unravel the hidden Mystery. "*We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the*

*day dawn, and the day star arise in your heart.*"—Peter 1:19.

Both *John* and *Matthew* speak much of this *Light* and symbolize it as a star (rather than the Egyptian Aten) and in other forms. Certainly no one would accuse them of Idolatry or form worship. All of them foreshadow the finding of this symbolized *Light* and clearly point out that those who find this *Light WITHIN THEMSELVES* will be BRETHREN OF THE LIGHT, or, as now termed, *Philosophic Initiates*.

***The Christos, Light of the Gnostics***

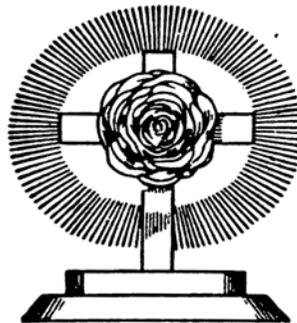
Unfortunately for mankind throughout the ages, the Gnostics were destroyed by those governed by selfish interests. The Mystery of the *Light* remained a secret throughout many centuries to all but the very few.

During these dark ages it was a crime punishable by death for one known to be seeking for or having found this *Light* which made of men BRETHREN OF THE LIGHT. Then, at last, light, both material and Spiritual, began to break through the barriers of the minds of men. In the seventeenth century

(1614) there arose one who, silently and secretly had found this great SPIRITUAL LIGHT FOR HIMSELF and was willing to sacrifice his life, if need be, that the Truth — the Wisdom of the Ages — the Wisdom of the Egyptian Mystery Schools, of the Gnostics, that of the *Nazarene*, of *John*, *Matthew* and *Peter*, might be brought to men who were anxious to find the eternal Truth; the Great *Light*, and thus become torch bearers of that *Light*.

***The Rosy Cross and the Ineffable Light***

So was born the Fraternity of the Rosy Cross, having as its one great object the awakening of men to facts so long hidden, i.e., that though they were in truth "worms of the dust," the slaves of the strong, the brutal, the heartless,



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they nevertheless possessed *within* themselves stores of mighty power, powers as great as the atom of this generation.

Those ready to listen were told that these powers, called "talents" by the Biblical writers, could be awakened into mighty forces for the accomplishment of any high ideal they had in heart or mind. This "worm of the dust," this mortal human, could be transformed into a supermortal, a veritable "Son of God." The personal self, the slave of emotions and passions, could be transformed into the Immortal Individual. The *Light* hidden within man, of which he knew nothing, but through which he might come to know all, could be transformed into the *Light* that lighteth the world.

Large numbers were drawn to this great Spiritual school, but the task was arduous; the climb difficult and many fell by the wayside. This was a school for those who were willing to **LIVE AS THEY WERE TAUGHT**. It was a Spiritual-Philosophic work, a *Philosophic Initiation* which, continued through, ended by bringing about Soul Consciousness, the finding of the *Light* within, an actual knowledge of God, confirmed by the wisdom of Solomon and found only in the inner consciousness.

### ***Masonry and Its Three Great Lights***

A little later there came into being and activity the organization that was to become known as modern Masonry, having for its goal the enlightenment of men by means of symbolizing the mysteries through the use of ritualism; binding men together into a Fellowship for the common good and protection of one another.

This newly born formal organization, having among its founders those who had searched for and found the great Hidden *Light*, could not escape the symbolism of *Light* any more than

could the Egyptians, the Gnostics, the Disciples or the brethren of the Mystery Schools. With them, from their very first degree, it was a search for the light; symbolized by the three Great Lights. This new form of disclosing the light was the opposite of the Rosy Cross.

The Rosy Cross has been engaged, and is now engaged, in guiding its Neophytes through a *Philosophic Initiation*, helping them to bring into manifestation that which is **BURIED WITHIN THEMSELVES . . . to BECOME SOUL CONSCIOUS** by means of **DESIRE, WILL and EFFORT**.

Masonry has been *symbolizing* these truths by means of form and illustrative ritualism.

There is no conflict between eternal truth and its symbolization in form. There is no idolatry in symbolizing the Eternal *Light* in the Aten, Salvation in the Cross, the Soul in the Rose, the individual Light in the three Great Lights.

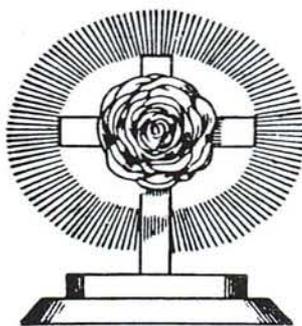
There is no conflict between the Rosy Cross and Masonry. Masonry has its *Rose Croix degree*. The Fraternity has its Rosy (or Rose) *Cross* (not Croix) and is *not* a

degree, but an accomplishment.

Initiates of the Rosy Cross are dreamers, because all things that have been made manifest in form, were first born (felt) as ideals *within* the hearts and minds of men. These were visions that gave man no rest until the necessary efforts were made to materialize them.

Initiates of the Fraternity believe, above all else, in **LAW AND ORDER**; in the progress of the race; in the possibility and practicability of intensive development of the inherent forces resident in man. They believe Order is heaven's *fiat* and that whatever man can think about, can be accomplished by effort and orderly procedure.

Initiation implies attainment of freedom. No



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one who is a slave to any one or anything, be it habit or person, can become an Initiate. This is an acceptance of the dictate that:

*"He who governs himself is greater than he who taketh a city."*

Mastery of the self confers mastery of all things in both heaven and earth. Men are free from conditions and environments only as they turn to the WITHIN OF THEMSELVES.

It has been logically questioned: "What are men (not weaklings) but gods afraid?" Very few have fully unraveled this basic truth. Those who have individualized the personality have also absolved themselves from the dominion of others. They have recognized the truth of the Biblical statement that *within* themselves are many hidden talents awaiting "bringing forth" and development. They have accepted *John's*, *Matthew's* and *Peter's* command to seek for and find the Great *Light* hidden within themselves, and to them God is no longer a mystery. They have attained to *Philosophic Initiation*; have not *been made*, but have *become* Brethren of the *Light*, or Rosicrucians.

The Law to attainment is found in the statement of a Master: "Where there is a Will (directed by desire) there will be found a way." After freeing himself of the lesser personal evils, the Aspirant will find himself increasing in mental stature by imperceptible graduations. Gradually and almost unconsciously, he attains to the status of a learned man by a process which he is unable to fairly comprehend, one which is neither known nor appreciated outside of the Fraternity.

Development into an Initiate is not a mental process, though it begins in idealism and desire, functioning through the mind. True development consists of the slow, systematic awakening

of latent, hidden inner forces by means of desire and effort and the gradual activation of these inner forces. Actually, this development is an inner growth, comparable to the growth that takes place in the body of an infant.

In the growing process, weaknesses, fears, inherent evils of nature are "pushed out" and eliminated, while qualities of a permanent, eternal nature take their place. Ignorance gradually, perhaps imperceptibly, gives place to a knowledge of many things; things pertinent and essential to the desire and efforts being exercised. This comes about AS A RESULT OF BEING ABLE TO GRADUALLY REACH DOWN INTO THE SUBCONSCIOUS WHERE IS HIDDEN ALL KNOWLEDGE GAINED BY ALL EXPERIENCES

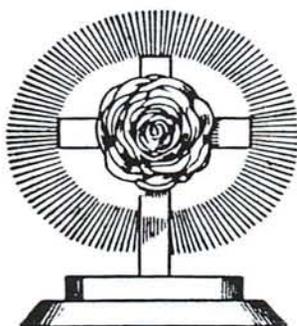
THROUGHOUT THE AGES, awaiting to be revived and brought into application and direction. In this manner the Aspirant becomes the *Knower*, the Gnostic, the Initiate, the *Brother of Light*, one of, and with, the Rosy Cross.

Rosicrucians are not *made*, they BECOME. It is a process of transformation. As the worm in the

Cocoon becomes the butterfly, so does the vacillating person become the individual; the weakling the MAN; the mortal the Immortal, the Son of God.

*Why does the authentic Rosy Cross dwell so greatly and so much at length on the Light? The answer is very simple. The Light of which we speak is the only REALITY. It is God MADE MANIFEST; the Soul of man BROUGHT INTO CONSCIOUSNESS. If this is accomplished, then man has awakened the SOURCE of all power. Though living a normal life in a worldly sense, HE IS ALSO IN TOUCH WITH ETERNITY.*

References: *The Secret Schools*—a Monograph  
*The Philosophy of Fire*  
*The Rosicrucians; Their Teachings*  
*The Book of Rosicrucie*  
*The Fraternitas Rosæ Crucis*



# THE ÆTH PRIESTHOOD

## *Priests of the Order of Melchizedek*



Although the instructions and training in the Rosy Cross and resultant attainment of Soul or Spiritual Consciousness constitute a distinct and important phase of inner growth, these, in a sense, only serve to *open the Door to still greater attainment in the realm of Philosophic Initiation.*

Insofar as man's present existence in the mundane world is concerned, *Development* is always in a series of progressive steps, rungs on the ladder, leading upward and onward, by degrees.

The training in the Æth Priesthood, whether as Priest, Prince or Princess, can only begin following that of the Rosy Cross. The word "Æth" is, in many respects, a synonym for *Light*; that *Light* considered so important by the Egyptian Initiates, the Gnostics, the *Nazarene* and his disciples, and so essential to man's Spiritualization . . . the gaining of Spiritual and, finally Cosmic Consciousness.

The Priest of Æth is another term for Priest of *Light*, and the much older term, Priest of Melchizedek. The Priest of Melchizedek was a Priest after God. Wherever God appeared to man, it will be remembered that the manifestation was always in the form of *Light* or *Fire*. This being true, it naturally follows that the visible representatives of God, his *servants*, must be Priests of *Light*.

These terms will naturally be unintelligible

(1) The *Divine Law* governing tithing; the giving of part of one's income to spiritual activities in exchange for blessings to be received.

to the profane, i.e., non-students and to laymen, so reference must be made directly to the Biblical statements concerning this Priesthood, with an interpretation of the words used.

*"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; "To whom also Abraham gave a tenth part of all; (1) first being by interpretation King of righteousness, and after that also King of Salem, which is king of Peace; "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the son of God; abideth a Priest continually."*

—Hebrews 7:1-3.

The term "King of righteousness" implies being "wholly in the right." Being wholly in the right, brings with it the blessings of a free conscience, a complete sense of peace — **RIGHTNESS WITH GOD.**

"Without father, mother, descent, neither the beginning of days nor the end thereof," might appear obscure, but in the *Arcane*, in the terms of Initiation, these statements are clearly defined. He who would be a Priest of God, a Priest of Melchizedek, a Priest of *Light*, a Priest of Æth, must be **WHOLLY FREE IN HIS** temporal allegiances. He may not even give thought to permitting father, mother or **ANYONE** to interfere with his duties. He must be individualized; bound *only* by the duties of his Holy office.

The "beginning of days" is forgotten because he no longer marks his existence from the day



## A PILGRIMAGE TO BEVERLY HALL

he was born into the flesh. Having been RE-born in a Spiritual sense, he is *of* that RE-born Spiritual life. There is no "end of days" for him because the "son of man" — the man born of woman — has been changed, RE-born, transmuted, transformed into a Son of God. He has eliminated the darkness of the temporal, the weakness of the flesh, by awakening the Christos WITHIN into the *Light* which is from God, Is God, and as such he is Immortal. He, indeed, is a Priest forever, after Melchizedek, King of (over all) Righteousness.

Melchizedek was the first man to be ordained as a Priest of God, by the command of God. He was not, however, the last to be so ordained. Thousands of years later, came another — also a King of Righteousness, with a mission like that of Melchizedek. He also was willing to obey the Laws of God and was eager to find the *Light* hidden within himself that he also might become an high Priest after the manner of Melchizedek and serve mankind. Of him it is written:

*"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the Order of Melchizedek."*

—Hebrews 6:20.

That the *Nazarene*, called Jesus by his followers, succeeded in his mission to transform the physical being into that of a being of *Light*, hence an High Priest of *Light* or Melchizedek, is clearly indicated by what he taught his disciples who, in turn, gave his teachings to the world.

In the modern Order of Melchizedek there are two departments. One of these, the highest, we have already considered.

The other is engaged in instruction, guidance and development of the individual. These function, not as a Priest of Melchizedek or

God, but as a Prince or Princess, a Son of God. They help those who are sincere in their search, those with full faith in the operation of the Law, with unfaltering belief in God, and ready to obey and make the necessary effort to travel the path to more advanced degrees of the development of The *Light*; absolving themselves from the mortal and Spiritual indebtedness they have created by their own acts (called "Karma") thus becoming free and unshackled.

They seek only that which is to the benefit of themselves and their fellow men. They are as much in the world as they seek to become conscious of the Spiritual world. This is not selfishness, because it is the DUTY OF EVERY HUMAN BEING to do all the things that will prove of benefit to the individual. *Having themselves accomplished this*, they should make every effort to help others to do the same for themselves.

The students and members of the Fraternity will not be considered as obscure, "queer," irrational and out of order, if it is kept in mind that the Priesthood of Melchizedek

was the first Priestly Order, or body of men with authority to function as servants of God, to serve mankind (God's children) in His place. This Order of Priesthood and the sub-order, the Knights or servers to the Priests may, according to legend, have been functioning long before the Priesthood of Egypt . . . the greatest that ever existed.

It is certain that the entire regime of the Egyptian Priesthood, its temple teachings, services and training were identical in every respect with these of Melchizedek. What is even more significant is the fact that the *Nazarene*, coming thousands of years later, was taught and trained in these Temples and by these Priests, and that he, if the Bible is accepted as authority, — and



## THE ÆTH PRIESTHOOD

it is so accepted, — BECAME A PRIEST OF MELCHIZEDEK. All that the *Nazarene* taught his disciples and those who came to him for instructions and guidance was in harmony with the vows of his Priestly authority, the most *Arcane* of which was his special emphasis on the IMPORTANCE OF THE MYSTERY OF THE LIGHT AND ITS CONNECTION WITH GOD.

Thus we have sacred authority for the connection between the Priesthood of Melchizedek and Egypt, and *via* Egypt with the *Nazarene* and his Ministry. Furthermore, the *Nazarene's* entire teachings, as well as THE METHOD OF PROCEDURE relative to the *Christos* becoming the *Ineffable or Godly Light*, was the basis of the Gnostics, their teachings and practices.

These, in turn, became the fundamentals upon which the Rosy Cross was built, and in which the high Initiates of the Rosy Cross, the Priestly guides and instructors, were initiated and performed the offices of Priests of Melchizedek.

Thus, by recognition of the *Nazarene* as a Priest of Melchizedek, the Gnostics and their philosophy of *Christos* as the unawakened Soul, and the Christ as the God-Conscious self, we see that the Rosy Cross and the Priesthood of Melchizedek has forged a complete link between the long past and the immediate present.

Those Ordained as Priests of Melchizedek take upon themselves the absolute and indissoluble vow to Obey the *Divine Law* as outlined in sacred literature. Like Melchizedek of old, they do not admit of father or mother, in the sense of allowing them to interfere with their holy office, or with their Spiritual practices. They become, by their ordination, servants of God, and their life and behavior must reflect their high calling.

The vastly greater number of those seekers

for Spiritual truth who enter the *Arcane* field of research and study, either through the portals of the Rosy Cross or the Priesthood, are those who seek to solve the riddle of life. They also desire to free themselves from every form of slavery, whether to others or self-imposed.

They believe, as taught in sacred literature, that there are hidden within themselves mighty forces, called "talents," which, awakened and developed, will help them to the success that is the right of those who TRY. They realize that only in this way will their weak selves become strong; the mortal will take on the status of Immortality. In the process, man, the *slave*, becomes MAN, the *Master*, an Initiate in fact.

One who, though not a Priest, but rather, an Initiate, claims that:

*"The Æth system of training is the Pathway to the world of Soul, with all its dangers and its potentialities. THAT WHICH IS POTENT FOR GOOD IS, BY ITS VERY NATURE, POTENT TO HARM. An inert substance can do no harm, neither can it do any good. By their very nature, those forces which*

*can be used for constructive purposes, likewise can be directed destructively. For this reason, one who KNOWS, one who has travelled the Path and has been beset by the temptations and tests found along the Way, always instructs and guides the Neophyte so that if obedient, he may avoid the evils in the Path and ultimately gain the Light which was created to light the pathway of all who should come into the world (John 1:9), but have thus far been as lost sheep.*

*"The cultus of the Order embraces the culture of the WHOLE man; the clout who refuses the dictates of the niceties of behavior cannot become an Initiate. The weakling who refuses to make the necessary effort to BECOME a MAN, cannot become an Initiate. The creature without*



## A PILGRIMAGE TO BEVERLY HALL

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*a backbone who permits himself to be commanded, cannot become an Initiate. It requires MANHOOD to stand alone, and one must learn to stand alone in order to become a Master.*

“True Initiates, whether Rosicrucians, Priests or Princes of Æth, make no noise. They give no offense. Their behavior is always in harmony with the social graces. Their business methods are honest. Their Word is *better* than their bond. They break neither word nor vow. They love the Infinite Silence and work through the forces of Thought, Desire, Will, Love and above all, EFFORT. They are ready to point out the path and to clasp the hands of all who seek and desire to work out their own salvation and for the advent of a new civilization wherein HONOR will be man’s most holy asset. To this

end, the Fraternity as a whole, seeks Souls primarily — earnest, active, loyal, faithful Neophytes and workers.

“Before one can actually become a Member of the visible Brotherhood, he—or she—must, by ideals, desires, efforts and behavior, have become enrolled among the Invisibles. Such as these are the Rosicrucians, the Princes and Priests of the Æth Priesthood, of the Order of Melchizedek.

“By their behavior, their methods of dealing with their fellow men, shall ye know them.”

Reference:

*The Confederation of Initiates*

and *Æth Priesthood*. Monograph.

*The Book of Rosicrucia.*

## THE MAGI



Among the Secret Schools<sup>(1)</sup>, the most exclusive of all Orders, from other than the *Arcane* point of view, is that of the Magi. Although the Priesthood of Melchizedek was the only God Ordained of all Priesthoods, of which the *Nazarene* was one, it was the Priests of the Magi who were Divinely informed of the birth of the Child and who visited the *Nazarene*.

The exclusiveness of the Magi is due more to its acceptance of Neophytes for training and membership rather than because of its teachings and practices. No Neophyte can be accepted unless:

1. He is free from all interferences in his church adherence and religious practices.
2. He has the opportunity and will give at least thirty minutes each day to the exercises taught.
3. He will permit, Biblically speaking, neither father, mother, brother or sister, wife, friend or foe, to in *any way* interfere with his study and practices.
4. He will accept the opportunity to attend the resident school for instructions which are never conveyed to Neophytes by the Master teacher by any means other than by word of mouth.
5. He will attend conclaves, not oftener than once a year, where secret manuscripts may be studied, unless prevented by Military service or by an emergency in one form or another.

The reason for these restrictions are both

<sup>(1)</sup> Much fault is found with the secrecy in which the *Arcane* Fraternities, their teachings and especially their practices are shrouded, despite the fact that from the Biblical point of view the practices of the true Christian faith is the most secret of all known religions. Refer to *Soul Consciousness* or *Philosophic Initiation* and *Manis*, Philosophic Publishing Company, Quakertown, Penna.

simple and understandable. The man who selects one of the professions, such as medicine, dentistry, law or the priesthood, must meet all of these conditions. There is, of course, a difference between studying for a profession and studying with the Magi. When studying for a profession, the student must give ALL OF HIS TIME, BOTH DAY AND EVENINGS, until he is prepared for his profession. He cannot permit business or social affairs, father, mother, wife or children to interfere with his study.

The restrictions of the Magi are not so severe if we take into consideration that the Neophyte is already engaged in business, a profession or some other occupation for his livelihood, and that the Work of his development in the Magi is, in effect, a second profession, a profession designed to help him accomplish three things: (1) Spiritual development; (2) Bringing into manifestation hidden possibilities (talents) and (3) making of his business, profession or occupation



the success it should be.

Remembering that these accomplishments are more directly to the benefit of those depending upon him than to himself, the Neophyte whose HEART AND SOUL ARE IMBUED WITH DESIRE, is justified in taking this step.

The teachings and training of the Magi is almost diametrically different from that of the other *Arcane* Fraternities. In other Fraternities, emphasis is focused on the Spiritual aspect of the *Great Work*, upon awakening and bringing into manifestation the *Divine Spark*, the *Christos* hidden within in accordance with the command: "Seek ye first the kingdom of God and all these things shall be added unto you."—Luke 12:31.

The Magi is based, first, on the Higher

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Occultism, that of developing to the full all of the Occult powers, forces and energies within, including mental development, the dominant *Will* — attaining to the status of the Occult Master — the Spiritual aspect following later.

This method of Occultism is *not* in any sense to be confused with forces and powers advertised, or bragged about by charlatans who have in mind their own benefit, irrespective of its detriment to others. True Occult Science, the Divine Science of the Ancient Magi of the pre-Christian era, instructs men, first of all, in *reversing* the mortal, carnal tendencies and practices of life and directing all energies toward the fullness of life, wringing success out of failure, peace out of the chaos of fear and mental torment in which most of humanity is engulfed.

The Magi instructs men in the basic Laws, in what constitutes the true life, in the *methods of procedure*, step by step, whereby the Neophyte may *awaken* and **GRADUALLY DEVELOP ALL THE HIDDEN FORCES, POWERS AND CAPABILITIES HIDDEN WITHIN HIMSELF.**

He thus frees himself from bondage to his lower nature; from serfdom to his own weak and evil tendencies, while, at the same time, and in like proportion, he becomes free from the domination of those who, by one means or another, have enslaved most of humanity.

### ***The Teachings of the Magi***

*Briefly speaking, the teachings of the Magi, known as Occult Science, mark the pathway to success upon all planes of being; physical and Spiritual . . . through transmutation of the undesirable tendencies within the self into forces, powers and energies of constructiveness, making of man a MAGUS, or Master among men.*

Reduced to its simplest terms, OCCULT SCIENCE refers to all *hidden forces*, forces for

the most part entirely unknown, except to the few who have made this subject their life study. These are forces which, by study and proper application, become manifest to all who make the necessary effort. This has direct reference to inherent capabilities, *abilities now dormant* ("talents," Biblically speaking), and more especially, to those as yet undiscovered mental forces, hidden or latent WITHIN man which, AWAKENED AND DEVELOPED by proper methods, will make of the Neophyte a giant among men — a SUPERMAN indeed and in truth.

Anciently, the Priests of Melchizedek (Priests of Æth, or *Light*) were those who developed their inherent Spiritual forces more than the powers of mind. Their inclination was to become the teachers and leaders of men, teachers of religious or, more correctly, Spiritual concepts for the enlightenment of men. Significantly enough, the Magi were known as "the wise men of old."

In the field of human relations, the Magi were the wisest men of all time. They were THE MASTERS AMONG MEN, recognizing, as they did, that men lived and became great by the correct application of the forces God placed in their keeping. Of all men of their time, the Magi, alone, succeeded in unraveling the secrets of the Ages . . . the dynamic powers and forces hidden within themselves, just as they are hidden in all normal men today.

Because they were free, because they allowed NO ONE to interfere with their efforts, they were able to read in the *unseen* the message that a *Great Exemplar* was to be born into the world who would teach and explain the *Divine Law* in a manner all could understand . . . a world teacher who would reveal:

*The mystery of the reality of man's INHERENT powers, forces and energies, his possibilities and*



## THE MAGI

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*capabilities, and the method to be followed in awakening those "talents" and applying them in every day affairs of life — forming, in effect, a partnership between man's physical affairs and man's Spiritual possibilities, to the eternal benefit of all concerned.*

### ***The Wise Men of Old***

The Magi of old were WISE men; not charlatans. They were imbued, governed, by Spiritual intent, as must everyone today who seeks to become a Magus. They did not attempt, any more than do the Magi of today, to teach men the secret means and methods for attaining aggrandizement and personal benefits at the expense of their fellow men. They knew the Law and they taught it in all its pristine purity. This Law was, and today remains, the *inner* secret of *Occult Science*.

The Law recognizes, as did the *Nazarene*, Priest of Melchizedek, that within every normal person there is deeply hidden, unrecognized OCCULT forces, powers and

energies which, properly developed by SELF-effort, help the seeker to become individualized; a unit of power conferring upon him, or ENDOWING HIM with, Occult (because generally unknown) powers, raising such a man as far above his fellow men, as were the Master Initiates of old, the Wise Men, the Magi, the *Nazarene*.

Lest all that has here been written of men's possibilities be considered an illusion, a mental aberration, a chimera of mind; the reader is referred to a statement made by the *Nazarene* and accepted as fundamentally true by all who in TRUTH and FACT believe there is a GOD, A Divine Law-Giver:

*"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."*—St. John 14:12.



References:

*Occult Science.*

*Compendium of Occult Law.*

*Imperial Order of the Magi.*



*Peaceful sunlit beauty among the lily pads in the lovely ponds and gardens decorating the terraces*

## THE CONFEDERATION OF INITIATES<sup>(1)</sup>



Until the early part of the present Century, there were few, other than the authentic *Secret Schools* in North America, Europe, Central and South America. After these authentic schools, through their efforts and accomplishments, gained considerable prominence and favorable consideration, charlatans with little knowledge and with no legitimate authority, began to spring up like mushrooms in the night. In America, as in other countries, these counterfeit schools, through their unethical practices, false claims and destructive teachings, created conditions detrimental to the authentic Fraternities.

### *First Efforts Toward Organization*

The first effort to bring the various authentic organizations under one jurisdiction *without interfering with their individual activities*, was made in 1908 through an organized body known as the Royal Fraternity Association. This, a purely American organization, still exists today.

The present world-wide organization had its beginning about 1925. This organization, known as the CONFEDERATION OR FRATERNITY OF INITIATES, was registered in the State of Pennsylvania on July 24, 1939, to protect its title.

Then began a concerted effort of cooperation on the part of those in command (Supreme Grand Masters) of all the authentic Orders, Fraternities and *Secret Schools* throughout the world.

One of the most active in this effort was the great *Initiate* Chevillon<sup>(2)</sup> of Paris, France.

(1) Officially known as *La Federation Universelle des Ordres, Societes et Fraternites des Initiates*.

(2) Refer to Book of Rosicrusia.

(3) Refer to *The Second FAMA FRATERNITAS*.

These efforts culminated in the formation of *La Federation Universelle des Ordres Societes et Fraternites des Initiates*<sup>(3)</sup> on March 30, 1939.

### *Others of Honorary Mention*

Others long connected with one or more of the Fraternities in America, and who gave both time and effort, were Ivan G. McDaniel, Attorney, member of the California State Bar Association, American Bar Association, California and United States Supreme Court Bars.

Floyd M. Spann, Attorney, member of the New York, Illinois and United States Supreme Court Bars, former Presiding Judge of the Twenty-seventh Judicial District Court of Texas.

These men helped in the preparation of the Articles of formation and the By-laws that these documents might be in full harmony with the Laws of the countries in which the Confederation was to be active.

It was through the efforts of Mr. McDaniel that the FUNDAMENTAL LAWS of the formation of the Confederation appeared in the *Congressional Record*, May 29, 1939; Vol. 84. No. 106, Page 8917.

### *Close Union of Authentic Orders*

Although there had been the closest union and co-operation between the various *Esoteric* and *Arcane* Orders and Fraternities of Europe and America, it was not until Fra. C. Chevillon succeeded the late Dr. J. Bricaud, as Grand Master of the *Universat Ordre Martiniste*, with its seat at Lyon, France, that a Confederation of such Orders became feasible. With Fra. Chevillon's assurance of his desire to help in the establishment of such an organization, and through his wholehearted assistance, plus the

enthusiastic co-operation of the organizations he represented, combined with the splendid co-operation of other *Esoteric* and *Arcane* Orders and Fraternities, this Universal Confederation became a reality through the ratification of the articles adopted at Convention in Paris, France, on the twentieth day of March, A. D., 1939, as previously mentioned.

#### *The Orders and Fraternities Represented*

Among the most important of the organizations represented at this first Convocation, were the *Universat Ordre Martiniste*, the *Ordre de la Rose Cross Kabbalistique*, the *La Societe Occultiste Internationale*, and *Haut-Synode, Englise Catholique*,<sup>(4)</sup>. On the American side, were the *Fraternitas Rosae Crucis*, i.e., The Fraternity of the Rosy Cross; Temple, Order and Society; The Æth Priesthood and Priesthood of Melchizedek, Prince and Princesses; Imperial Council of the Magi; *Illuminata Americanæ*, Fraternity of Osiris; Order of the Rose, *L'Ordre du Lis*, and the Church of Illumination.

#### *Who may Become Members*

All authentic *Esoteric*, *Arcane* and Occult Orders and Fraternities engaged in *Philosophic Initiation* that subscribe and adhere to the objects, purposes and basic principles of this Confederation, that can establish direct and authoritative descent from authentic *Esoteric*, *Arcane* or Occult organizations, or were the first to establish a general organization or organizations of unquestioned genuineness in any country or defined territory may become members of this Confederation.

The basis of this Confederation is *Esoteric*, *Philosophic* and *Spiritual*. The Confederation

may accept into membership only such organizations as are *Esoteric*, *Philosophical* and *Spiritual* in their nature. In European countries, many *Esoteric* organizations, dating back several centuries, are, in part, Masonic in character, but considered and accepted as *Esoteric*, *Philosophical* and *Spiritual* in their nature and activities. The Confederation may not in any way interfere with the Ancient landmarks of any of its members.

#### *Active Members*

Individuals, irrespective of high office, may not become members of the Confederation. Only established organizations may do so and the officers of the Confederation are selected from the list of officers of such member organizations.

#### *Associates*

The original plan for the Confederation did not have in mind any form of membership other than the Active Membership. However, there were so many members of the various organizations who had proven their loyalty to the *Great Work* by many genuine sacrifices on their part as well as the nobility of their character both in mundane affairs and in the Fraternity in which they were either Neophytes or members, that it was agreed to establish an Associateship within the Confederation for those who could qualify.

These qualifications were — and remain the same today — that applicants to become Associates should be morally without blemish; observe the rule “he who talks does not know; he who knows does not talk;” who have proven their sincerity and loyalty by having helped the *Great Work* financially or otherwise.

Present qualifications for acceptance include not only the conditions mentioned, but others as well. Morally he must be without blemish. He must be free to worship as he pleases, free

(4) The Supreme Grand Master, representing the American Orders and Fraternities, was R. Swinburne Clymer, Consecrated as High Bishop of the Gnostic Church of America, by Fra. Chevillon as Rector of European Gnostic Church. Refer to Vol. Three, *Book of Rosicrucia*, Page 191.

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to select his own friends and associates, to live according to his high ideals, without the possibility of being influenced to engage in anything against his Will, or doing anything whatsoever which does not conform to *Divine Law* and *Divine Will*.

Neophytes and Members of various Fraternities who seek to become Associates may be members of practically any religious denomination except such as do not honor the Flag of their country as a symbol of liberty or uphold the Constitution of their country. This applies more especially to Americans. However they may *not* belong to any other so-called Occult, *Arcane* or Esoteric Order or Fraternity except such as are legitimate members of the Confederation or accepted as such.

An Associate elected to office or delegated to perform certain work, must do so to the best of his ability, making whatever sacrifices may be

necessary to accomplish a specific task or goal.

In short, he must be a dependable brother to his associates, a loyal citizen, a son of man seeking to become the son of God.

The Confederation is the Guardian of the *Great Work*.

The Associates are its supporters and protectors.

Neophytes and Members of the various Fraternities desiring to become Associates must request such privilege and honor.

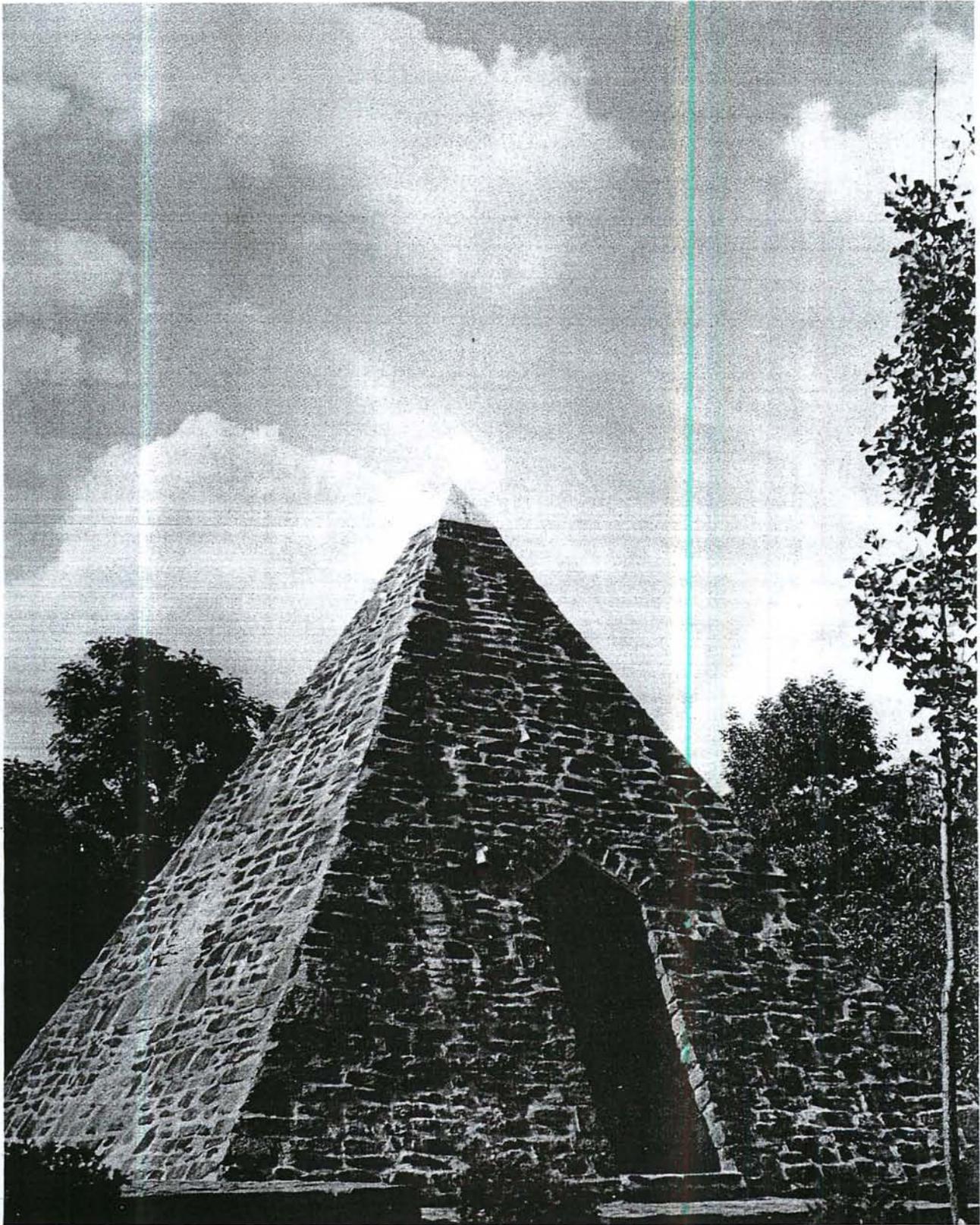
Associates share every benefit and privilege of the Confederation other than the honors.

Illness, active service, or emergencies are the only acceptable excuses for not fulfilling the offices or duties to which associates are appointed.

### References:

*The Second Fame.*

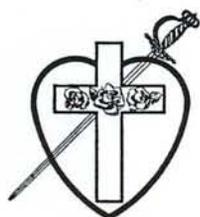
*The Book of Rosicrucia.*



*The pyramid of native stone stands in  
the center of the Memorial Gardens*

## KNIGHTS OF CHIVALRY ORDER OF THE HOLY GRAIL

(Not part of the Great Work. Member of The Confederation of Initiates)



The Knighthood in its inception and activities is *not* in any sense radical, but it is **DELIBERATELY POSITIVE** in its belief that the *Divine Law* should be obeyed at *any price*, as should the spirit of the Constitution under which one lives. This is especially true of those who have assumed the most Sacred Vows of a Servant of God.

The appellation "Sir" applies primarily to one of Royal lineage, and especially to one who is "select," or above the average. He is not one of the herd, not one of the mass who are still subject to slavery in any form. He must be the Captain of his Soul; an Individual. He is "the person" who chooses to step aside from the beaten path when necessary to chart a course of his own. Such are the Sir Knights of the Holy Grail.

Until a very short time ago many considered that the Degree of Religious Liberty, as a part of Knighthood acceptance, was *passé*.

This was accepted as tentatively true, even while the sketch of the Order of the Holy

Grail, which you are now reading, was being written. However, before going to press with the present Monograph, there was a rude awakening to present realities, and to the fact that here in America there is greater danger of losing religious liberty than existed in Russia before the Czars were eliminated by the revolution. This is clearly and vividly indicated in a communication which was received from one who is both a Minister in active service and a Sir Knight of the Grail:

*"In the immediate past, secondary consideration was given to the Degree of Religious Liberty and I question whether you are aware that, according to reports in various publications, the United Nations Covenant of so-called and misleading Human Rights is seeking ratification of a provision which stipulates:*

*"Freedom to manifest one's religion of beliefs may be subject to such limitations as prescribed by law."<sup>(1)</sup>—Article 13.*

*"Religious Freedom would not be limited by the Constitution, but by laws to be written, not by Congress, but by the United Nations.*

*"This prescribing would be — because of their vast majority — by nations notorious for their denial of the existence of God and the destruction of all religious concepts, doing everything in their power to 'brain wash'<sup>(2)</sup> all people of every Spiritual persuasion. Unfortunately and diabolically, some American citizens, both so born and naturalized, are working hand-in-hand with those who would nullify Freedom of Religion as now provided by the American Constitution.*

(1) Should Congress permit itself to be swayed by those whose whole intent is to make America a slave state, betraying its Sacred duty to America and its Constitution, ratifying the Covenant containing this provision, it would directly and destructively affect the *Great Work*, the basis of which is Religious, Spiritual and Philosophical — the Individualization of the person; having at heart man's eternal welfare without in any way interfering with his free Will or individual freedom; aye, helping him to protect himself in all his rights and privileges.

(2) An induced state of hypnosis as the result of constant reiteration of a theme; a state of mentality capable of receiving only one impression; *i.e.*, like a hypnotized person; this state gradually becoming fixed, destroying reasoning power itself. R.S.C.

## A PILGRIMAGE TO BEVERLY HALL

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"I am an American. I also am a Priest of God. I look backward to the years when those leaving foreign lands, tyrant rule, bereft of all religious freedom, not too well educated, with little of worldly goods, dreamed of a place, a country, where men would be free to work out their own destiny to the best of their ability. They desired to be free to worship God as they pleased, and as they felt Him in their hearts. I can even read the thought in their minds:

"I am one of those who, leaving civilization, came to a wilderness, bewildering and strange; peopled with those who would be my enemies, unable to understand my desires as I their fears, because I saw as with an inner vision the light of freedom, individual liberty, the non-interference with likes and dislikes of others, allowing them the same privileges I seek for myself, that we, differing in many things, might work together in harmony. I came to free myself from slavery, both of myself and to others, that I might stand as a free man before my God. By Divine grace and the help of others of like mind, my dreams were realized."

"Such was the dream and the forelook of the Pilgrims. What do their descendents vision?"

"I am an individualist because I believe in the letter and the Spirit as written by my forefathers.<sup>(3)</sup> They saw, as in a vision, the light of freedom, individual liberty, the non-interference with individual likes and dislikes of others, allowing them the same privileges sought for themselves, that they, and we, though differing in many things, might work together in harmony to the welfare of each other. Thus it was for many years, and now, because of foreign intrigue, we are in danger

of losing all and becoming worse slaves than when our forefathers left foreign soil."

"I, who write this, for one, am perfectly willing, as were the men and women of ancient Rome, to be imprisoned or liquidated, rather than give up my religion and service to God and humanity, a religious teaching which I believe to be the Divine Law."

The Knighthood is in no sense either radical or extreme. It does recognize the great danger to America and can readily understand the views and feelings of those Ministers and Priests who are truly Spiritual and religious at heart and who are able to read the "handwriting on the wall." These openly express their views very much after the manner of the Nazarene in denouncing evil and evil doers; especially those who would interfere with the things that concern God and the Souls of men.

From time immemorial, men of like nature and intent banded themselves together by the most holy vows for specific purposes, their object being not only for immediate protection and benefits to themselves, but likewise for the ultimate good and welfare of their fellow men.

Almost every one who has read any of the many volumes on the Ancient Knighthood and Chivalry is familiar with the Knighthood of St. George and that of the Garter, and nothing need be said of them except to recall that they are associated particularly with one certain country as the Knights of the Garter are with England.

We are here concerned with Knighthoods somewhat more universal in their ramifications, though, in a sense, seeking the same ends and active for identical purposes. Of these Orders may be named the *Order of the Rose*<sup>(4)</sup>, *L'Ordre du Lis*<sup>(4)</sup>, the *Knights of Chivalry* and, most sacred and spiritual of all, the *Order of the Holy Grail*.

(3) Written into a Constitution, the most perfect document ever conceived, by men Divinely guided and ready to die for freedom if necessary.

(4) Refer to the *Book of Rosicruciae*.

## KNIGHTS OF CHIVALRY ORDER OF THE HOLY GRAIL

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### *The Design for all Knighthoods*

The design of all Knighthoods was, is, and must ever be, of a moral, idealistic, essentially religious — but genuinely practical nature. This is true because the thought, ideal and desire must be IN THE HEART of the Aspirant.

The heart has always been considered and accepted as the basis for the Ideal and the Spiritual. It is an AXIOM that HE WHO IS MORALLY CLEAN IS NECESSARILY SPIRITUALLY CONSCIOUS. One of the great authorities on Knighthood, Thomas Dawson, D.D., gave it as his opinion that the object of Knighthood is threefold: *Religious, Military and Chivalric*. This opinion, however, overlooks or ignores the fact that FRIENDSHIP is perhaps more truly of the heart and Soul than any other feeling the human can experience. This is proven by the fact that there are millions of non-Christians who will not break bread or dip salt with one with whom they are at enmity, while if they do break bread and dip salt with one, even though that one be their enemy, he is assured of their protection. This also recalls the Biblical assurance that:

*"Greater love hath no man than this, that a man lay down his life for his friends."*

—John 15:13.

It must be remembered that in the *Arcane* sense, man is capable only of loving woman. The feeling between man and man is that of *friendship*, the highest of all emotions. Love may be cruelly selfish, while true friendship is wholly unselfish.

### *The Respect for Womanhood*

Unquestionably, the basis for many of the great Knighthoods has been respect for womanhood — THE WOMANHOOD THAT RESPECTS ITSELF and therefore has ample reason to expect the respect of all men.

<sup>(5)</sup> Not to be worshipped, but as a symbol to be exalted and defended, at all times.

The story of the beginning of the KNIGHTS OF THE GARTER is old, but ever new.

A ball always completed the ceremonies of the day on which occurred the Feast of the Order of St. George. On one of these occasions, the Countess of Salisbury, while dancing, dropped an article of clothing essential to all women at certain periods. King Edward, as gallant at heart as in manner — as all true men are — noticing the smiles and sneers of some of the guests at this most unfortunate accident and being moved to quick action by the humiliation and confusion of the Countess, picked up the Guard-her and pinned it around his arm, with the exclamation, "*Honi soi qui mal y pense*" (Evil to him who evil thinks), and commanded all present not to betray or speak disrespectfully of the circumstances.

As a further protection of the lady, the King called those of high rank before him and, by the power of his royal authority, dubbed, created and bestowed upon them the title of *Knight of the Garter*. Thus was the Knighthood of the Garter born.

The true Knight is a lover of BOTH his COUNTRY and HIS race. He who is not proud of his race and of his country is on the path of retrogression. True Knighthood impels every man to feel that his race is the greatest on earth; his country as the best and insists that he be willing to fight and die for both. This philosophy recognizes the *possibility* of a Brotherhood of Man as men RAISE THEMSELVES TO A COMMON LEVEL, physically, educationally, morally, Spiritually and by achievement, *not by demoralization and debasement*, as today's trend would seem to indicate.

Knighthood in its true sense recognizes Nationalism as the foundation upon which MANHOOD is founded. It demands that those entering its ranks shall be loyal ONLY TO ONE COUNTRY AND ONE FLAG,<sup>(5)</sup> *their own*, and

## A PILGRIMAGE TO BEVERLY HALL

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to defend it against the intrusion of any enemy. It recognizes nations as it does families. A nation is made up of families; each family being a unit unto itself, having its own beliefs, its own creed, its own philosophy, but having common interest and living under one law; living in peace by co-operating, without interference, with neighboring families whose philosophy, religion, politics and outlook may be entirely different.

The Knighthood recognizes all nations as one family, but UNION IN DIVERSITY, the individual to be recognized for what he has MADE OF HIMSELF, equality being possible only by equal development and achievement. This, to the Knighthood, is a religion and it vows to uphold this right and privilege to all men who are willing to fight for their rights and privileges.

### *The Sacredness of Friendship*

The Knighthood recognizes to the utmost the sacredness of friendship and in its Ritual exacts the most sacred and holy vows that the Aspirant will never betray a friend with whom he has, or will break bread or taste salt, (murder and treason excepted).

Lastly, it inculcates as an absolute necessity, for the Soul's temporal and eternal welfare, that the Aspirant shall, like the religious Knights of old, continually search for the Holy Grail — the Soul that, like the cup — appears to be lost because it is *hidden from the unworthy*, from those unwilling to make proper and continued efforts to find it.

### *Who May Become Knights*

The Knighthood is highly selective. It is composed of those enrolled in the various *Arcane, Esoteric, Occult and Secret Schools* who

have proved their sincerity by their manner of life, their faithfulness to the teachings of the school in which they are enrolled, permitting nothing and no one to interfere with their efforts; of those who have made every effort to live according to the rules and regulations governing the association between Neophyte and Neophyte, and the Neophyte and the Fraternity, and who have sacrificed to help the *Great Work* to fulfill its mission. Such as these may express their desire and will be placed on the list, to be tested as to their entire fitness and admitted as a vacancy occurs.

Those Neophytes and Members who are free with their worldly goods in every day life and pleasures, as is their right and privilege, but ultra-conservative in their relationship to the *Great Work*, cannot be considered worthy candidates for the Knighthood.

Others admitted may not be enrolled in any of the Fraternities, but who, by their method of living, their morality, their manhood, their faith in womanhood, their services to humanity, their achievements, their love of their own country, their race, and their institutions and flag and, above all, faith in the existence of God and a desire, expressed by and through effort, to find the Divinity within themselves, have proven their fitness for Knighthood.

The Holy Grail is something to believe in, to search for, ultimately to FIND and manifest by being a MAN, free and untrammled, and offering the same freedom to all men who will seek and fight for it.

### References:

*Knights of Chivalry; Order of the Holy Grail.*  
*The Book of Rosicrucix.*

## THE CHURCH OF ILLUMINATION

An Outer Court for Those in Search of Spiritual Truths



The Church of Illumination came into active existence in 1908 in response to a popular demand, a demand voiced by millions who had once been active members of one denomination or another and were seeking a more Spiritual interpretation of the *Divine Law* as taught by the *Nazarene* and later by his disciples. The Church of Illumination was formed for these and for other millions whose expressed longing was: "I believe in the existence of God. I believe that a *Divine* or Universal Law governs. I believe that man has a Soul, but I cannot, as an honest man, believe that I may commit almost any or every crime humanly possible, be forgiven and even be rewarded with the blessed while perhaps my victim will be made to suffer with the damned as a result of what he may be led to do because of my acts. Give me a religion, or teach me a Law that is *just* and *fair* to all concerned, and I will gladly, happily, accept it."

The Church of Illumination is a loosely bound organization. If comparisons be permitted, its organization is much like that of the *Christophers*, though ante-dating it by many years. It is not at all anxious to establish formal churches. It desires rather to establish centers or groups, where trained men will act as Interpreters of the *Divine Law* and engage in a religious service much after the fashion of that followed by men in the olden days when they had a chapel on the premises or a room for family worship, where the family and neighbors and friends would gather for such service and prayers. Such a group should always work in harmony, never jealous of authority or envious

concerning any seeming preference for one or another for any special purpose.

It is estimated that there are many, many millions who, having at one time been members of some church, are no longer active and are now groping for religious and Spiritual guidance. Then, of course, there are other millions who have never been able to accept the interpretations of *Divine Law* offered by any church they have attended. Of these millions, very many, upon coming in contact with the texts of the Church of Illumination, have gladly accepted these texts and made them their own. Such are MEMBERS AT LARGE of the Church, not bound by any creed or obligation, who support the church as they feel the NEED OF SERVICES, OR AS PROMPTED BY THE DESIRE TO SPREAD THE TEACHINGS.

While the church enforces no creed upon its members, it does teach *Fundamental Laws* to which those desiring connection with it, must subscribe. These *Fundamental Laws* are based on the teachings of the NAZARENE and must be LITERALLY accepted by all.

First, and greatest of these, is that of *Personal Responsibility* because this is the basis of all true, righteous, fair and honorable relationship between man and his fellow man. This denies justification by faith and forgiveness of sins in the sense usually taught; nevertheless, it teaches there *is* a forgiveness of sin.

Here is an example in the simplest terms.

You engage with your grocer to extend you credit; credit on a promise to pay. You take advantage of the kindness with the promise that you will pay your account on a certain date. Having received the credit, you fail to make the payment as agreed upon. The grocer has

## A PILGRIMAGE TO BEVERLY HALL

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no surplus funds. Your failure to pay is the cause of dishonesty on his part in not being able to pay his own bills. There is loss of credit on his part and MENTAL SUFFERING. *You have sinned in not keeping your promise. You have also sinned in causing ill-feeling in his heart and a loss of trust because of your failure to keep your word.* You are doubly in debt and, to free yourself, you must seek his forgiveness, and also that of God for having broken a *Divine Law*, that of honor, manhood and personal responsibility.

The next greatest of the *Divine Laws* is that based on the fact that God, in His goodness, furnished an example for all mankind to follow — the *Nazarene* — to teach man the *Divine Law*. He also placed into man's keeping a *Spark* of the Divinity of Himself, and as a *proviso*, man is obligated to seek for, awaken, and bring this *Divine Spark* into manifestation. This *Spark* of Divinity is the *Christos* that, awakened to consciousness, is the *Christ*.

The *Nazarene* was most positive in this respect, as so clearly indicated in his command: "Ye **MUST** be born again." "Ye must be *reborn* of the Spirit as you were of the flesh."

The Ministry of the Church of Illumination accepts these inculcations in their positive LITERARY meaning. This Rebirth, or being born again, is NOT possible by mere faith, BUT **MUST BECOME AN ACTUAL FACT**; A MANIFESTATION attested to by the method of life of those claiming the Rebirth. Faith is essential but it must be followed by actual and continuous effort until the *Light*, the *Christos*, is made free and man has attained Soul Consciousness.

Basically, this was the teaching of the Gnostic Fathers, whence came the Immortal Origen, Clemen Alexandrius, Marcion, Valentinus, Basilides, St. Paul, and even the *Nazarene* as a Biblical Priest after the Order of Melchizedek. This, the Church of Illumination teaches as the

manner of man's salvation, the change from mortality to Immortality.

The third of the great Fundamentals is that of the positive Law governing man's state on earth; "As a man soweth, so shall he reap."

This does not merely imply that man cannot sow weeds and reap wheat for bread, but that *whatever* he does, be it what it may, **WILL RETURN TO HIM TENFOLD**. If he sows that which is good, constructive, exalting, that which is conducive to success and happiness, then, as surely as night follows day, he will reap as he has sown. He becomes successful, he achieves peace of mind and comes into possession of all that he has earned through his "sowing" or through faithful and continued effort.

*This Law is absolute!* It must not be construed as meaning that the failure, the unhappy, the reviled will immediately become successful and acceptable after he begins to obey the law. First, past debts must be paid. Mistakes and errors must be corrected. The wise farmer, who fittingly illustrates this Law, does not expect to reap wheat on the morrow following the sowing of the seed. Whatever a man does becomes, in effect, a radiating force which **WILL RETURN IN DUE TIME LADEN WITH THE SAME QUALITIES WITH WHICH IT WAS RELEASED**.

This Law includes another almost equally as great . . . "By the sweat of thy brow shalt thou earn thy bread." This mighty Law is today almost universally flouted, and those who labor least are elevated to the most favored positions among men, being supported in luxury and blissful idleness, often by those who obey God's Law and who are forced to labor to support the drones.

The Fourth great Fundamental is revealed in the Biblical story of the "talents." Here is a clear indication that in every normal human creature there are hidden talents which, brought

## THE CHURCH OF ILLUMINATION

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into manifestation and activity, will enable that person to succeed in one or more avenues of life; assure him an honest livelihood, and one that will offer him everything needed to make him and his dependents happy and contented; permit him to be honest in all his dealings; to achieve peace of mind and, finally, Immortality.

Conversely this Fundamental admits of no doubt that those who ignore the Law will, by its operation, be "ground into the dust." True, for a short period in the cycle of time, the drone, he who fails to be active, may be petted, protected and fed at the expense of those who obey the Law. That cycle, however, like all others, will end in due time and the "laborer receive his reward," with interest.

The Church of Illumination is founded on

man's honesty, his *manhood*, his innate morality, his fairness and sense of right and justice; on his faith in God and the CERTAINTY of the operation of the *Divine Law*. It bases all its teachings upon those of the Master Initiates of old; the Gnostics, the *Nazarene*, his disciples, and upon the experiences of MEN WHO HAVE MADE IT A PRACTICE TO DO ALL IN THEIR POWER TO OBEY THE DIVINE LAW.

### References:

*The Living Christ.*

*Manisis, Interpretation of the New Age.*

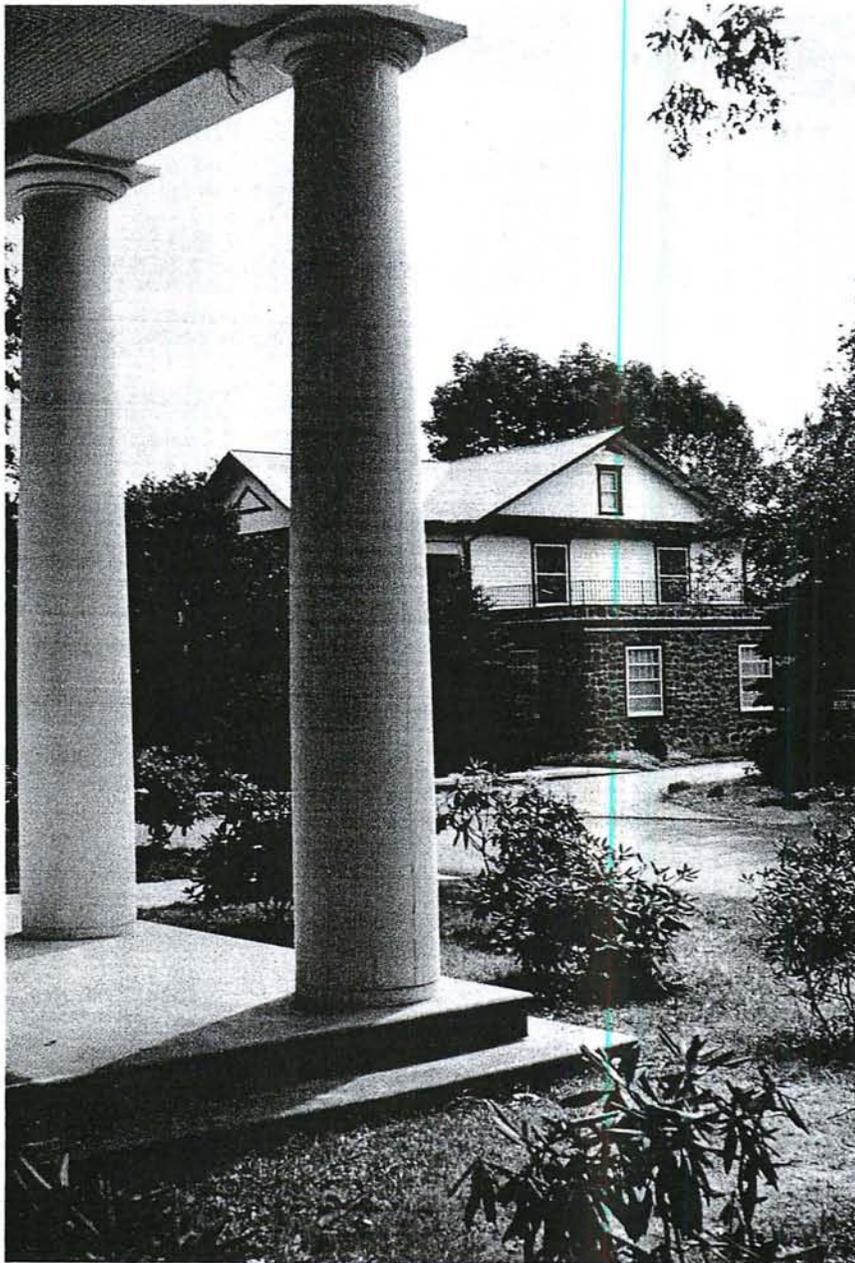
*The Interpretation of St. John.*

*The Interpretation of St. Matthew.*

*The Teachings of the Masters.*

*The Divine Law.*

*Soul Consciousness.*



*A pleasant, typical vista at Beverly Hall*



An Introduction to

## BEVERLY HALL

Founded to teach the LAWS of  
Right Living, Physical Well-  
Being, Spiritual Development  
and Soul Consciousness.



*A glimpse of upper portion (or section) of Beverly Hall and front view of the Confederation Building*

## AN AUTHOR SPEAKS



Here is a story written in 1920 by a *profane* (not a member of the Fraternity). It was published as a part of *Your Business in Life* by THE HUMANITARIAN SOCIETY, Reg., Copyrighted in 1920, and had wide circulation.

“Among the lakes and streams and wooded hills of the environs of the quaint village of Quakertown, is nestled the vast estate known as Beverly Hall, one of the most charming scenic spots in the State of Pennsylvania.

“Centrally located on the estate or manor are the tastefully designed and comfortable buildings that house the tenants of the place and their indoor work. One is most impressed, perhaps, by the Administration Building. Then there are the Mansion, a library, a chapel, a printing plant, a laboratory<sup>(1)</sup>, out-buildings and greenhouses.

“In the Mansion House we find, first of all, a home, tastefully and luxuriously furnished. Electric lights and what we call modern conveniences contribute to the sense of contentment and rested satisfaction that overcomes one almost on entering. It is not in every strange place that we immediately feel so thoroughly at home.

“For our delight and profit there is, also within easy reach, a complete library. The books on the shelves cover various phases of instructions as well as general subjects. Here, too, we may see individual volumes worth as much as three hundred dollars and others so

<sup>(1)</sup> This and other buildings, including the mentioned library, serving no further use, were removed and in many instances replaced. This includes the two original printing houses.

rare as to be practically priceless. It is not difficult to perceive the handiwork of a connoisseur.

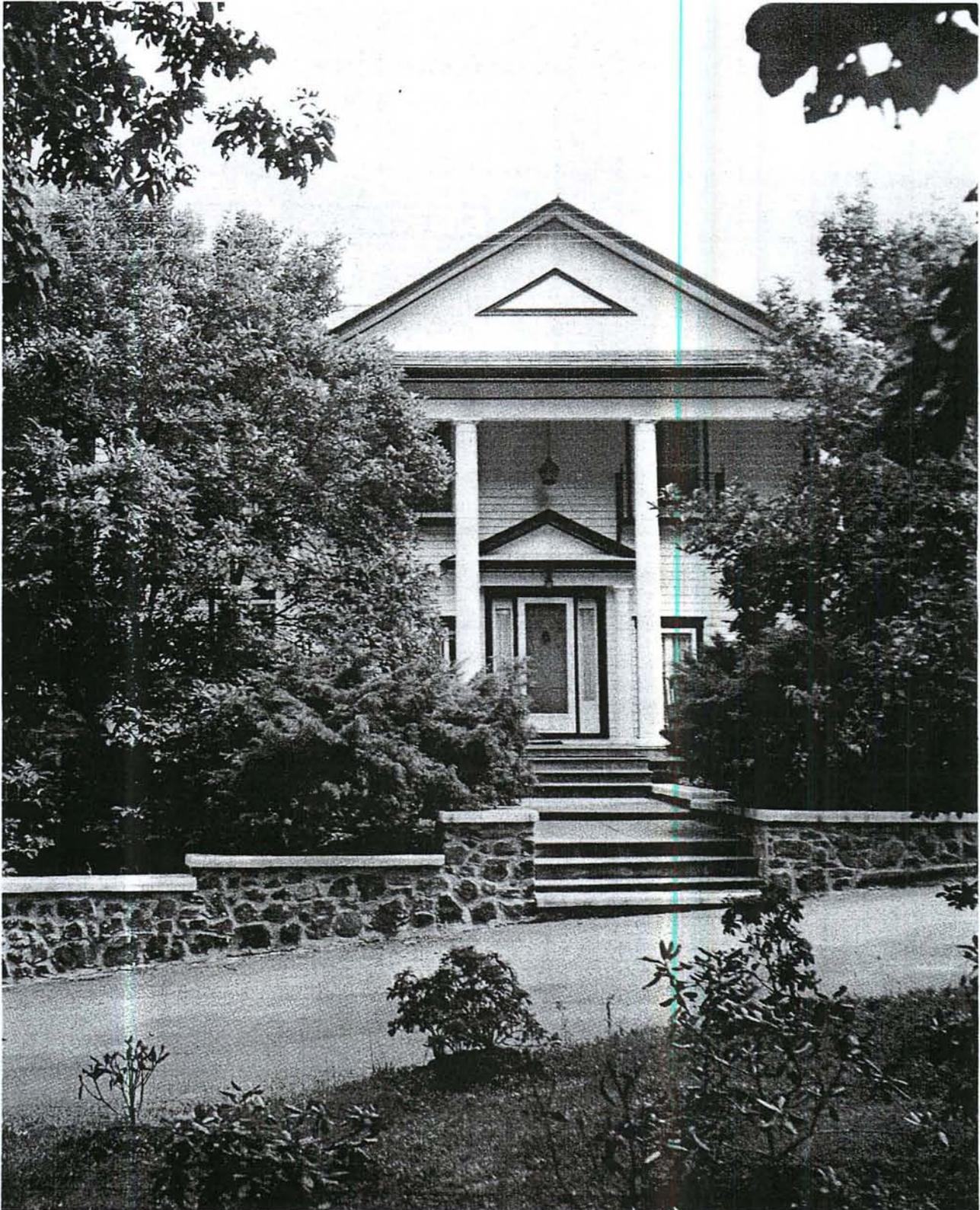
“The chapel, with its graceful architecture (simplicity itself in design), its elaborate interior decoration, its three pulpits and its altars bearing three lighted candles, is suggestive of the inspiring and uplifting ceremonies that take place here. For solitary meditation and communion it seems ideal.

“Remembering the enlightening influence of the first printing presses, we are prone to regard the complete printing and publishing establishment we now visit with considerable respect. This feeling is augmented too, by the evidences of the progress that has been made in this craft.

“We are told that the laboratory<sup>(1)</sup> is used chiefly for research work. Its array of scientific instruments, retorts, test tubes, measuring devices and other apparatus is imposing, if not, to our non-technical minds, informative.

“Visiting the greenhouses, we see in process of cultivation thousands of plants for Spring planting, potted vegetables of all kinds, as well as purely ornamental plants. We are told something of the experiments made along the lines of advanced scientific agriculture.

“We have not seen, however, the most charming portion of this delightful spot till we visit the wonderful beds of the finest of all azaleas in all colors; brilliant snapdragons of all hues; so glorious of tint that wholesalers buy them; the latest varieties of sweet peas, grown from seed imported from their originators in other countries; gladiolas in profusion, and roses and iris that remind one of the romantic rural scenery of ‘Merrie England.’”



*Mitrenga Hall — first of the Beverly Hall buildings  
now provides for 32 guests*

## INTRODUCTION TO BEVERLY HALL<sup>©</sup>

### Dedicated as MITRENGA HALL



It is the function of the *August Fraternity* to instruct Neophytes in the Laws of Right Living, the Laws of Physical Well-being, the Laws of Spiritual Development, the Laws

of Soul Development, ending in Soul Illumination and Soul Consciousness.

Instructions are by mail, but in a Spiritual or Soul Development activity, the student has many questions to ask. These can usually be asked and answered by mail. Students, however, like to meet their teacher face to face, so that they can discuss their own experiences and be guided through personal instructions.

To simplify this direct contact, certain students are invited to Beverly Hall for a week of study — a different group every week — beginning during early May and continuing through July, and occasionally extending into August.

Each of the buildings illustrated plays an important part in these weekly Convocations, as will be explained.

For the first session of such a Convocation of the *August Fraternity* during June, 1911, it was necessary for those attending to find sleeping quarters in the hotels in the near-by town of Quakertown.

It was immediately recognized by all attending that if such sessions were to be held in the future, it would be necessary to erect suitable buildings as quickly as possible, thus enabling those attending to remain on the grounds during the sessions, of which there were four during the second year.

One of the members attending, long since translated to the Beyond and affectionately known as Friend Mitrenga — hence the name — offered to finance such a structure. Immediately following the closing of the Convocation, ground was broken and the erection of a new building was started.

This building, large enough to give residence to twelve members, (symbolic of the number that followed the *Nazarene*,) was completely self-contained in all its appointments, and was ready for occupancy for the first session the following year.

This original structure is known as “Beverly Hall,” and has been variously described in the local newspapers.

The *Central News Herald*, Perkasie, Penna., <sup>(1)</sup> says: “. . . a large frame residence with seven bedrooms, baths, complete kitchen, dining room and living quarters, is maintained as a guest house where visitors are accommodated. Two women (members) are in charge of the guest house.”

The problems of maintaining this residence were many. Built in what was almost a wilderness, power plants for light and water had to be installed. Later, with the help of an interested neighbor, a power line was financed and connected with a main power line.

This building sufficed until the construction of the International Confederation building, with a capacity for twenty-eight guests, was completed.

During 1953 Beverly Hall was completely renovated. During the same year, two large stone wings were added, one at each end of the Hall. These, when completed, with all

<sup>(1)</sup> August 18, 1949.

## A PILGRIMAGE TO BEVERLY HALL

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necessary facilities, provided accommodations for thirty-two guests. For obvious reasons guests are limited to Acolytes or members of the *August Fraternity*.

The *Great Work* has developed far beyond anything dreamed of the early days. The original plans were for a center from which all instructions should be issued, and where one, or possibly two, limited sessions of Convocations or Conferences would be held each year, to which only a select group would be invited.

The idea was patterned after a very select and little known group recognized as "The Initiates," meeting yearly for the purpose of *serious* study, contemplation, conversation of an elevating nature, discussions without argument, *sans* gossip; each member a "soldier on duty" to make certain that all rules were strictly and willingly obeyed. All food was prepared and all necessary work performed by the members attending.

The entire plan was Monastic in simplicity and behavior. Those attending had earlier proven their worth, sincerity and desirability. Attendance was possible only by invitation, followed by application and acceptance, after scrutiny of the applicant's record.

Such being the plan, nowhere in the literature of the Fraternity is there included any statement or promise that enrollment as a Neophyte includes the right to attend any Convocation, conference or meeting to be held at any time.

This plan of the *Unknown* Initiates and their Monastery was somewhat modified because of the greater number of enrollees. During recent years members were allowed greater liberty. However, it has been found necessary, for all too many reasons, that the Fraternity return more or less to the original plan, making Beverly Hall more Monastic in type, carefully selecting those permitted to attend Convocations, Conferences and study groups. These

restrictions will greatly benefit those who by *sincerity, application, study and advancement* have *proven themselves worthy*.

Beverly Hall was never intended to be a recreational center; an hotel, a place of enjoyment, but a retreat for students who temporarily desire to be at rest, with time for study, *self-analysis*, self-contemplation, and to be instructed in true Spiritual behavior, **USEFULNESS THROUGH SERVICE** and not **PEACE BY INERTIA RATHER THAN BY ATTAINMENT**.

Beverly Hall now possesses all the facilities of a modern hotel with the exception of personal service. As in semi-Monastic institutions, no Neophyte should plan to attend sessions with the idea that he or she is to be **SERVED** as they would in a hotel or summer resort, **BUT RATHER TO RENDER SERVICE, TO BE A USEFUL MEMBER OF THE COMMUNITY**, and by service, gain a full knowledge of the right one has to demand service of others.

It is to be emphasized that there may be no misunderstanding on the part of anyone planning to attend a session of the Convocation, that attendance is not a *right*, but a *privilege* granted those believed to be worthy. The first stay at Headquarters will determine whether or not one is worthy of future invitations. Those in attendance can earn this privilege by a willingness to serve, by a minimum of demands, by obedience to rules, by a total lack of criticism, by accepting with good grace what is believed best for them, by indicating their desire to study and become informed in all that is for their welfare, by lack of idle gossip, eagerness for elevating conversation, and, above all, by a spirit of sincere devotion to things Spiritual, *respect* for *themselves* as well as others, and reverence for Spiritual inculcations.

Withal, Beverly Hall is not, and will not be, a place of gloom, but should express light-heartedness, which results spontaneously from

## INTRODUCTION TO BEVERLY HALL

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inner wholeness (holiness) and graciousness. Just as a free conscience brings peace of heart and mind, so does true nobleness of character result from constant effort, making the individual attractive to others and sought after for his or her companionship.

At Beverly Hall, the advanced students still believe in the Ten Commandments which are as much the *Divine Law* today, as they were thousands of years ago. Virtue and Modesty in speech and behavior are more necessary today than ever before. Promises, vows and obliga-

tions are made to be kept and any attempt to violate or evade them leads to damnation.

Personal responsibility for one's every act is a *Divine Edict*. To be a lady or a gentleman in speech and act is as essential to Spiritual development as prayer, invocations and Sacred (*Arcane*) practices and sincere effort to attain Soul Consciousness, the aim and end of the *Great Work*.

For this Beverly Hall was founded. Only such as are ready and willing to *follow through* with heart and Soul are welcome guests, and only such may be invited a second time.



*The Administration Building houses the largest known library of Arcane books*

## THE ADMINISTRATION BUILDING



The fourth of the major buildings to be erected on the estate of the *August Fraternity* was the Administration building.

This building, erected in 1934, became necessary because of the growth of the August Fraternity and the *Great Work*, not only in America, but throughout the world. It is so arranged that it contains within itself a waiting room for patients or Neophytes waiting their turn for an interview or consultation.

This building also includes a library for public use. The consultation room houses a strictly private medical and *Esoteric* library. On the upper floor it has a large room wherein are held the meetings of the Council of Three, Council of Seven, World Councils of Nine and Twenty-one. Here also is the largest known library of *Arcane* books and literature.

*The Central News-Herald*, Perkasie, Penna., August 18, 1949, says: "The large Administration building has three main offices and a number of smaller rooms for conferences (the Council chamber) and study.

"Beverly Hall definitely is the 'bookiest' private place imaginable. In the large office of the Administration building are book shelves on three walls virtually from floor to ceiling. Here are works of the medical profession, ancient and modern history of the human race. These books are used largely for reference in the administration of the Order.

"Among the collection of books are rare copies, in fact, the Order has been preserving rare works since it was founded in 1614. A number of the books represent the only copies known to be in existence.

"One of the oldest sets of books was authored by Robert Fludd. It was written in Latin and hand-printed 300 years before the era of printing."

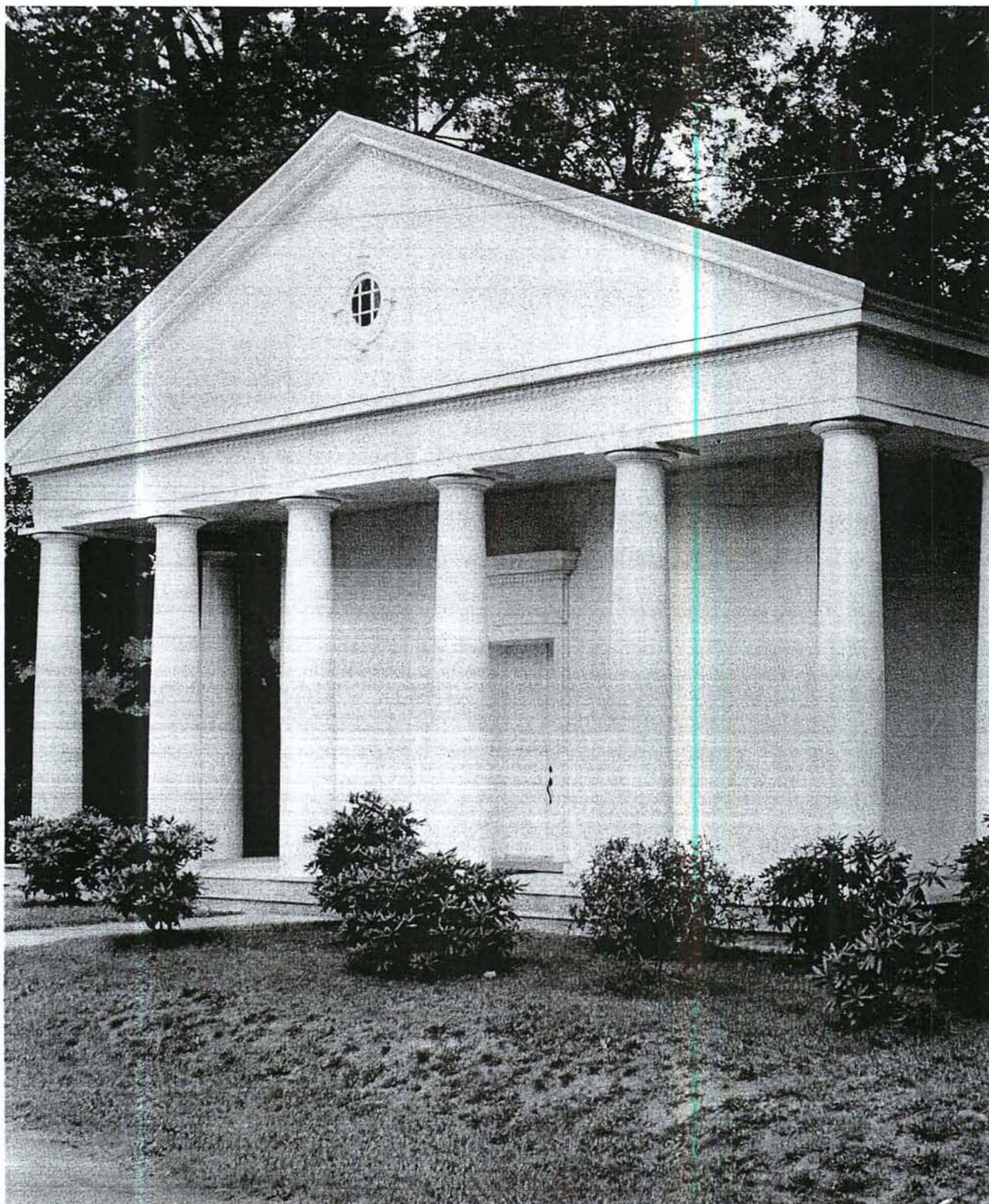
In the Council Chamber library are many books exceedingly rare; so rare in fact, that throughout the past fifty years every effort has been made to find duplicates, these being placed for safe keeping in the secret Archives where all rare records and manuscripts are kept.

Consultations and interviews are *always* by pre-arrangement. *No* interviews are permitted *without an advance appointment*. The duties are so heavy that every detail must be in order to avoid waste of time; the fundamental teaching of the Order being that waste of time, as of energy, is a sin and to be avoided. An appointment not kept on the minute, unless due to an emergency, is lost to the one making it, thereby teaching the strict *Law of Order*.

All meetings of the various Councils are in secret in obedience to the *Nazarene's* command: "When ye pray, enter into your closet and close the door."

Whether these meetings be of the Council of Three (one of whom will be the future Supreme Grand Master) or Seven, of those who are held responsible for the future financing of the Fraternity as a whole, or of either the Council of Nine or Twenty-One, they are at the call of the Supreme Grand Master who, alone, knows who they are.

Another purpose of this great chamber is to serve when required for the sacred and holy purpose of Libations for those departed to the great Beyond. This may be at the call of the few or the many and must be obeyed as faithfully as the Priest obeys his Holy duty.



*The Academy — beautiful floors, paneled walls,  
home of priceless volumes*

## THE ACADEMY



Almost immediately on their return from Paris in 1939, following the formation of the International Confederation-<sup>(1)</sup>, Dr. and Mrs. R. Swinburne Clymer laid plans for the building of a combination library and meeting hall for future Round Table discussions after the manner of Plato and his followers.

Some fifteen years earlier, Dr. Clymer bought the long-abandoned old school house and grounds where he attended school during his last few years of public schooling. Here, during those good (and normal) old days, "reading and writing and arithmetic" were taught in the good old American way, uncontaminated by foreign brain washing ideologies — a method which gave this county such illustrious statesmen as Henry Clay and Daniel Webster, among the many — a place where real leaders were developed. This old school house stood across the highway almost directly opposite the "Beverly Hall" building.

"Recently completed is the library, a truly beautiful addition to the group of buildings that make up the *See* of the Fraternity.

"At a cost of approximately \$25,000 this building is at the crest of a knoll overlooking the development that had been literally carved from the wilderness of rocks, trees and brush that distinguished this area of East Rockhill township, impinging on the Hackock. It is the site where Dr. Clymer and his classmates of the early age, went to school under the watchful eyes of Emma Rosenberger.."

"But all this is changed now. Symbolically, on the foundation of this school house (and

utilizing its walls), there has been built the white walls, dome and pillars of a chaste structure that brings to mind the architecture of Thomas Jefferson. Inside are beautiful floors and paneled walls with sealed-in book cases. Immense tables and study chairs provide for the examination of the exoteric and esoteric writings. Oil heating attests to its modernity, but as one scans the walls holding their priceless volumes, one realizes it is built for hundreds of years."—<sup>(2)</sup>

"In the converted one-room school, which serves as the official library (separate entirely from that in the Administration building) are thousands of books, largely on philosophic and religious subjects. Here religious subjects may be interpreted in their broadest sense, for here are found texts on all religions and works of the ancient world's most widely known philosophers as well as more modern theories and principles of philosophy."—<sup>(3)</sup>

Officially, this building is known as THE ACADEMY for the reason that all Conferences, Convocational and weekly study sessions each year during May, June, July, and sometimes August, are held in this building.

The arrangements of this building, with its room-length tables, are such as to lend not only dignity to these meetings, but in addition, make it easy for those attending to study their texts on the table or to face the instructor who, during the sessions, gives all of his time to answering questions on the problems under discussion.

The work here, as in the time and manner of Plato, deals most directly with Philosophy and the concepts of the Soul, from its entrance into the body at birth until the Biblical *Second Birth* or Spiritual Rebirth is attained during its present sojourn on earth. Comparative religion is discussed and amply considered in

(1) *La Federation Universelle des Ordres, Societes, et Fraternites des Initiés.*

(2) *Free Press*, Quakertown, Penna., July 5, 1945.

(3) *Central News-Herald*, Perkasié, Penna., August 18, 1949.

## A PILGRIMAGE TO BEVERLY HALL

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order to develop a knowledge and consciousness of the good, constructive and exalting in all religions, impressing all concerned with the undeviating *Divine Law* or Spiritual demand upon man regarding his PERSONAL RESPONSIBILITY to himself and his fellow man in all affairs of life.

The student is urged time and again to make every effort to change his mundane personality into the eternal Individuality — thus fulfilling his responsibility to God — “the son of man *becoming* the Son of God” with full knowledge of both good and evil.



*The International Confederation Building —  
where the symbolic Initiatory services are held*

## THE INTERNATIONAL CONFEDERATION BUILDING



After the formation of the International Confederation and the completion of *The Academy*, it was felt that proper and adequate provisions had been made for all of the Activities of the *Great Work*. This idea soon proved to be erroneous. With the enlargement of the *Great Work*, including and embracing most countries in Europe, Central and South America, it quickly became apparent that much larger quarters were necessary.

Arrangements were made with Count de Bogdan, the architect who had designed both *The Academy* and the Administration building, and who was thoroughly familiar with all phases of the *Great Work*, to draw plans for the required building, and work was started in 1949.

The site for this new Confederation building was that of the former printing and publishing house. All of the wood, even that used in finishing the great Hall of Initiation, was obtained from the Beverly Hall property.

This building is of two story construction. On the first floor are the reception hall and what is known as the Hall of Initiation. The hall has a seating capacity for 100 persons. On the second floor is a dormitory, complete in every detail.

The Hall of Initiation has numerous functions, among them:

An actual HALL OF INITIATION. In this room are held the Symbolic Initiatory services of the International Confederation. These include the ceremonial exemplification of the Rosy Cross. To avoid misunderstanding, it should be explained that this is not to be confused with the Masonic Rose *Croix*, though like the Masonic degree, it is Philosophic and Christian in Character.

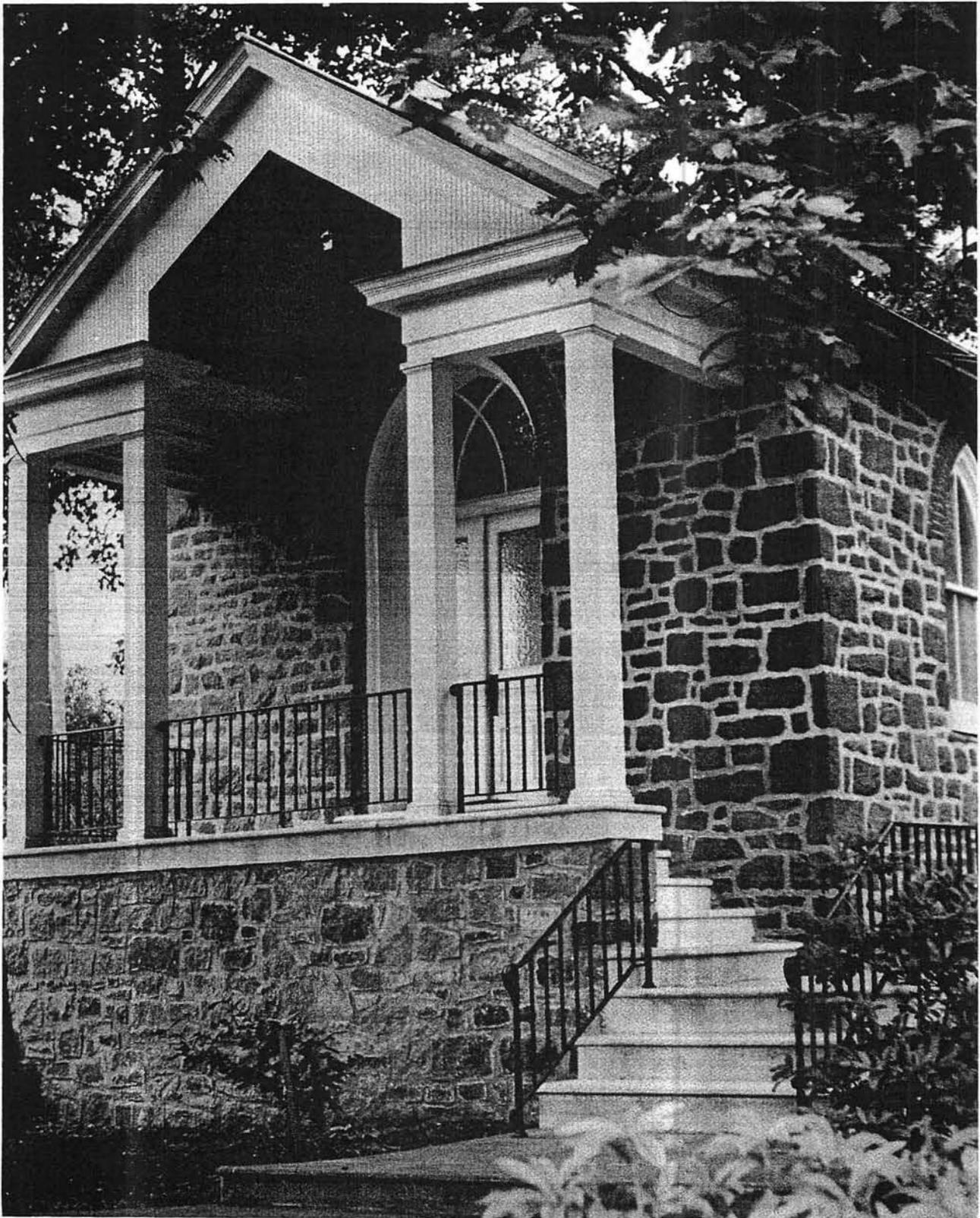
In these ceremonials only Members and Associates of the International Confederation may take part.

The HALL OF DEDICATION. This comprises the services, first; of those who, as in Priestly Orders, dedicate their lives to the service of their fellow men. It is, in a sense, the renunciation of a purely personal life, and entering a life of Spiritual concepts. It is the acceptance of strict Personal Responsibility.

The HALL OF ORDINATION. This is the service of Ordination as Minister of the Church of Illumination, with all its responsibilities, or as a Priest of Melchizedek, with all its rights and privileges. Only those who have long been Acolytes in the *Great Work* and have given ample proof of their capability and responsibility may be ordained.

The HALL OF KNIGHTHOOD. Only those are accepted, who have through the years been active as supporters and protectors of the *Great Work*; those who have been faithful, steadfast and loyal in friendship; those who have upheld, and continue to uphold, the absolute right of every man and women to *adhere to whatever faith they please and worship as they desire without interference*, and those of unblemished morality. It is a Holy Order based on the most ancient precepts.

The HALL OF PRAYER. The *August Fraternity* in its *Great Work* adheres to the ancient practice of prayers for the departed on All Souls' night. On this night services are held in ancient Requiem form, not only for the departed members, but also for their loved ones. These services may be held in the Chapel instead of the HALL when the number attending is not too large. Only Neophytes and Members may attend, and such as desire to attend All Souls Convocation *must* make their wishes known to Headquarters no later than early August of the year Convocation is to be held. This service is of a different nature from that of Libation for departed members of the Order of CHIVALRY, KNIGHTS OF THE HOLY GRAIL.



*The Chapel — contains the Flame Light — symbol of the Soul*

## THE CHAPEL

**"A stone chapel, artful in every detail, where guests may meditate and worship."**



Next to Beverly Hall itself, the Chapel had first consideration in the building program. The Chapel contains all the fixtures usually found in a place of worship, including an altar, an electric organ, a pulpit, comfortable chairs — and more interesting than all else, a Flame Light symbolic of the Soul.

The ancient Templars, like all Initiates, wherever possible, symbolized their aspirations and the ultimate of their work . . . the attainment of the *Light*. In special places, such as the mother Chapel where De Molay worshipped, they placed in the East appropriate glass so as to represent a flare of light or fire, sometimes called *Flamen*. The color combination was such that when a light was placed behind it, or when the sun rose in the East, a worshipper, standing or kneeling before it, saw the LIGHT OF THE FLAME WINGING ITS WAY UPWARD TOWARD HEAVEN.

In the early morning before sunrise the Knights would proceed to the Church and there kneel in worship. As the sun rose in the East and its rays penetrated through the symbolic glass, the *flame* would be clearly visible. This symbolized to them the LIGHT which some had found *within* themselves, and which *all* were seeking . . . the WORK which was the aim of all their efforts and the ultimate of their Initiation.

Some years ago, the *August Fraternity* was fortunate in being presented, by one of its illustrious members, with a perfect specimen of one of these "eastern lights" which once reposed in the *East* of a Templars' Church in France and dates from the Thirteenth Century. This window is from the Church in which De Molay worshipped. It was saved by an Initiate mem-

(1) *Central News - Herald*, Perkasie, Penna., August 18, 1949.

ber of the Templars and in due time reached America. Students possessing a copy of *The Philosophy of Fire* will find this window illustrated in full color as the frontispiece of the book. It is the only window of its kind known to exist at the present time.

The Beverly Hall Chapel was completed in 1911 and, in the same year, the first session of the Convocation of the Rosy Cross was held with members from every section of the country — as far as Texas, California and Washington state — attending.

In 1917, at the request of members of the Imperial Order of the Magi, the building was enlarged to permit members of the National and International Orders to hold their Conclaves therein and exemplify, in symbolic form, the Sacred or *Arcane* teachings of this Ancient Order of which shepherds who visited the babe *Nazarene* were members; an Order, or more properly, a Priestly Order, as selective today as in the long past.

At the altars in this building or chapel, have knelt in humbleness, humility and devotion, the great and humble from many lands of the world; recognizing the flame as the *symbol* of Biblical Rebirth, or being born again "in the Spirit as of the flesh."

The chapel has always been considered the *heart* of, and Mecca for the *Great Work*. It is built from native stones found on the Beverly Hall properties and especially cut for the purpose.

The chapel interior was designed for a multiple purpose: ceremonials of the Fraternity, various religious rites, such as communion services, marriages, and for the individual devotional services of members.

During Convocation time members (singly) enjoy entering the temple for prayer and meditation. Here in the stillness of the chapel, in

## A PILGRIMAGE TO BEVERLY HALL

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absolute privacy, students and members try to contact the Soul self, receive inspirational thoughts, experience an uplifting feeling as though in the presence of the Supreme God;

returning to normal life much refreshed from the experience and often realizing an actual contact with God, the Father, as the Living Soul.



*The Printing and Publishing Plant — modern in every detail*

## THE PRINTING AND PUBLISHING PLANT



The major printing plant on the Beverly Hall premises was abandoned in 1921, due to lack of power to operate the large presses, folders and other printing machinery. This building was left standing intact and in 1951-52 was rebuilt (enveloped) by the use of native stone into what is now the Confederation building.

Replacing this 1921 printing plant in order to have more room and other necessary facilities, a building was erected in Quakertown. This printing plant was in operation and continually used until 1948, at which time the present stone building on the premises was completed and the plant removed from Quakertown to the Beverly Hall grounds.

Respecting this Quakertown plant, the local newspaper, the *Free Press*, Quakertown, Penna., July 5, 1945, had this to say:

"Dr. Clymer has been the voice of the Order of Rosicrucians and his sixty volumes of writing are all bound in the very finest of the book-binder's art.

"In Quakertown on Eighth street is the modern printing plant of the Order of Rosicrucians. Here Emerson Clymer prints the publications under the imprint of Philosophical Society (Philosophical Publishing Company). It is more than likely that young Clymer will succeed to his father's high position."

When the Quakertown plant became wholly inadequate, the building of the present plant was undertaken. This was made possible by the bequests of two members of the *August Fraternity* who must have full credit: Charles Davis and Oliver D. Everhard.<sup>(1)</sup>

The present printing plant, built of native stone and reinforced with steel and concrete,

(1) Refer to *The Book of Rosicrucia*, Philosophical Publishing Company, Quakertown, Pa.

has eight times the capacity of the two former buildings, after a plan which gradually developed during the previous forty years and in a manner that would save time and unnecessary effort. It is of three stories, occupying 40 x 60 feet of ground space.

The interior of the first floor is beautiful as well as practical. The partitions are of modern knotty pine wood. On the walls are paintings of famous individuals, who, in the past, rendered service not only to the Fraternity, but to humanity as a whole. These include George Washington, George Clymer, Benjamin Franklin, Fra. Chevillon, Abraham Lincoln, General Ethan Allen Hitchcock, Dr. Paschal Beverly Randolph, Dr. James R. Phelps, the Supreme Grand Master's former guide and instructor, and others not so well known outside the Fraternity.

The press room is in the basement, assuring warmth in winter and coolness during the summer.

The storage rooms for finished books are partly in the basement. A reserve supply of books is stored in an additional large building attached to the main building.

The building has a beautiful reception room and two rooms for interviews and consultation, all three finished in knotty pine.

There are three separate rooms for (1) multigraphing of lessons, of instruction, (2) the preparation and mailing of literature, and (3) the mailing of books and other incidental work necessary for a publishing house.

The planning, erection and arrangements of this building had in mind the continual growth of the *Great Work* and the avoidance of unnecessary financial outlays in the future.

This building is beautiful in appearance with its wide front porch and massive pillars, painted in white, giving the appearance of a southern Colonial mansion, rather than a publishing house.

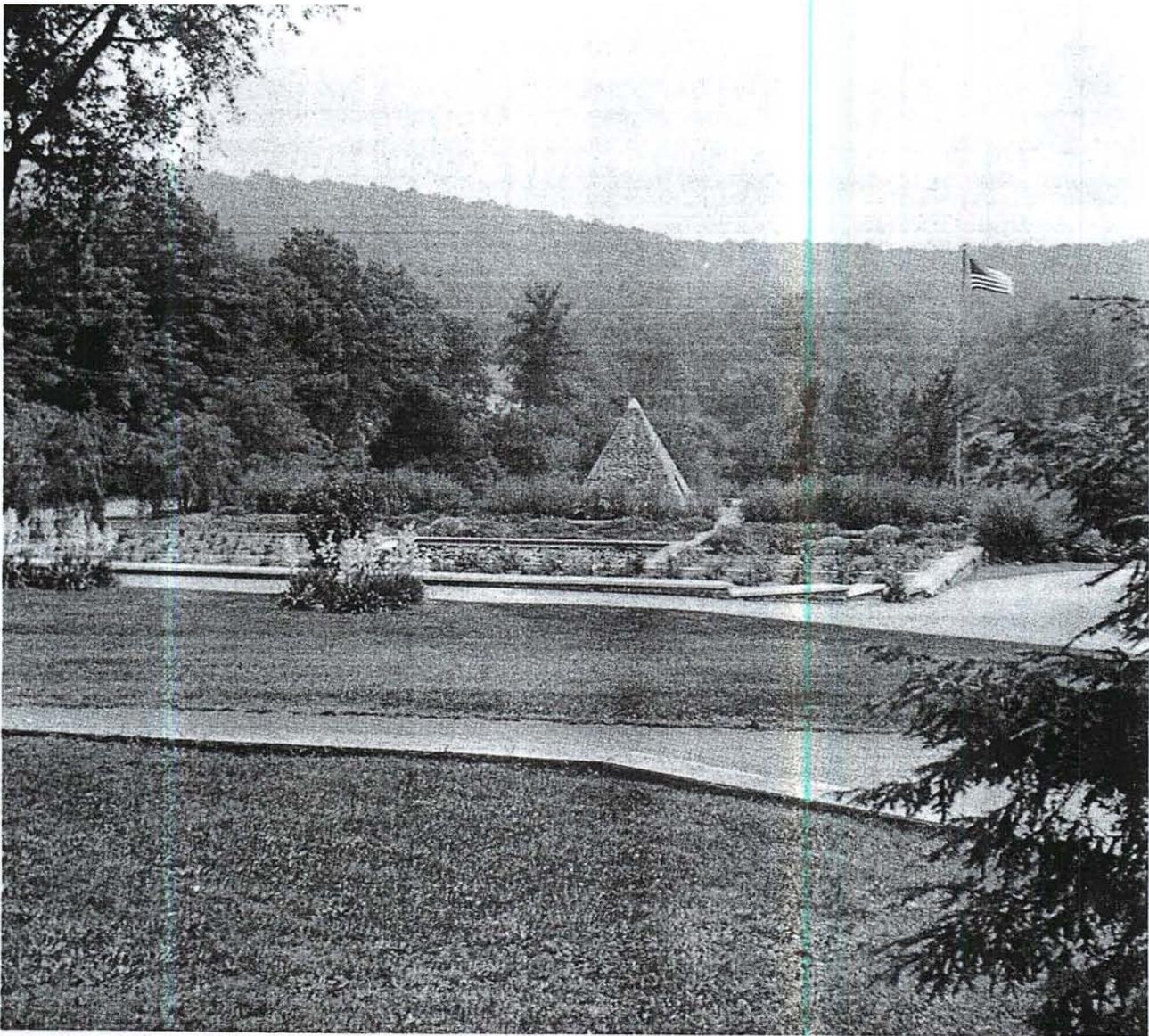
## A PILGRIMAGE TO BEVERLY HALL

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The building itself is set back from the highway about 150 feet, with the foreground being landscaped to enhance the beauty of the building. There are an abundance of a variety of flowering plants, including young trees spaced far enough apart to give them room for growing and adding to the attractiveness of the building,

reflecting a well kept front yard as usually seen only as a setting for a large country estate.

All Neophytes and members of the Fraternity who have attended Convocations and visited the building since its erection agree that it is not only a beautiful building, but also ideal for the purpose intended.



*The Memorial Gardens — home of the Spirit of Beverly Hall —  
quiet and beautiful*

## THE MEMORIAL GARDENS



Since the time of Egypt, the most advanced thinkers and reasoners who recognized the Soul, the Spiritual self in man, as the only reality, gave thought to both the welfare of the living and the best interests of the departed.

The idea of earth-bound Souls is not, as so erroneously supposed, an idea first voiced in Spiritualistic literature, but was a cardinal belief among the Egyptians of old. They believed firmly that the Soul could not be entirely free from the body so long as the body had not actually returned to its earthly elements. This is indicated in our modern burial ritual: "dust to dust." They also believed that the place of the burial of the body would have an attracting power to the Soul so long as the body still existed.

This concept has been accepted and enlarged upon by the Initiates of all the *Greater Mystery Schools*. The Soul is not free until the body has actually returned to earth, "dust to dust," whence it came. The quickest way to accomplish this is by means of cremation. IF THIS WAS THE DESIRE OF THE ONE WHO PASSED ON, then these ashes will have an attracting, NOT a demanding or commanding power. There is a third consideration; one of immense importance in an ever-crowded world: Sanitation, the welfare of the living.

All of these things being recognized, a part of Dr. Clymer's ideal was a Memorial Garden wherein might be placed the ashes of those who accepted this concept and who desired to be so placed. This Memorial Garden is planted with perpetual white roses; a bush for every individual ash. Amidst these beds of roses are the lily ponds with native lilies, Egyptian lotuses, and the pyramids.

(1) *Central News-Herald*, Perkasie, Penna., August 18, 1949.

"Outstanding, as one approaches the development, is a huge four-square base pyramid, more than thirty feet high, in the center of a large block of shrubbery-dotted lawn. The pyramid is symbolic of the "Body, Mind, Spirit and Soul" of man.

"The Rose and Lotus also enter prominently as symbols of the practices and philosophies of the group and these two plants are prominently identified with the landscaping plan. In square plots, divided with sturdy stone masonry are roses interplanted with the lotus and other water plants. These plots are arranged on the slope north of the buildings with grass covered terraces between the plots and throughout the spacious grounds; green velvety lawns, interspersed with plantings of evergreens and flowering shrubs make a most attractive setting for the development."—(1)

During the earlier years at Beverly Hall its adherents were looked upon with grave suspicion because of this idea. Now there are expensive Crematories in or near all large cities, and members of all denominations are accepting the idea. This may not be due to any religious or philosophic belief, but in recognition of Sanitation so essential in modern civilization.

It is in *no sense* compulsory for Neophytes and members of the *August Fraternity* to accept this idea. They are free to choose the manner for the disposal of their remains. There is never any dictation of any kind.

The soundness of the ancient ideas modernized is becoming so generally understood that in many instances members of the families of Neophytes and Fraternity members who have arranged for cremation and placement in Beverly Hall Memorial Gardens, though having little sympathy with the Philosophical ideas, are petitioning to be placed besides those they hold dear.