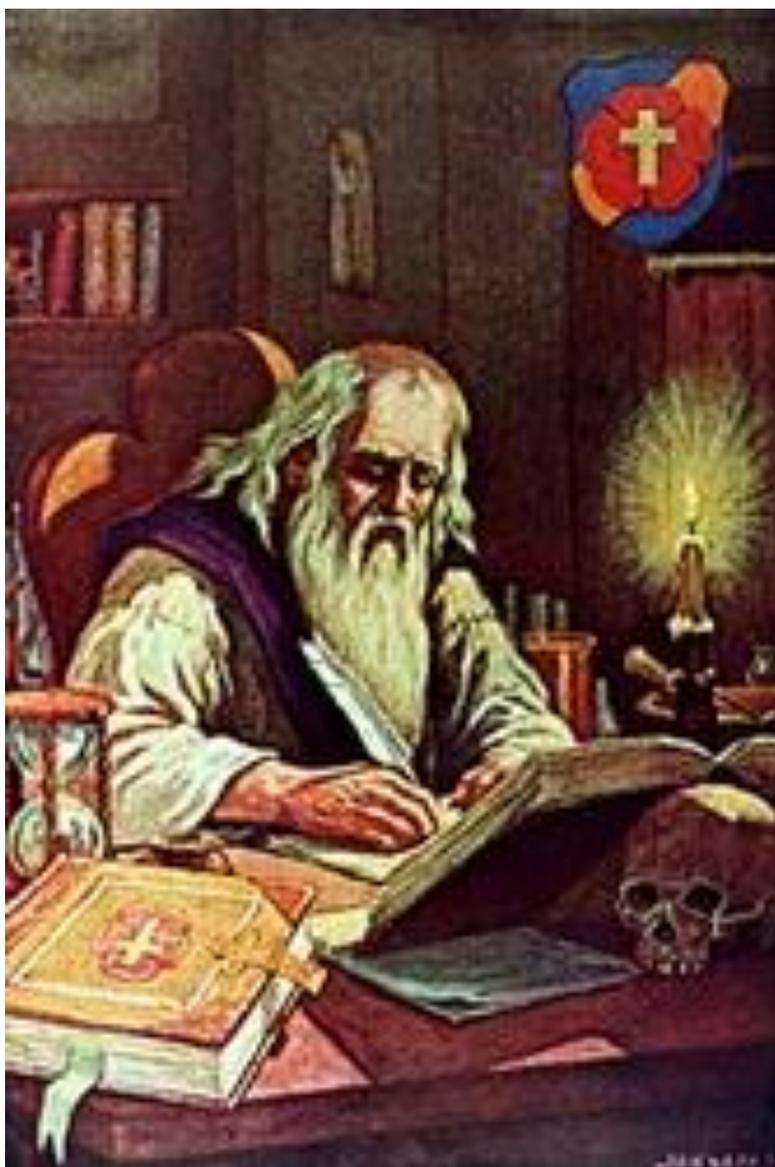


The Fraternity of the Rose Cross

by Manly Palmer Hall



ROSICRUCIAN PHILOSOPHER

Father C.R.C (Christian Rosie Cross or Christian Rosencreutz)—considered not only as a personality, but also as a personification of the system of spiritual philosophy which he is reputed to have established—which explains why no authentic portrait of Father C.R.C. has ever been discovered. The Great Book of the Rose Cross lies unclasped upon the table, beside it an hour glass, intimating that in time all shall be revealed. Artist: JAKnapp

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The Fraternity of the Rose Cross

p. 137

WHO were the Rosicrucians? Were they an organization of profound thinkers rebelling against the inquisitional religious and philosophical limitations of their time or were they isolated transcendentalists united only by the similarity of their viewpoints and deductions? Where was the "House of the Holy Spirit, " in which, according to their manifestoes, they met once a year to plan the future activities of their Order? Who was the mysterious person referred to as "Our Illustrious Father and Brother C.R.C."? Did those three letters actually stand for the words "Christian Rosie Cross"? Was Christian Rosencreutz, the supposed author of the *Chymical Nuptials*, the same person who with three others founded "The Society of the Rose Cross"?

What relationship existed between Rosicrucianism and mediæval Freemasonry? Why were the destinies of these two organizations so closely interwoven? Is the "Brotherhood of the Rose Cross" the much-sought-after link connecting the Freemasonry of the Middle Ages with the symbolism and mysticism of antiquity, and are its secrets being perpetuated by modern Masonry? Did the original Rosicrucian Order disintegrate in the latter part of the eighteenth century, or does the Society still exist as an organization, maintaining the same secrecy for which it was originally famous? What was the true purpose for which the "Brotherhood of the Rose Cross" was formed? Were the Rosicrucians a religious and philosophic brotherhood, as they claimed to be, or were their avowed tenets a blind to conceal the true object of the Fraternity, which possibly was the political control of Europe? These are some of the problems involved in the study of Rosicrucianism.

There are four distinct theories regarding the Rosicrucian enigma. Each is the result of a careful consideration of the evidence by scholars who have spent their lives ransacking the archives of Hermetic lore. The conclusions reached demonstrate clearly the inadequacy of the records available concerning the genesis and early activities of the "Brethren of the Rose Cross."

THE FIRST POSTULATE

It is assumed that the Rosicrucian Order existed historically in accordance with the description of its foundation and subsequent activities published in its manifesto, the *Fama Fraternitatis*, which is believed to have been written in the year 1610, but apparently did not appear in print until 1614, although an earlier edition is suspected by some authorities. Intelligent consideration of the origin of Rosicrucianism requires a familiarity with the contents of the first and most important of its documents. The *Fama Fraternitatis* begins with a reminder to all the world of God's goodness and mercy, and it warns the intelligentsia that their egotism and covetousness cause them to follow after false prophets and to ignore the true knowledge which God in His goodness has

revealed to them. Hence, a reformation is necessary, and God has raised up philosophers and sages for this purpose.

In order to assist in bringing about the reformation, a mysterious person called "The Highly Illuminated Father C.R.C.," a German by birth, descended of a noble family, but himself a poor man, instituted the "Secret Society of the Rose Cross." C.R.C. was placed in a cloister when only five years of age, but later becoming dissatisfied with its educational system, he associated himself with a brother of Holy Orders who was setting forth on a pilgrimage to the Holy Land. They started out together, but the brother died at Cyprus and C.R.C. continued alone to Damascus. Poor health prevented him from reaching Jerusalem, so he remained at Damascus, studying with the philosophers who dwelt there.

While pursuing his studies, he heard of a group of mystics and Qabbalists abiding in the mystic Arabian city of Damcar. Giving up his desire to visit Jerusalem, he arranged with the Arabians for his transportation to Damcar. C.R.C. was but sixteen years of age when he arrived at Damcar. He was received as one who had been long expected, a comrade and a friend in philosophy, and was instructed in the secrets of the Arabian adepts. While there, C.R.C. learned the Arabic tongue and translated the sacred book *M* into Latin; and upon returning to Europe he brought this important volume with him.

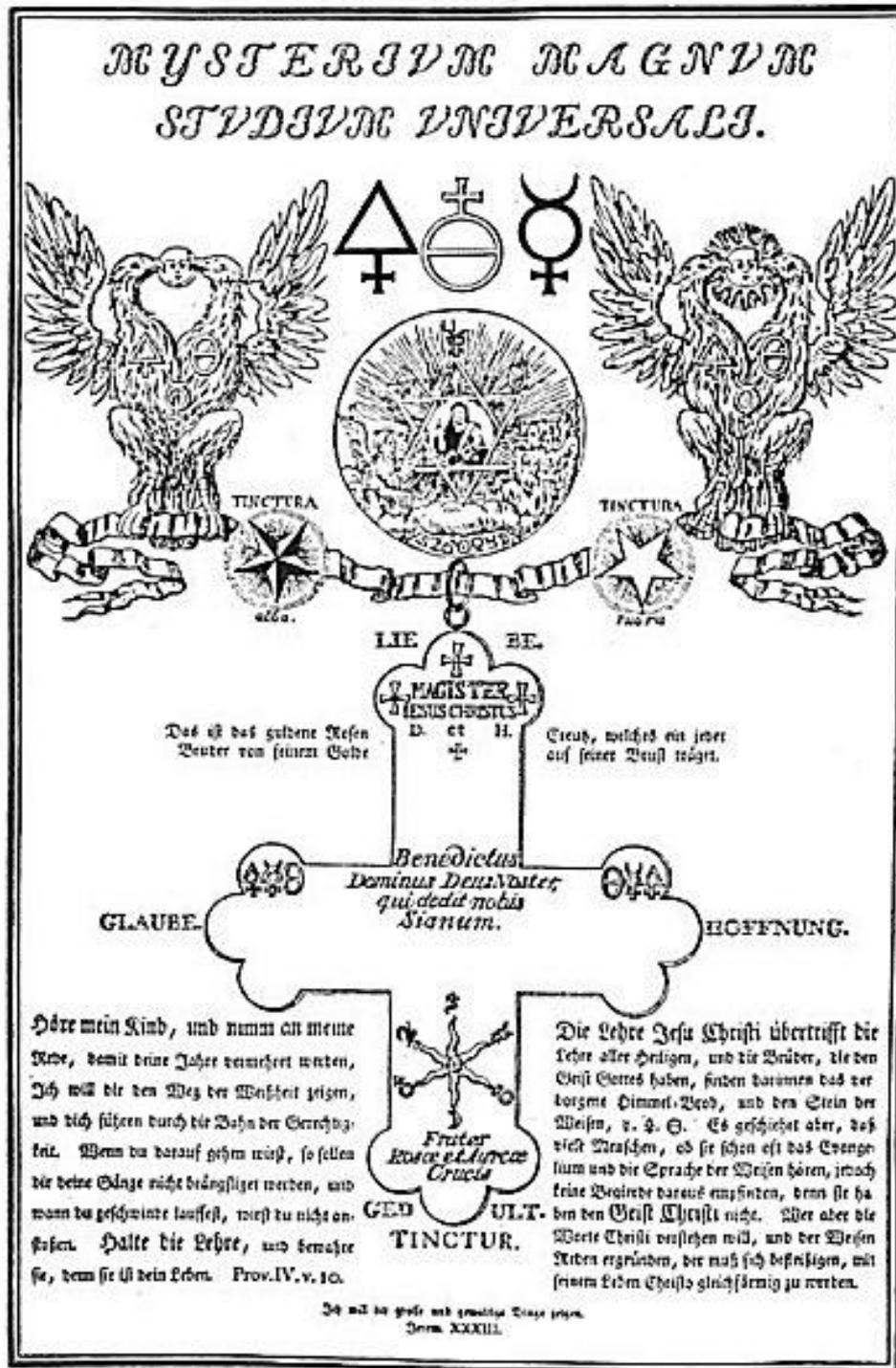
After studying three years in Damcar, C.R.C. departed for the city of Fez, where the Arabian magicians declared further information would be given him. At Fez he was instructed how to communicate with the Elementary inhabitants [probably the Nature spirits], and these disclosed to him many other great secrets of Nature. While the philosophers in Fez were not so great as those in Damcar, the previous experiences of C.R.C. enabled him to distinguish the true from the false and thus add greatly to his store of knowledge.

After two years in Fez, C.R.C. sailed for Spain, carrying with him many treasures, among them rare plants and animals accumulated during his wanderings. He fondly hoped that the learned men of Europe would receive with gratitude the rare intellectual and material treasures which he had brought for their consideration. Instead he encountered only ridicule, for the so-called wise were afraid to admit their previous ignorance lest their prestige be impaired. At this point in the narrative is an interpolation stating that Paracelsus, while not a member of the "Fraternity of the Rose Cross," had read the book *M* and from a consideration of its contents had secured information which made him the foremost physician of mediæval Europe.

Tired, but not discouraged, as the result of the fruitlessness of his efforts, C.R.C. returned to Germany, where he built a house in which he could quietly carry on his study and research. He also manufactured a number of rare scientific instruments for research purposes. While he could have made himself famous had he cared to commercialize his knowledge, he preferred the companionship of God to the esteem of men.

After five years of retirement he decided to renew his struggle for a reformation of the arts and sciences of his day, this time with the aid of a few trusted friends. He sent to the cloister where his early training had been received and called to himself three brethren,

whom he bound by an oath to preserve inviolate the secrets he should impart and to write down for the sake of posterity the information



THE GOLDEN AND ROSY CROSS.

From *Geheime Figuren der Rosenkreuzer.*

It is said of this cross that it is made of spiritual gold and that each Brother wears it upon his breast. It bears the alchemical symbols of salt, sulphur, and mercury; also a star of the planets; and around it are the four words FAITH, HOPE, LOVE, and PATIENCE. The double-headed eagle, or Phœnix, subtly foreshadows the ultimate androgynous state of the human creature. Rosicrucian alchemy was not concerned with metals alone. Man's own body was the alchemical laboratory, and none could reach Rosicrucian adeptship until he had performed the supreme experiment of transmutation by changing the base metals of ignorance into the pure gold of wisdom and understanding.

he should dictate. These four founded the "Fraternity of the Rose Cross." They prepared its secret cipher language and, according to the *Fama*, a great dictionary in which all forms of wisdom were classified to the glorification of God. They also began the work of transcribing the book *M*, but found the task too difficult because of the demands of the great numbers of sick who came to them for healing.

Having completed a newer and larger building, which they called the "House of the Holy Spirit," they decided to include four new members in the Fraternity, thus increasing the number to eight, seven of whom were German. All were unmarried. Working industriously together, they speedily completed the arduous labor of preparing the documents, instructions, and arcana of the Order. They also put the house called "Sancti Spiritus" in order.

They then decided to separate and visit the other countries of the earth, not only that their wisdom might be given to others who deserved it but also that they might check and correct any mistakes existing in their own system. Before separating, the Brethren prepared six rules, or by-laws, and each bound himself to obey them. The first rule was that they should take to themselves no other dignity or credit than that they were willing to heal the sick without charge. The second was that from that time on forever they should wear no special robe or garment, but should dress according to the custom of the country wherein they dwelt. The third stated that every year upon a certain day they should meet in the "House of the Holy Spirit," or, if unable to do so, should be represented by an epistle. The fourth decreed that each member should search for a worthy person to succeed him at his own demise. The fifth stated that the letters "R.C." should be their seal, mark, and character from that time onward. The sixth specified that the Fraternity should remain unknown to the world for a period of one hundred years.

After they had sworn to this code five of the Brothers departed to distant lands, and a year later two of the others also went their way, leaving Father C.R. C. alone in the "House of the Holy Spirit." Year after year they met with great joy, for they had quietly and sincerely promulgated their doctrines among the wise of the earth.

When the first of the Order died in England, it was decided that the burial places of the members should be secret. Soon afterward Father C.R.C. called the remaining six together, and it is supposed that then he prepared his own symbolic tomb. The *Fama* records that none of the Brothers alive at the time of its writing knew when Father C.R.C. died or where he was buried. His body was accidentally discovered 120 years after his death when one of the Brothers, who possessed considerable architectural skill, decided to make some alterations in the "House of the Holy Spirit." [It is only suspected that the tomb was in this building.]

While making his alterations, the Brother discovered a memorial tablet upon which were inscribed the names of the early members of the Order. This he decided to transfer to a more imposing chapel, for at that time no one knew in what country Father C.R.C. had died, this information having been concealed by the original members. In attempting to remove the memorial tablet, which was held in place by a large nail, some stones and plastering were broken from the wall, disclosing a door concealed in the masonry. The members of the Order immediately cleared away the rest of the débris and uncovered the entrance to a vault. Upon the door in large letters were the words: POST

CXX ANNOS PATEBO. This, according to the mystic interpretation of the Brethren, meant, "In 120 years I shall come forth."

The following morning the door was opened and the members entered a vault with seven sides and seven corners, each side five feet broad and eight feet high. Although the sun never penetrated this tomb, it was brilliantly illuminated by a mysterious light in the ceiling. In the center was a circular altar, upon which were brass plates engraved with strange characters. In each of the seven sides was a small door which, upon being opened, revealed a number of boxes filled with books, secret instructions, and the supposedly lost arcanum of the Fraternity.

Upon moving the altar to one side a brass cover was disclosed. Lifting this revealed a body, presumably that of C.R.C., which, although it had lain there 120 years, was as well preserved as though it had just been interred. It was ornamented and attired in the robes of the Order, and in one hand was clasped a mysterious parchment which, next to the Bible, was the most valued possession of the Society. After thoroughly investigating the contents of the secret chamber, the brass plate and altar were put back in place, the door of the vault was again sealed, and the Brothers went their respective ways, their spirits raised and their faith increased by the miraculous spectacle which they had beheld.

The document ends by saying in effect, "In accordance with the will of Father C.R.C., the *Fama* has been prepared and sent forth to the wise and learned of all Europe in five languages, that all may know and understand the secrets of the august Fraternity. All of sincere soul who labor for the glory of God are invited to communicate with the Brethren and are promised that their appeal shall be heard, regardless of where they are or how the messages are sent. At the same time, those of selfish and ulterior motives are warned that only sorrow and misery will attend any who attempt to discover the Fraternity without a clean heart and a pure mind."

Such, in brief, is the story of the *Fama Fraternitatis*. Those who accept it literally regard Father C.R.C. as the actual founder of the Brotherhood, which he is believed to have organized about 1400. The fact that historical corroboration of the important points of the *Fama* has never been discovered is held against this theory. There is no proof that Father C.R.C. ever approached the learned men of Spain. The mysterious city of Damcar cannot be found, and there is no record that anywhere in Germany there existed a place where great numbers of the halt and sick came and were mysteriously healed. A. E. Waite's *The Secret Tradition in Freemasonry* contains a picture of Father C.R.C. showing him with a long beard upon his breast, sitting before a table upon which burns a candle. One hand is supporting his head and the other is resting the tip of its index finger on the temple of a human skull. The picture, however (see plate at head of chapter), proves nothing. Father C.R.C. was never seen by other than members of his own Order, and they did not preserve a description of him. That his name was Christian Rosencreutz is most improbable, as the two were not even associated until the writing of the *Chymical Nuptials*.

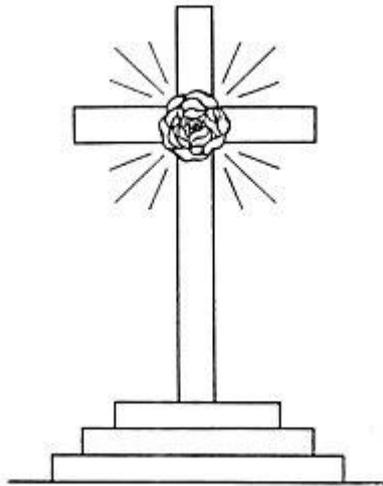
THE SECOND POSTULATE

Those Masonic brethren who have investigated the subject accept the historical existence of the "Brotherhood of the Rose Cross" but are divided concerning the origin of the Order. One group holds the society originated in mediæval Europe as an outgrowth of alchemical speculation. Robert Macoy, 33°, believes that Johann Valentin Andreae, a German theologian, was the true founder, and he also believes it possible that this divine merely reformed and amplified an existing society which had been founded by Sir Henry Cornelius Agrippa. Some believe that Rosicrucianism represented the first European invasion of Buddhist and Brahmin culture. Still others hold the opinion that the "Society of the Rose Cross" was founded in Egypt during the philosophic supremacy of that empire, and that it also perpetuated the Mysteries of ancient Persia and Chaldea.

In his *Anacalypsis*, Godfrey Higgins writes: "The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists." (The last was a name given by the followers of Alexander the Great to a caste of naked Wise Men whom they found meditating along the river banks in India.) The consensus among these factions is that the story of Father C.R.C., like the Masonic legend of Hiram Abiff, is an allegory and should not be considered literally. A similar problem has confronted students of the Bible, who have found not only difficult, but in the majority of cases impossible, their efforts to substantiate the historical interpretation of the Scriptures.

Admitting the existence of the Rosicrucians as a secret society with both philosophic and political ends, it is remarkable that an organization with members in all parts of Europe could maintain absolute secrecy throughout the centuries. Nevertheless, the "Brothers of the Rose Cross" were apparently able to accomplish this. A great number of scholars and philosophers, among them Sir Francis Bacon and Wolfgang von Goethe, have been suspected of affiliation with the Order, but their connection has not been established to the satisfaction of prosaic historians. Pseudo-Rosicrucians abounded, but the true members of the "Ancient and Secret Order of The Unknown Philosophers" have successfully lived up to their name; to this day they remain unknown.

During the Middle Ages a number of tracts appeared, purporting to be from the pens of Rosicrucians. Many of them, however, were spurious, being issued for their self-aggrandizement by unscrupulous persons who used the revered and magic name Rosicrucian in the hope of gaining religious or political power. This has greatly complicated



THE CRUCIFIED ROSE.

The original symbol of the Rosicrucian Fraternity was a hieroglyphic rose crucified upon a cross. The cross was often raised upon a three-stepped Calvary. Occasionally the symbol of a cross rising from a rose was used in connection with their activities. The Rosicrucian rose was drawn upon the Round Table of King Arthur, and is the central motif for the links forming the chain from which the "Great George" is suspended among the jewels of The Order of the Garter. Hargrave Jennings suspects this Order of having some connection with the Rosicrucians.

p. 139

the work of investigating the Society. One group of pseudo-Rosicrucians went so far as to supply its members with a black cord by which they were to know each other, and warned them that if they broke their vow of secrecy the cord would be used to strangle them. Few of the principles of Rosicrucianism have been preserved in literature, for the original Fraternity published only fragmentary accounts of its principles and activities.

In his *Secret Symbols of the Rosicrucians*, Dr. Franz Hartmann describes the Fraternity as "A secret society of men possessing superhuman--if not supernatural--powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of Nature, to transform Iron, Copper, Lead, or Mercury into Gold, to prepare an *Elixir of Life*, or *Universal Panacea*, by the use of which they could preserve their youth and manhood; and moreover it was believed that they could command the *Elemental Spirits of Nature*, and knew the secret of the *Philosopher's Stone*, a substance which rendered him who possessed it all-powerful, immortal, and supremely wise."

The same author further defines a Rosicrucian as "A person who by the process of spiritual awakening has attained a *practical knowledge* of the secret significance of the *Rose* and the *Cross*. * * * To call a person a Rosicrucian does not make him one, nor does the act of calling a person a Christian make him a Christ. The real Rosicrucian or Mason cannot be made; he must grow to be one by the expansion and unfoldment of the divine power within his own heart. The inattention to this truth is the cause that many churches and secret societies are far from being that which their names express."

The symbolic principles of Rosicrucianism are so profound that even today they are little appreciated. Their charts and diagrams are concerned with weighty cosmic principles which they treat with a philosophic understanding decidedly refreshing when

compared with the orthodox narrowness prevalent in their day. According to the available records, the Rosicrucians were bound together by mutual aspirations rather than by the laws of a fraternity. The "Brothers of the Rose Cross" are believed to have lived unobtrusively, laboring industriously in trades and professions, disclosing their secret affiliation to no one--in many cases not even to their own families. After the death of C.R.C., most of the Brethren apparently had no central meeting place. Whatever initiatory ritual the Order possessed was so closely guarded that it has never been revealed. Doubtless it was couched in chemical terminology.

Efforts to join the Order were apparently futile, for the Rosicrucians always chose their disciples. Having agreed on one who they believed would do honor to their illustrious fraternity, they communicated with him in one of many mysterious ways. He might receive a letter, either anonymous or with a peculiar seal, usually bearing the letters "C.R.C." or "R.C." upon it. He would be instructed to go to a certain place at an appointed time. What was disclosed to him he never revealed, although in many cases his later writings showed that a new influence had come into his life, deepening his understanding and broadening his intellect. A few have written allegorically concerning what they beheld when in the august presence of the "Brethren of the Rose Cross."

Alchemists were sometimes visited in their laboratories by mysterious strangers, who delivered learned discourses concerning the secret processes of the Hermetic arts and, after disclosing certain processes, departed, leaving no trace. Others declared that the "Brothers of the Rose Cross" communicated with them through dreams and visions, revealing the secrets of Hermetic wisdom to them while they were asleep. Having been instructed, the candidate was bound to secrecy not only concerning the chemical formulæ which had been disclosed to him but also concerning the method by which he had secured them. While these nameless adepts were suspected of being "Brothers of the Rose Cross," it could never be proved who they were, and those visited could only conjecture.

Many suspect the Rosicrucian rose to be a conventionalization of the Egyptian and Hindu lotus blossom, with the same symbolic meaning as this more ancient symbol. The *Divine Comedy* stamps Dante Alighieri as being familiar with the theory of Rosicrucianism. Concerning this point, Albert Pike in his *Morals and Dogma* makes this significant statement: "His Hell is but a negative Purgatory. His heaven is composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the center of this cross blooms a rose, and we see the symbol of the Adepts of the Rose-Croix for the first time publicly expounded and almost categorically explained."

Doubt has always existed as to whether the name Rosicrucian came from the symbol of the rose and cross, or whether this was merely a blind to deceive the uninformed and further conceal the true meaning of the Order. Godfrey Higgins believes that the word *Rosicrucian* is not derived from the flower but from the word *Ros*, which means dew. It is also interesting to note that the word *Ras* means wisdom, while *Rus* is translated concealment. Doubtless all of these meanings have contributed to Rosicrucian symbolism.

A. E. Waite holds with Godfrey Higgins that the process of forming the Philosopher's Stone with the aid of dew is the secret concealed within the name Rosicrucian. It is

possible that the dew referred to is a mysterious substance within the human brain, closely resembling the description given by alchemists of the dew which, falling from heaven, redeemed the earth. The cross is symbolic of the human body, and the two symbols together--the rose on the cross--signify that the soul of man is crucified upon the body, where it is held by three nails.

It is probable that Rosicrucian symbolism is a perpetuation of the secret tenets of the Egyptian Hermes, and that the Society of Unknown Philosophers is the true link connecting modern Masonry, with its mass of symbols, to ancient Egyptian Hermeticism, the source of that symbolism. In his *Doctrine and Literature of the Kabalah*, A. E. Waite makes this important observation: "There are certain indications which point to a possible connection between Masonry and Rosicrucianism, and this, if admitted, would constitute the first link in its connection with the past. The evidence is, however, inconclusive, or at least unextricated. Freemasonry per se, in spite of the affinity with mysticism which I have just mentioned, has never exhibited any mystic character, nor has it a clear notion how it came by its symbols."

Many of those connected with the development of Freemasonry were suspected of being Rosicrucians; some, as in the case of Robert Fludd, even wrote defenses of this organization. Frank C. Higgins, a modern Masonic symbolist, writes: "Doctor Ashmole, a member of this fraternity [Rosicrucian], is revered by Masons as one of the founders of the first Grand Lodge in London." (See *Ancient Freemasonry*.) Elias Ashmole is but one of many intellectual links connecting Rosicrucianism with the genesis of Freemasonry. The *Encyclopædia Britannica* notes that Elias Ashmole was initiated into the Freemasonic Order in 1646, and further states that he was "the first gentleman, or amateur, to be 'accepted'."

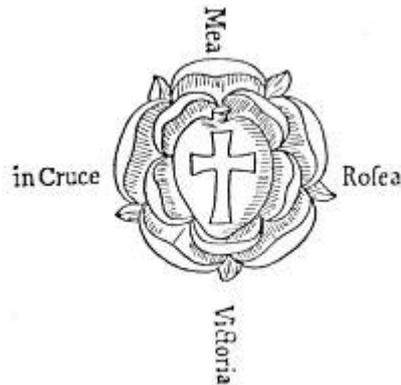
On this same subject, Papus, in his *Tarot of the Bohemians*, has written: "We must not forget that the Rosicrucians were the Initiators of Leibnitz, and the founders of actual Freemasonry through Ashmole." If the founders of Freemasonry were initiated into the Great Arcanum of Egypt--and the symbolism of modern Masonry would indicate that such was the case--then it is reasonable to suppose that they secured their information from a society whose existence they admitted and which was duly qualified to teach them these symbols and allegories.

One theory concerning the two Orders is to the effect that Freemasonry was an outgrowth of Rosicrucianism; in other words, that the "Unknown Philosophers" became known through an organization which they created to serve them in the material world. The story goes on to relate that the Rosicrucian adepts became dissatisfied with their progeny and silently withdrew from the Masonic hierarchy, leaving behind their symbolism and allegories, but carrying away the keys by which the locked symbols could be made to give tip their secret meanings. Speculators have gone so far as to state that, in their opinion, modern Freemasonry has completely absorbed Rosicrucianism and succeeded it as the world's greatest secret society. Other minds of equal learning declare that the Rosicrucian Brotherhood still exists, preserving its individuality as the result of having withdrawn from the Masonic Order.

According to a widely accepted tradition, the headquarters of the Rosicrucian Order is near Carlsbad, in Austria (see Doctor Franz Hartmann). Another version has it that a mysterious school, resembling in general principles the Rosicrucian Fraternity, which

calls itself "The Bohemian Brothers," still maintains its individuality in the *Schwarzwald* (Black Forest) of Germany. One thing is certain: with the rise of Freemasonry, the Rosicrucian Order in Europe practically disappeared, and notwithstanding existing statements to the contrary, it is certain that the 18th degree (commonly known as the Rose-Croix) perpetuates many of the symbols of the Rosicrucian Fire Alchemists.

In an anonymous unpublished manuscript of the eighteenth century bearing the earmarks of Rosicrucian Qabbalism appears this



THE ROSICRUCIAN ROSE.

From Geheime Figuren der Rosenkreuzer.

The rose is a yonic symbol associated with generation, fecundity, and purity. The fact that flowers blossom by unfolding has caused them to be chosen as symbolic of spiritual unfoldment. The red color of the rose refers to the blood of Christ, and the golden heart concealed within the midst of the flower corresponds to the spiritual gold concealed within the human nature. The number of its petals being ten is also a subtle reminder of the perfect Pythagorean number. The rose symbolizes the heart, and the heart has always been accepted by Christians as emblematic of the virtues of love and compassion, as well as of the nature of Christ--the personification of these virtues. The rose as a religious emblem is of great antiquity. It was accepted by the Greeks as the symbol of the sunrise, or of the coming of dawn. In his *Metamorphosis*, or *Golden Ass*, Apuleius, turned into a donkey because of his foolishness, regained his human shape by eating a sacred rose given to him by the Egyptian priests.

The presence of a hieroglyphic rose upon the escutcheon of Martin Luther has been the basis of much speculation as to whether any connection existed between his Reformation and the secret activities of the Rose Cross.

p. 140

statement: "Yet will I now give the over-wise world a paradox to be solved, namely, that some illuminated men have undertaken to found Schools of Wisdom in Europe and these for some peculiar reason have called themselves *Fratres Rosa: Crucis*. But soon afterwards came false schools into existence and corrupted the good intentions of these wise men. Therefore, the Order no longer exists as most people would understand existence, and as this Fraternity of the *Seculo Fili* call themselves *Brothers of the Rosie Cross*, so also will they in the *Seculo Spiritus Sancti* call themselves *Brothers of the Lily Cross* and the *Knights of the White Lion*. Then will the Schools of Wisdom begin again to blossom, but why the first one chose their name and why the others shall also choose theirs, only those can solve who have understanding grounded in Nature."

Political aspirations of the Rosicrucians were expressed through the activities of Sir Francis Bacon, the Comte de St.-Germain, and the Comte di Cagliostro. The last named

is suspected of having been an emissary of the Knights Templars, a society deeply involved in transcendentalism, as Eliphas Levi has noted. There is a popular supposition to the effect that the Rosicrucians were at least partial instigators of the French Revolution. (Note particularly the introduction to Lord Bulwer-Lytton's Rosicrucian novel *Zanoni*.)

THE THIRD POSTULATE

The third theory takes the form of a sweeping denial of Rosicrucianism, asserting that the so-called original Order never had any foundation in fact but was entirely a product of imagination. This viewpoint is best expressed by a number of questions which are still being asked by investigators of this elusive group of metaphysicians. Was the "Brotherhood of the Rose Cross" merely a mythical institution created in the fertile mind of some literary cynic for the purpose of deriding the alchemical and Hermetic sciences? Did the "House of the Holy Spirit" ever exist outside the imagination of some mediæval mystic? Was the whole Rosicrucian story a satire to ridicule the gullibility of scholastic Europe? Was the mysterious Father C.R.C. a product of the literary genius of Johann Valentin Andreae, or another of similar mind, who, attempting to score alchemical and Hermetic philosophy, unwittingly became a great power in furthering the cause of its promulgation? That at least one of the early documents of the Rosicrucians was from the pen of Andreae there is little doubt, but for just what purpose he compiled it still remains a matter of speculation. Did Andreae himself receive from some unknown person, or persons, instructions to be carried out? If he wrote the *Chymical Nuptials of Christian Rosencreutz* when only fifteen years old, was he overshadowed in the preparation of that book?

To these vital questions no answers are forthcoming. A number of persons accepted the magnificent imposture of Andreae as absolute truth. It is maintained by many that, as a consequence, numerous pseudo-societies sprang up, each asserting that it was the organization concerning which the *Fama Fraternalitatis* and the *Confessio Fraternalitatis* were written. Beyond doubt there are many spurious orders in existence today; but few of them can offer valid claims that their history dates back farther than the beginning of the nineteenth century.

The mystery associated with the Rosicrucian Fraternity has resulted in endless controversy. Many able minds, notable among them Eugenius Philalethes, Michael Maier, John Heydon, and Robert Fludd, defended the concrete existence of "The Society of Unknown Philosophers." Others equally qualified have asserted it to be of fraudulent origin and doubtful existence. Eugenius Philalethes, while dedicating books to the Order, and himself writing an extended exposition of its principles, disclaims all personal connection with it. Many others have done likewise.

Some are of the opinion that Sir Francis Bacon had a hand in the writing of the *Fama* and *Confessio Fraternalitatis*, on the basis that the rhetorical style of these works is similar to that of Bacon's *New Atlantis*. They also contend that certain statements in the latter work point to an acquaintance with Rosicrucian symbology. The elusiveness of the Rosicrucians has caused them to be favorite subject's for literary works. Outstanding among the romances which have been woven around them is *Zanoni*. The author, Lord Bulwer-Lytton, is regarded by some as a member of the Order, while others assert that he applied for membership but was rejected. Pope's *Rape of the Lock*, &c. *Comte de*

Gabalus by Abbé de Villars, and essays by De Quincy, Hartmann, Jennings, Mackenzie, and others, are examples of Rosicrucian literature. Although the existence of these mediæval Rosicrucians is difficult to prove, sufficient evidence is at hand to make it extremely probable that there existed in Germany, and afterwards in France, Italy, England, and other European countries, a secret society of illuminated savants who made contributions of great import to the sum of human knowledge, while maintaining absolute secrecy concerning their personalities and their organization.

THE FOURTH POSTULATE

The apparent incongruities of the Rosicrucian controversy have also been accounted for by a purely transcendental explanation. There is evidence that early writers were acquainted with such a supposition--which, however, was popularized only after it had been espoused by Theosophy. This theory asserts that the Rosicrucians actually possessed all the supernatural powers with which they were credited; that they were in reality citizens of two worlds: that, while they had physical bodies for expression on the material plane, they were also capable, through the instructions they received from the Brotherhood, of functioning in a mysterious ethereal body not subject to the limitations of time or distance. By means of this "astral form" they were able to function in the invisible realm of Nature, and in this realm, beyond reach of the profane, their temple was located.

According to this viewpoint, the true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts, or initiates, those of the higher degrees being no longer subject to the laws of mortality; candidates were accepted into the Order only after long periods of probation; adepts possessed the secret of the Philosopher's Stone and knew the process of transmuting the base metals into gold, but taught that these were only allegorical terms concealing the true mystery of human regeneration through the transmutation of the "base elements" of man's lower nature into the "gold" of intellectual and spiritual realization. According to this theory, those who have sought to record the events of importance in connection with the Rosicrucian controversy have invariably failed because they approached their subject from a purely physical or materialistic angle.

These adepts were believed to have been able to teach man how to function away from his physical body at will by assisting him to remove the "rose from the cross." They taught that the spiritual nature was attached to the material form at certain points, symbolized by the "nails" of the crucifixion; but by three alchemical initiations which took place in the spiritual world, in the true Temple of the Rose Cross, they were able to "draw" these nails and permit the divine nature of man to come down from its cross. They concealed the processes by which this was accomplished under three alchemical metaphoric expressions: "The Casting of the Molten Sea," "The Making of the Rose Diamond," and "The Achieving of the Philosopher's Stone."

While the intellectualist flounders among contradictory theories, the mystic treats the problem in an entirely different manner. He believes that the true Rosicrucian Fraternity, consisting of a school of supermen (not unlike the fabled Mahatmas of India), is an institution existing not in the visible world but in its spiritual counterpart, which he sees fit to call the "inner planes of Nature"; that the Brothers can be reached only by those who are capable of transcending the limitations of the material world. To

substantiate their viewpoint, these mystics cite the following significant statement from the *Confessio Fraternitatis*: "A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle." In mysticism the eagle is a symbol of initiation (the spinal Spirit Fire), and by this is explained the inability of the unregenerated world to understand the Secret Order of the Rose Cross.

Those professing this theory regard the Comte de St.-Germain as their highest adept and assert that he and Christian Rosencreutz were one and the same individual. They accept fire as their universal symbol because it was the one element by means of which they could control the metals. They declared themselves the descendants of Tubal-cain and Hiram Abiff, and that the purpose of their existence was to preserve the spiritual nature of man through ages of materiality. "The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and lastly the Freemasons, form the Western chain in the transmission of occult science." (See *The Tarot of the Bohemians* translated by A. E. Waite from the French of Papus.)

Max Heindel, the Christian mystic, described the Rosicrucian Temple as an "etheric structure" located in and around the home of a European country gentleman. He believed that this invisible building would ultimately be moved to the American continent. Mr. Heindel referred to the Rosicrucian Initiates as so advanced in the science of life that "death had forgotten them."



THE CREST OF JOHANN VALENTIN ANDREÆ.

From *Chymische Hochzeit*.

The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosencreutz identified Johann Valentin Andreae as its author, for his family crest, shown above, consisted of four red roses and a white cross.

From: *The Secret Teachings of All Ages* by Manly P. Hall. PRS.

Rosicrucian Doctrines and Tenets

By Manly P. Hall



OPENING THE TOMB OF FATHER C.R.C.

When the Brethren of the Rose Cross entered the vault of their illustrious founder they discovered engraved upon the circular brass altar top this inscription: "A.C.R.C. I made this compendium of the universe as a sepulcher for myself alone." The sacred book T found in the hand of Father C.R.C. closed with the following words: "We are born of God; in Jesus we die; and in the Holy Ghost we live again. Artist: JAKnnap

Rosicrucian Doctrines and Tenets

TRUSTWORTHY information is unavailable concerning the actual philosophical beliefs, political aspirations, and humanitarian activities of the Rosicrucian Fraternity. Today, as of old, the mysteries of the Society are preserved inviolate by virtue of their essential nature; and attempts to interpret Rosicrucian philosophy are but speculations, anything to the contrary notwithstanding.

Evidence points to the probable existence of two distinct Rosicrucian bodies: an inner organization whose members never revealed their identity or teachings to the world, and an outer body under the supervision of the inner group. In all probability, the symbolic tomb of Christian Rosencreutz, Knight of the Golden Stone, was in reality this outer body, the spirit of which is in a more exalted sphere. For a period of more than a century subsequent to 1614, the outer body circulated tracts and manifestoes under either its own name or the names of various initiated members. The purpose of these writings was apparently to confuse and mislead investigators, and thus effectively to conceal the actual designs of the Fraternity.

When Rosicrucianism became the philosophical "fad" of the seventeenth century, numerous documents on the subject were also circulated for purely commercial purposes by impostors desirous of capitalizing its popularity. The cunningly contrived artifices of the Fraternity itself and the blundering literary impostures of charlatans formed a double veil behind which the inner organization carried on its activities in a manner totally dissimilar to its purposes and principles as publicly disseminated. The *Fratres Rosa Crucis* naively refer to the misunderstandings which they have for obvious reasons permitted to exist concerning themselves as being "clouds" within which they labor and behind which they are concealed.

An inkling of the substance of Rosicrucianism--its esoteric doctrines--can be gleaned from an analysis of its shadow--its exoteric writings. In one of the most important of their "clouds," the *Confessio Fraternitatis*, the Brethren of the Fraternity of R.C. seek to justify their existence and explain (?) the purposes and activities of their Order. In its original form the *Confessio* is divided into fourteen chapters, which are here epitomized.

CONFESSIO FRATERNITATIS R. C. AD ERUDITOS EUROPÆ

Chapter I. Do not through hasty judgment or prejudice misinterpret the statements concerning our Fraternity published in our previous manifesto--the *Fama Fraternitatis*. Jehovah, beholding the decadence of civilization, seeks to redeem humanity by revealing to the willing and by thrusting upon the reluctant those secrets which previously He had reserved for His elect. By this wisdom the godly shall be saved, but the sorrows of the ungodly shall be multiplied. While the true purpose of our Order was set forth in the *Fama Fraternitatis*, misunderstandings have arisen through which we have been falsely accused of heresy and treason. In this document we hope so to clarify our position that the learned of Europe will be moved to join with us in the dissemination of divine knowledge according to the will of our illustrious founder.

Chapter II. While it is alleged by many that the philosophic cide (*sic.* JBH) of our day is sound, we declare it to be false and soon to die of its own inherent weakness. just as Nature, however, provides a remedy for each new disease that manifests itself, so our Fraternity has provided a remedy for the infirmities of the world's philosophic system. The secret philosophy of the R.C. is founded upon that knowledge which is the sum and head of all faculties, sciences, and arts. By our divinely revealed system--which partakes much of theology and medicine but little of jurisprudence--we analyze the heavens and the earth; but mostly we study man himself, within whose nature is concealed the supreme secret. If the learned of our day will accept our invitation and join themselves to our Fraternity, we will reveal to them undreamed-of secrets and wonders concerning the hidden workings of Nature.

Chapter III. Do not believe that the secrets discussed in this brief document are lightly esteemed by us. We cannot describe fully the marvels of our Fraternity lest the uninformed be overwhelmed by our astonishing declarations and the vulgar ridicule the mysteries which they do not comprehend. We also fear that many will be confused by the unexpected generosity of our proclamation, for not understanding the wonders of this sixth age they do not realize the great changes which are to come. Like blind men living in a world full of light, they discern only through the sense of feeling. [By *sight* is implied spiritual cognition: by *feeling*, the material senses.]

Chapter IV. We firmly believe that through deep meditation on the inventions of the human mind and the mysteries of life, through the cooperation of the angels and spirits, and through experience and long observation, our loving Christian Father C.R.C. was so fully illumined with God's wisdom that were all the books and writings of the world lost and the foundations of science overturned, the Fraternity of R.C. could reestablish the structure of world thought upon the foundation of divine truth and integrity. Because of the great depth and perfection of our knowledge, those desiring to understand the mysteries of the Fraternity of R. C. cannot attain to that wisdom immediately, but must grow in understanding and knowledge. Therefore, our Fraternity is divided into grades through which each must ascend step by step to the Great Arcanum. Now that it has pleased God to lighten unto us His sixth candelabrum, is it not better to seek truth in this way than to wander through the labyrinths of worldly ignorance?

Furthermore, those who receive this knowledge shall become masters of all arts and crafts; no secret shall be hidden from them; and all good works of the past, present, and future shall be accessible to them. The whole world shall become as one book and the contradictions of science and theology shall be reconciled. Rejoice, O humanity! for the time has come when God has decreed that the number of our Fraternity shall be increased, a labor that we have joyously undertaken. The doors of wisdom are now open to the world, but only to those who have earned the privilege may the Brothers present themselves, for it is forbidden to reveal our knowledge even to our own children. The right to receive spiritual truth cannot be inherited: it must be evolved within the soul of man himself.

Chapter V. Though we may be accused of indiscretion in offering our treasures so freely and promiscuously--without discriminating between the godly, the wise, the prince, the peasant--we affirm that we have not betrayed our trust; for although we have published our *Fama* in five languages, only those understand it who have that right. Our Society is not to be discovered by curiosity



JOHANN VALENTIN ANDREÆ.

From a rare print

In certain esoteric circles there are vague rumors which intimate that the humble personality of Johann Valentin Andreae masked an exalted emissary of the Rose Cross. While there is sufficient evidence at hand to establish the actual existence of a German theologian by the name of Andreae, there are many discrepancies in his biography which have not been cleared up to the satisfaction of critical investigators. A comparison of the face shown above with that of Sir Francis Bacon discloses striking resemblances in spite of the differences due to age. If Lord Bacon borrowed the name and identity of William Shakspeare, he could also assume, after his mock funeral in England, the personality of Johann Valentin Andreae. The crescent below the bust is significant, as it also appears upon the crest of Lord Bacon; to denote that he was the second son of Sir Nicholas Bacon. Further, the four letters (O MDC) in the frame at the lower right corner of the plate, by a very simple Baconian cipher, can be changed into number whose sum gives 33--the numerical equivalent of the name Bacon. These several points of interest, when considered together, go far towards clearing up the mystery surrounding the authorship of the first Rosicrucian manifestoes.

p. 142

seekers, but only by serious and consecrated thinkers; nevertheless we have circulated our *Fama* in five mother tongues so that the righteous of all nations may have an opportunity to know of us, even though they be not scholars. A thousand times the unworthy may present themselves and clamor at the gates, but God has forbidden us of the Fraternity of R.C. to hear their voices, and He has surrounded us with His clouds

and His protection so that no harm may come to us, and God has decreed that we of the Order of R.C. can no longer be seen by mortal eyes unless they have received strength borrowed from the eagle. We further affirm that we shall reform the governments of Europe and pattern them according to the system applied by the philosophers of Damcar. All men desirous of securing knowledge shall receive as much as they are capable of understanding. The rule of false theology shall be overthrown and God shall make His will known through His chosen philosophers.

Chapter VII. Because of the need of brevity, it is enough to say that our Father C.R.C. was born in the year 1378 and departed at the age of 106, leaving to us the labor of spreading the doctrine of philosophic religion to the entire world. Our Fraternity is open to all who sincerely seek for truth; but we publicly warn the false and impious that they cannot betray or injure us, for God has protected our Fraternity, and all who seek to do it harm shall have their evil designs return and destroy them, while the treasures of our Fraternity shall remain untouched, to be used by the Lion in the establishment of his kingdom.

Chapter VII. We declare that God, before the end of the world, shall create a great flood of spiritual light to alleviate the sufferings of humankind. Falsehood and darkness which have crept into the arts, sciences, religions, and governments of humanity--making it difficult for even the wise to discover the path of reality--shall be forever removed and a single standard established, so that all may enjoy the fruitage of truth. We shall not be recognized as those responsible for this change, for people shall say that it is the result of the progressiveness of the age. Great are the reforms about to take place; but we of the Fraternity of R.C. do not arrogate to ourselves the glory for this divine reformation, since many there are, not members of our Fraternity but honest, true and wise men, who by their intelligence and their writings shall hasten its coming. We testify that sooner the stones shall rise up and offer their services than that there shall be any lack of righteous persons to execute the will of God upon earth.

Chapter VIII. That no one may doubt, we declare that God has sent messengers and signs in the heavens, namely, the new stars in *Serpentarius* and *Cygnus*, to show that a great Council of the Elect is to take place. This proves that God reveals in visible nature--for the discerning few--signs and symbols of all things that are coming to pass. God has given man two eyes, two nostrils, and two ears, but only one tongue. Whereas the eyes, the nostrils, and the ears admit the wisdom of Nature into the mind, the tongue alone may give it forth. In various ages there have been illumined ones who have seen, smelt, tasted, or heard the will of God, but it will shortly come to pass that those who have seen, smelt, tasted, or heard shall speak, and truth shall be revealed. Before this revelation of righteousness is possible, however, the world must sleep away the intoxication of her poisoned chalice (filled with the false life of the theological vine) and, opening her heart to virtue and understanding, welcome the rising sun of Truth.

Chapter IX. We have a magic writing, copied from that divine alphabet with which God writes His will upon the face of celestial and terrestrial Nature. With this new language we read God's will for all His creatures, and just as astronomers predict eclipses so we prognosticate the obscurations of the church and how long they shall last. Our language is like unto that of Adam and Enoch before the Fall, and though we understand and can explain our mysteries in this our sacred language, we cannot do so in Latin, a tongue contaminated by the confusion of Babylon.

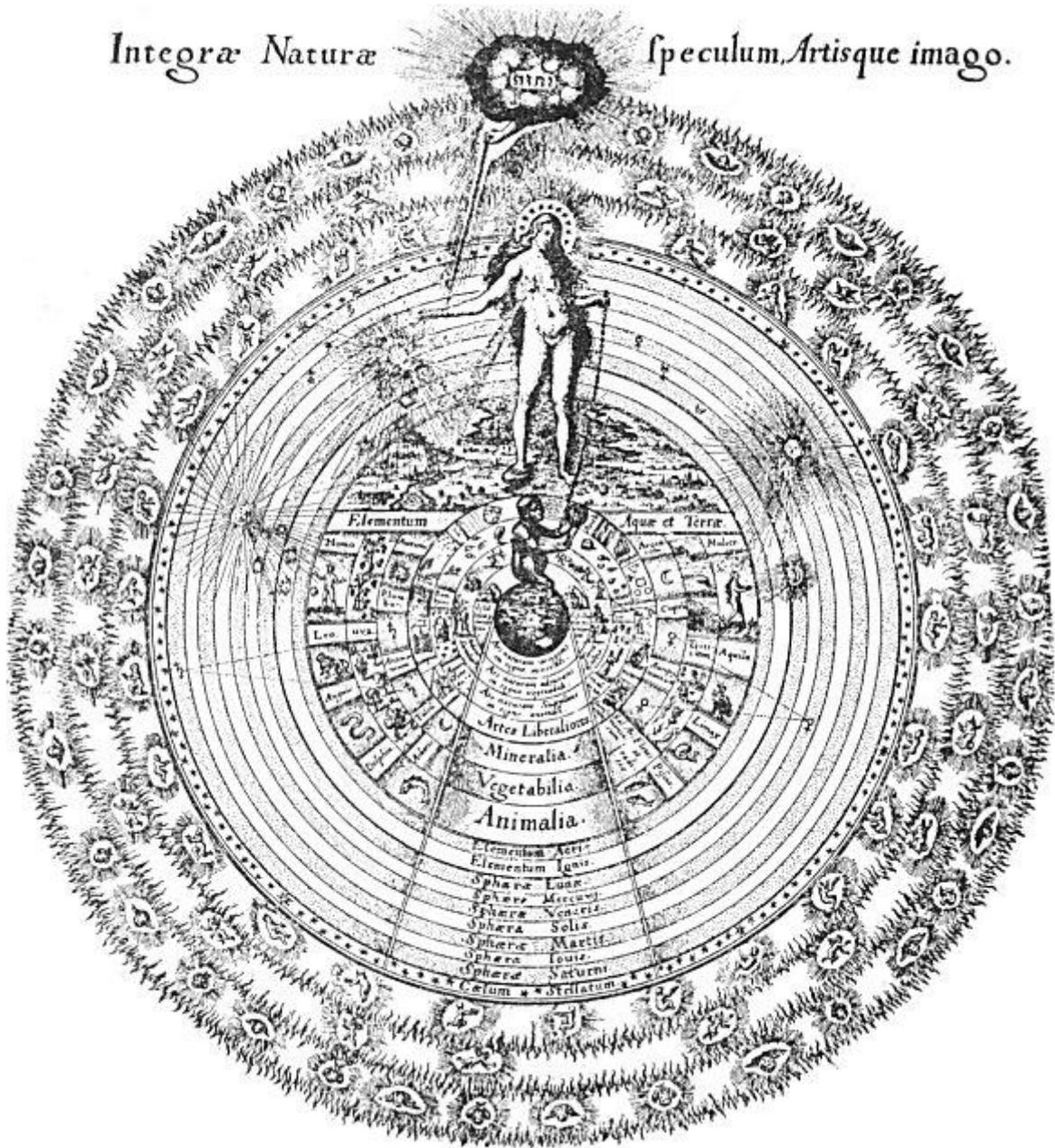
Chapter X. Although there are still certain powerful persons who oppose and hinder us--because of which we must remain concealed--we exhort those who would become of our Fraternity to study unceasingly the Sacred Scriptures, for such as do this cannot be far from us. We do not mean that the Bible should be continually in the mouth of man, but that he should search for its true and eternal meaning, which is seldom discovered by theologians, scientists, or mathematicians because they are blinded by the opinions of their sects. We bear witness that never since the beginning of the world has there been given to man a more excellent book than the Holy Bible. Blessed is he who possesses it, more blessed he who reads it, most blessed he who understands it, and most godlike he who obeys it.

Chapter XI. We wish the statements we made in the *Fama Fraternitatis* concerning the transmutation of metals and the universal medicine to be lightly understood. While we realize that both these works are attainable by man, we fear that many really great minds may be led away from the true quest of knowledge and understanding if they permit themselves to limit their investigation to the transmutation of metals. When to a man is given power to heal disease, to overcome poverty, and to reach a position of worldly dignity, that man is beset by numerous temptations and unless he possess true knowledge and full understanding he will become a terrible menace to mankind. The alchemist who attains to the art of transmuting base metals can do all manner of evil unless his understanding be as great as his self-created wealth. We therefore affirm that man must first gain knowledge, virtue, and understanding; then all other things may be added unto him. We accuse the Christian Church of the great sin of possessing power and using it unwisely; therefore we prophesy that it shall fall by the weight of its own iniquities and its crown shall be brought to naught.

Chapter XII. In concluding our *Confessio*, we earnestly admonish you to cast aside the worthless books of pseudo-chemists and philosophers (of whom there are many in our age), who make light of the Holy Trinity and deceive the credulous with meaningless enigmas. One of the greatest of these is a stage player, a man with

Integræ Naturæ

Speculum Artisq[ue] imago.



A SYMBOLIC DIAGRAM OF THE OPERATIONS OF NATURE.

From *Fludd's Collectio Operum*.

This plate, engraved by de Bry, is the most famous of the diagrams illustrating the philosophic principles of Robert Fludd (Robertus de Fluctibus). Three figures are outstanding links between Rosicrucianism and Freemasonry: Michael Maier, Elias Ashmole, and Robert Fludd. De Quincey considers Robert Fludd to be the immediate father of Freemasonry. (See *The Rosicrucians and Freemasons*.) Edward Waite considers Robert Fludd as second to none of the disciples of Paracelsus, even going as far as to declare that Fludd far surpassed his master. He further adds, "The central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of souffleurs, theosophists, and charlatanic Professors of the magnum opus, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity." (See *The Real History of the Rosicrucians*.) Robert Fludd was born in 1574 and died in 1637.

The de Bry diagram shown above is almost self-explanatory. Outside the circle of the starry heavens are the three fiery rings of the empyreum--the triple fire of the Supreme Creator--in which dwell the celestial creatures. Within he, of the stars are the circles of the planets and elements. After the element of air comes the circle of the world (earth). The circle of animals is followed by the circle of plants, which, in turn is followed by the circle of he minerals. Then come various industries and in the center is a terrestrial globe with an ape-man sitting upon it, measuring a sphere with a pair of compasses. This little figure represents the animal creation. In the outer ring of fire, above is the sacred name of Jehovah surrounded by clouds. From these clouds issues a hand holding a chain. Between the divine sphere and the lower world personified by the ape is the figure of a woman. It is to be specially noted that the female figure is merely holding the chain connecting her with the lower world, but the chain connecting her with the higher world ends in a shackle about her wrist. This female figure is capable of several interpretations: she may represent humanity suspended between divinity and the beast; she may represent Nature as the link between God and the lower world; or she may represent the human soul--the common denominator between the superior and the inferior.

p. 143

sufficient ingenuity for imposition. Such men are mingled by the Enemy of human welfare among those who seek to do good, thus making Truth more difficult of discovery. Believe us, Truth is simple and unconcealed, while falsehood is complex, deeply hidden, proud, and its fictitious worldly knowledge, seemingly a glitter with godly luster, is often mistaken for divine wisdom. You that are wise will turn from these false teachings and come to us, who seek not your money but freely offer you our greater treasure. We desire not your goods, but that you should become partakers of our goods. We do not deride parables, but invite you to understand all parables and all secrets. We do not ask you to receive us, but invite you to come unto our kingly houses and palaces, not because of ourselves but because we are so ordered by the Spirit of God, the desire of our most excellent Father C.R.C., and the need of the present moment, which is very great.

Chapter XIII. Now that we have made our position clear that we sincerely confess Christ; disavow the Papacy; devote our lives to true philosophy and worthy living; and daily invite and admit into our Fraternity the worthy of all nations, who thereafter share with us the Light of God: will you not join yourselves with us to the perfection of yourselves, the development of all the arts, and the service of the world? If you will take this step, the treasures of every part of the earth shall be at one time given unto you, and the darkness which envelopes human knowledge and which results in the vanities of material arts and sciences shall be forever dispelled.

Chapter XIV. Again we warn those who are dazzled by the glitter of gold or those who, now upright, might be turned by great riches to a life of idleness and pomp, not to disturb our sacred silence with their clamorings; for though there be a medicine which will cure all diseases and give unto all men wisdom, yet it is against the will of God that men should attain to understanding by any means other than virtue, labor, and integrity. We are not permitted to manifest ourselves to any man except it be by the will of God. Those who believe that they can partake of our spiritual wealth against the will of God or without His sanction will find that they shall sooner lose their lives in seeking us than attain happiness by finding us.

FRATERNITAS R.C.

Johann Valentin Andreae is generally reputed to be the author of the Confessio. It is a much-mooted question, however, whether Andreae did not permit his name to be used as

a pseudonym by Sir Francis Bacon. Apropos of this subject are two extremely significant references occurring in the introduction to that remarkable potpourri, *The Anatomy of Melancholy*. This volume first appeared in 1621 from the pen of Democritus junior, who was afterwards identified as Robert Burton, who, in turn, was a suspected intimate of Sir Francis Bacon. One reference archly suggests that at the time of publishing *The Anatomy of Melancholy* in 1621 the founder of the Fraternity of R.C. was still alive. This statement--concealed from general recognition by its textual involvement--has escaped the notice of most students of Rosicrucianism. In the same work there also appears a short footnote of stupendous import. It contains merely the words: "Job. Valent. Andreas, Lord Verulam." This single line definitely relates Johann Valentin Andreae to Sir Francis Bacon, who was Lord Verulam, and by its punctuation intimates that they are one and the same individual.

Prominent among Rosicrucian apologists was John Heydon, who inscribes himself "A Servant of God, and a Secretary of Nature." In his curious work, *The Rosie Cross Uncovered*, he gives an enigmatic but valuable description of the Fraternity of R.C. in the following language:

"Now there are a kind of men, as they themselves report, named *Rosie Crucians*, a divine fraternity that inhabit the suburbs of heaven, and these are the officers of the *Generalissimo* of the world, that are as the eyes and ears of the great King, seeing and hearing all things: they say these *Rosie Crucians* are seraphically illuminated, as Moses was, according to this order of the elements, earth refin'd to water, water to air, air to fire." He further declares that these mysterious Brethren possessed polymorphous powers, appearing in any desired form at will. In the preface of the same work, he enumerates the strange powers of the Rosicrucian adepts:

"I shall here tell you what *Rosie Crucians* are, and that *Moses* was their Father, and he was Θεοῦ παῖς; some say they were of the order of Elias, some say the Disciples of Ezekiel; * * * For it should seem *Rosie Crucians* were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as *Moses*, *Elias*, *Ezekiel*, and the succeeding Prophets did, as being transported where they please, as *Habakkuk* was from *Jewry* to *Babylon*, or as *Philip*, after he had baptized the *Eunuch* to *Azorus*, and one of these went from me to a friend of mine in *Devonshire*, and came and brought me an answer to *London* the some day, which is four days journey; they caught me excellent predictions of *Astrology* and *Earthquakes*; they slack the *Plague* in *Cities*; they silence the violent *Winds* and *Tempests*; they calm the rage of the *Sea* and *Rivers*; they walk in the *Air*, they frustrate the malicious aspects of *Witches*; they cure all *Diseases*."

The writings of John Heydon are considered a most important contribution to Rosicrucian literature. John Heydon was probably related to Sir Christopher Heydon, "a Seraphically Illuminated *Rosie Crucian*," whom the late F. Leigh Gardner, Hon. Secretary Sec. Ros. in Anglia, believes to have been the source of his Rosicrucian knowledge. In his *Bibliotheca Rosicruciana* he makes the following statement concerning John Heydon: "On the whole, from the internal evidence of his writings, he appears to have gone through the lower grade of the R. C. Order and to have given out much of this to the world." John Heydon traveled extensively, visiting Arabia, Egypt, Persia, and various parts of Europe, as related in a biographical introduction to his work, *The Wise-Mans Crown, Set with Angels, Planets, Metals, etc.*, or *The Glory of the Rosie*

Cross--a work declared by him to be a translation into English of the mysterious book *M* brought from Arabia by Christian Rosencreutz.

Thomas Vaughan (Eugenius Philalethes), another champion of the Order, corroborates the statement of John Heydon concerning the ability of the Rosicrucian initiates to make themselves invisible at will: "The Fraternity of R.C. can move in this white mist. 'Whosoever would communicate with us must be able to see in this light, or us he will never see unless by our own will.'"

The Fraternity of R.C. is an august and sovereign body, arbitrarily manipulating the symbols of alchemy, Qabbalism, astrology, and magic to the attainment of its own peculiar purposes, but entirely independent of the cults whose terminology it employs. The three major objects of the Fraternity are:

1. *The abolition of all monarchical forms of government and the substitution therefor of the rulership of the philosophic elect.* The present democracies are the direct outgrowth of Rosicrucian efforts to liberate the maws from the domination of despotism. In the early part of the eighteenth century the Rosicrucians turned their attention to the new American Colonies, then forming the nucleus of a great nation in the New World. The American War of Independence represents their first great political experiment and resulted in the establishment of a national government founded upon the fundamental principles of divine and natural law. As an imperishable reminder of their



THE ALCHEMICAL ANDROGYNE

From the *Turbæ Philosophorum*.

The *Turbæ Philosophorum* is one of the earliest known documents on alchemy in the Latin tongue. Its exact origin is unknown. It is sometimes referred to as *The Third Pythagorical Synod*. As its name implies, it is an assembly of the sages and sets forth the alchemical viewpoints of many of the early Greek philosophers. The symbol reproduced above is from a rare edition of the *Turbæ Philosophorum* published in Germany in 1750, and represents by a hermaphroditic figure the accomplishment of the *magnum opus*. The active and passive principles of Nature were often depicted by male and female figures, and when these two principle, were harmoniously conjoined in any one nature or body it was customary to symbolize this state of perfect equilibrium by the composite figure above shown.



A ROSICRUCIAN TITLE PAGE.

From Maier's *Viatorium*.

Count Michael Maier, physician to Rudolph II., was an outstanding figure in the Rosicrucian controversy. There is little doubt that he was an initiated member of the Rosicrucian Fraternity, empowered by the Order to promulgate its secrets among the philosophic elect of Europe. The above title page shows the seven planets represented by appropriate figures. Behind the central figure in each case is a smaller emblem, signifying the zodiacal sign in which the planet is enthroned. In the arch over the title itself is a portrait of the learned Maier. The volume of which this is the title page is devoted to an analysis of the nature and effect of the seven planets, and is couched in alchemical terminology throughout. Michael Maier concealed his knowledge so cunningly that it is exceedingly difficult to tract from his writings the secrets which he possessed. He was profuse in his use of emblems and the greater part of his philosophical lore is concealed in the engravings which illustrate his books.

p. 144

sub rosa activities, the Rosicrucians left the Great Seal of the United States. The Rosicrucians were also the instigators of the French Revolution, but in this instance were not wholly successful, owing to the fact that the fanaticism of the revolutionists could not be controlled and the Reign of Terror ensued.

2. *The reformation of science, philosophy, and ethics.* The Rosicrucians declared that the material arts and sciences were but shadows of the divine wisdom, and that only by penetrating the innermost recesses of Nature could man attain to reality and understanding. Though calling themselves Christians, the Rosicrucians were evidently Platonists and also profoundly versed in the deepest mysteries of early Hebrew and Hindu theology. There is undeniable evidence that the Rosicrucians desired to reestablish the institutions of the ancient Mysteries as the foremost method of instructing humanity in the secret and eternal doctrine. Indeed, being in all probability the perpetuators of the ancient Mysteries, the Rosicrucians were able to maintain themselves against the obliterating forces of dogmatic Christianity only by absolute secrecy and the subtlety of their subterfuges. They so carefully guarded and preserved the Supreme Mystery--the identity and interrelationship of the *Three Selves*--that no one to whom they did not of their own accord reveal themselves has ever secured any satisfactory information regarding either the existence or the purpose of the Order. The Fraternity of R.C., through its outer organization, is gradually creating an environment or body in which the Illustrious Brother C.R.C. may ultimately incarnate and consummate for humanity the vast spiritual and material labors of the Fraternity.

3. *The discovery of the Universal Medicine, or panacea, for all forms of disease.* There is ample evidence that the Rosicrucians were successful in their quest for the Elixir of Life. In his *Theatrum Chemicum Britannicum*, Elias Ashmole states that the Rosicrucians were not appreciated in England, but were welcomed on the Continent. He also states that Queen Elizabeth was twice cured of the smallpox by the Brethren of the Rosy Cross, and that the Earl of Norfolk was healed of leprosy by a Rosicrucian physician. In the quotations that follow it is hinted by John Heydon that the Brothers of the Fraternity possessed the secret of prolonging human existence indefinitely, but not beyond the time appointed by the will of God:

"And at last they could restore by the same course every Brother that died to life again, and so continue many ages; the rules you find in the fourth book. * * * After this manner began the Fraternity of the Rosie Cross, first by four persons, who died and rose again until Christ, and then they came to worship as the Star guided them to Bethlehem of Judea, where lay our Saviour in his mother's arms; and then they opened their treasure and presented unto him gifts, gold, frankincense, and myrrh, and by the commandment of God went home to their habitation. These four waxing young again successively many hundreds of years, made a magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein. * * * Now whilst Brother C.R. was in a proper womb quickening, they concluded to draw and receive yet others more into their Fraternity."

The *womb* herein referred to was apparently the glass casket, or container, in which the Brothers were buried. This was also called the *philosophical egg*. After a certain period of time the philosopher, breaking the shell of his egg, came forth and functioned for a prescribed period, after which he retired again into his shell of glass. The Rosicrucian medicine for the healing of all human infirmities may be interpreted either as a chemical substance which produces the physical effects described or as spiritual understanding--the true healing power which, when a man has partaken of it, reveals truth to him. Ignorance is the worst form of disease, and that which heals ignorance is therefore the most potent of all medicines. The perfect Rosicrucian medicine was for the healing of nations, races, and individuals.

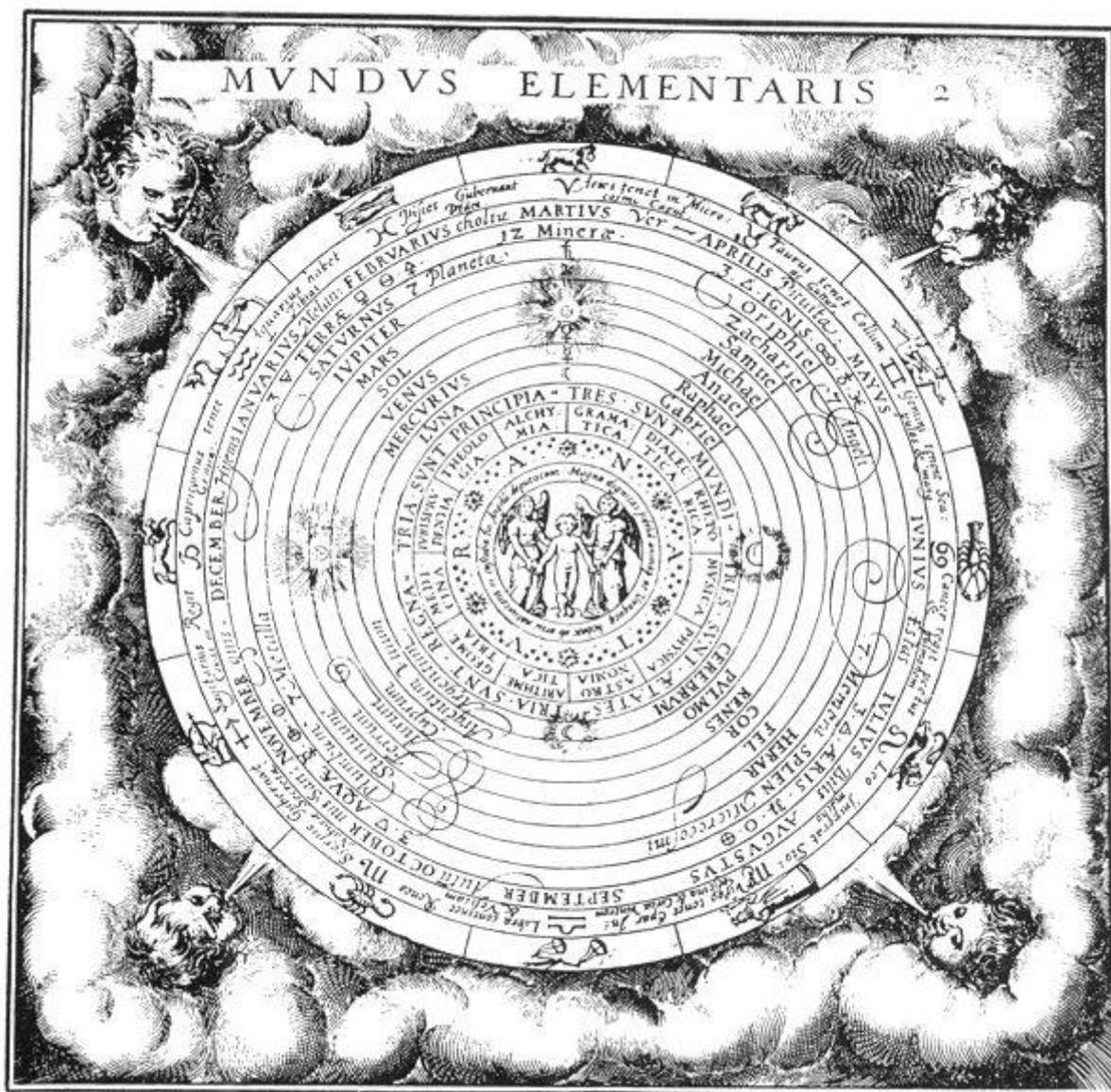
In an early unpublished manuscript, an unknown philosopher declares alchemy, Qabbalism, astrology, and magic to have been divine sciences originally, but that through perversion they had become false doctrines, leading seekers after wisdom ever farther from their goal. The same author gives a valuable key to esoteric Rosicrucianism by dividing the path of spiritual attainment into three steps, or schools, which he calls *mountains*. The first and lowest of these mountains is *Mount Sophia*; the second, *Mount Qabbalah*; and the third, *Mount Magia*. These three mountains are sequential stages of spiritual growth. The unknown author then states:

"By philosophy is to be understood the knowledge of the workings of Nature, by which knowledge man learns to climb to those higher mountains above the limitations of sense. By Qabbalism is to be understood the language of the angelic or celestial beings, and he who masters it is able to converse with the messengers of God. On the highest of the mountains is the School of Magia (Divine Magic, which is the language of God) wherein man is taught the true nature of all things by God Himself."

There is a growing conviction that if the true nature of Rosicrucianism were divulged, it would cause consternation, to say the least. Rosicrucian symbols have many meanings, but the Rosicrucian meaning has not yet been revealed. The mount upon which stands the House of the Rosy Cross is still concealed by clouds, in which the Brethren hide both themselves and their secrets. Michael Maier writes: "What is contained in the *Fama* and *Confessio* is true. It is a very childish objection that the brotherhood have promised so much and performed so little. With them, as elsewhere, many are called but few are chosen. The masters of the order hold out the rose as the remote prize, but they impose the cross on those who are entering." (See *Silentium post Clamores*, by Maier, and *The Rosicrucians and the Freemasons*, by De Quincey.)

The rose and the cross appear upon the stained glass windows of Lichfield Chapter House, where Walter Conrad Arensberg believes Lord Bacon and his mother to have been buried. A crucified rose within a heart is watermarked into the dedication page of the 1628 edition of Robert Burton's *Anatomy of Melancholy*.

The fundamental symbols of the Rosicrucians were the rose and the cross; the rose female and the cross male, both universal phallic emblems. While such learned gentlemen as Thomas Inman, Hargrave Jennings, and Richard Payne Knight have truly observed that the rose and the cross typify the generative processes, these scholars seem unable to pierce the veil of symbolism; they do not realize that the creative mystery in the material world is merely a shadow of the divine creative mystery in the spiritual world. Because of the phallic significance of their symbols, both the Rosicrucians and the Templars have been falsely accused of practicing obscene rites in their secret ceremonials. While it is quite true that the alchemical retort symbolizes the womb, it also has a far more significant meaning concealed under the allegory of the second birth. As generation is the key to material existence, it is natural that the Fraternity of R.C. should adopt as its characteristic symbols those exemplifying the reproductive processes. As regeneration is the key to spiritual existence, they therefore founded their symbolism upon the rose and the cross, which typify the redemption of man through the union of his lower temporal nature with his higher eternal nature. The rosy cross is also a hieroglyphic figure representing the formula of the Universal Medicine.



THE ELEMENTARY WORLD.

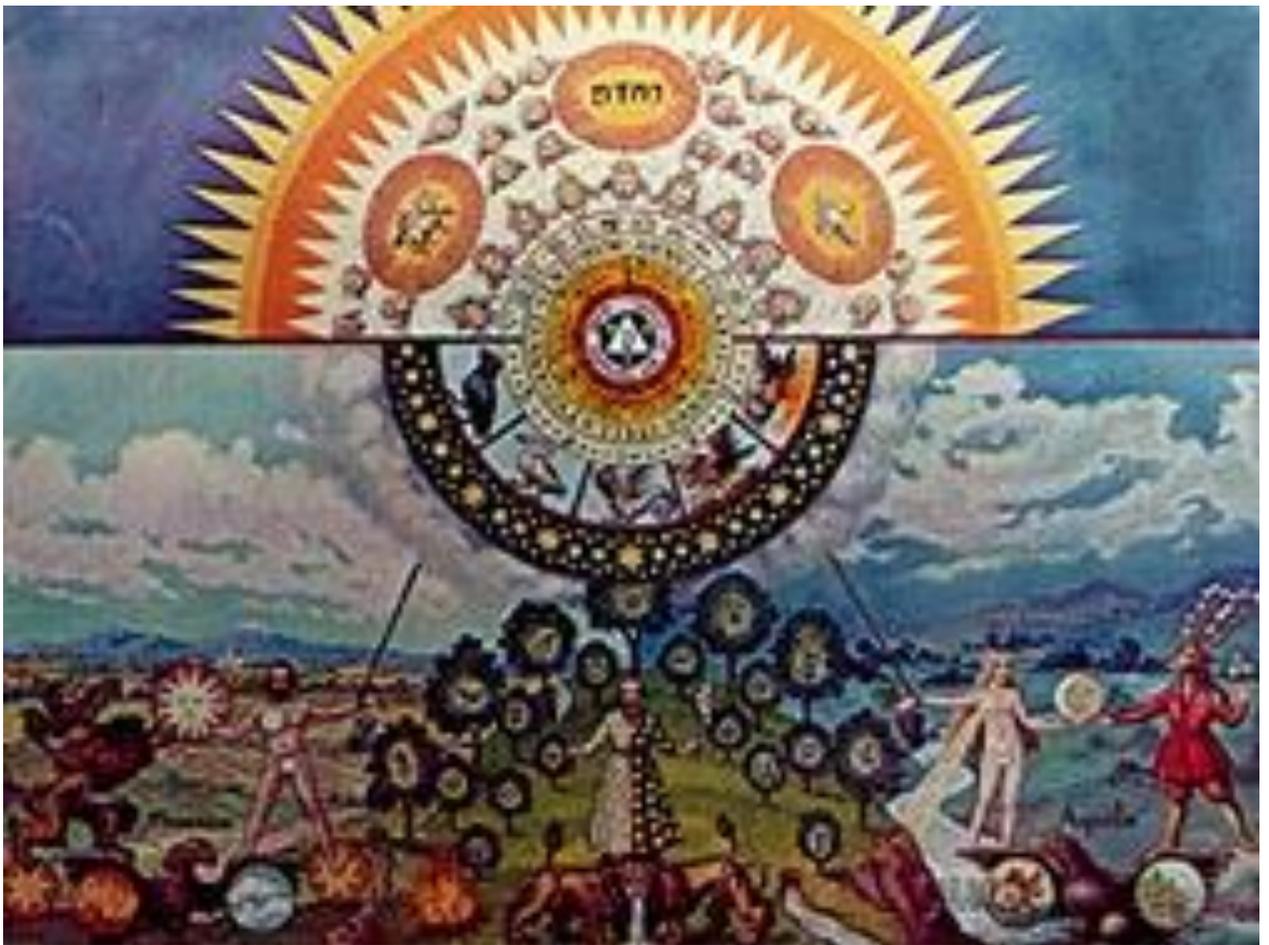
From *Musæum Hermeticum Reformatum et Amplificatum*.

The outer circle contains the figures of the Zodiac; the second, their signs and that part of the human body which they rule; the third, the months of the year, with brief notes concerning temperaments, etc. The fourth circle contains the elements accompanied by their appropriate symbols, and the following seven circles mark the orbits of the planets; also the planetary angels, the seven major members of the Universal Man, and the seven metals, each division appearing under its appropriate element according to the elemental names in the fourth circle. In the twelfth circle appear the words: "There are Three Principles, Three Worlds, Three Ages, and Three Kingdoms." In the thirteenth circle appear the names of the twelve arts and sciences which are considered essential to spiritual growth. In the fourteenth circle is the word Nature. The fifteenth circle contains the following words. "It is the great honour of faithful souls, that from their very birth an angel is appointed to preserve and keep each of them." (See first English translation, London, 1893.)

From: *The Secret Teachings of All Ages* by Manly P. Hall. PRS.

Fifteen Rosicrucian and Cabbalistic Diagrams

By Manly P. Hall



GRAND ROSICRUCIAN ALCHEMICAL FORMULA

Redrawn from Museum Hermeticum Reformatium et Amplificatum

Fifteen Rosicrucian and Qabbalistic Diagrams

IN his well-known work, *The Rosicrucians, Their Rites and Mysteries*, Hargrave Jennings reproduces five Qabbalistic charts which he declares to be genuine Rosicrucian drawings. He gives no information concerning their origin nor does he attempt an elucidation of their symbolism. A recent writer who reproduced one of these charts correlated it to the emblematic tomb of Father C.R.C., thus exposing the true nature of Christian Rosencreutz.

The five plates reproduced in Hargrave Jennings' book are part of a series of fifteen diagrams which appear in *The Magical, Qabbalistical, and Theosophical Writings of Georgius von Welling, on the Subject of Salt, Sulphur, and Mercury*. This extremely rare volume was published at Frankfort and Leipzig in 1735 and 1760. The numbers and figures on the charts refer to the chapters and sections of the Writings. These fifteen charts constitute a remarkable and invaluable addition to the few other known admittedly authentic Qabbalistic and Rosicrucian diagrams.

Lucifer is the greatest mystery of symbolism. The secret knowledge of the Rosicrucians concerning Lucifer is nowhere so plainly set forth as in these plates, which virtually reveal his true identity, a carefully guarded secret about which little has been written. Lucifer is represented by the number 741.

Von Welling does not give a complete exposition of the fifteen charts; to have done so would have been contrary to the principles of Qabbalistic philosophy. The deeper significance of the symbols is revealed only by profound study and contemplation.

TABLE I, Figures 1-11. Figure 1 is a Ptolemaic chart showing the true relationship existing between the primordial elements. Its secret significance is as follows: The outer ring enclosed by the lines *A* and *B* is the region of *Schamayim*, a Qabbalistic name for the Supreme Deity, signifying the expanse of the heavens, or a spiritual fiery water. *Schamayim* is "The Ocean of Spirit," within which all created and uncreated things exist and by the life of which they are animated. In the lower worlds *Schamayim* becomes the astral light.

The space between *B* and *C* marks the orbits or planes of the seven Spiritual Intelligences called the Divine Planets (not the visible planets). According to the Mysteries, the souls of men enter the lower worlds through ring *B*, the fixed stars. All creation reflects the glory of *Schamayim*, the energy that filters into the spheres of the elements through the windows of the stars and planets. Between *C* and *D* lies the region of the subtle, spiritual air, a subdivision of ether. *D* to *E* marks the surface of the earth and sea, by which are also meant grades of ether. *E* to *F* marks the lower region, called "The Gathering of the Waters and the Production of the Virgin Earth," or "Ares." The alchemists called this "quicksand," the true mystic foundation of the solid earth. *F* to *G* marks the circle of the subterranean air, which is more dense and coarse than that in the

outer space, *C* to *D*. In this denser atmosphere the stellar influences and celestial impulses are crystallized into corporeal spirits, thus forming the multitude of forms which exist without knowledge of their own fiery source. *G* is the region of the central fire of the element earth, a coarse fire in contradistinction to the divine fiery Schamayim. The sphere of the starry heavens likewise has its opposite in the sphere of the subterranean air; and the sphere of the upper air (or subtle vaporous water) has its opposite in the sphere *E* to *F*. The focal point, *D* to *E*, between the three higher and the three lower spheres, is called "The Reservoir." It receives impressions from both the superior and the inferior regions and is common to both.

Figure 2 is the Qabbalistic symbol of elemental water; Figure 9 represents the spiritual invisible water. Figure 3 is the Qabbalistic symbol of elemental air; Figure 7 represents the spiritual and invisible air. Figure 4 is the Qabbalistic sign of the elemental earth; Figure 8 represents the spiritual and invisible earth. Figure 5 is the Qabbalistic sign of the elemental fire; Figure 6 represents the spiritual and invisible fire. Figures 6, 7, 8, and 9 symbolize the four elements before the descent of Lucifer. They are the four rivers spoken of in Genesis, having their source in the one river, Figure W, which represents the elements superimposed on one another. The golden ball in the center is Schamayim, the fiery source of all elements. Figure 11 is the emblem of the beginning and the end of all creatures. From it all things proceed and to it all must return again, to become one with the fiery water of divine understanding.

TABLE II, Figures 12-51. Figures 12, 13, 14 demonstrate the sphere as a symbol of motion to be emblematic of fire, water, and air; and the cube as a symbol of weight to be emblematic of earth. The sphere rests upon a point, the cube upon a surface; the sphere is therefore used to symbolize spirit, and the cube, matter. Figure 14 demonstrates that atmosphere rushing in behind a falling object increases its velocity and apparently adds to its weight. The essential nature of each element is occultly signified by the peculiar symbol and character assigned to it.

Of Figure 15, the symbol of salt, von Welling writes, in substance: The cube has six sides, corresponding to the six days of creation, with the point of rest (the seventh day) in the center of the cube. On each surface of the cube appear the signs of the four elements [triangles]. The alchemists declared that salt was the first created substance produced by the fire (Schamayim) which flowed out of God. In salt all creation is concentrated; in salt are the beginning and end of all things. The cube, furthermore, is composed of twelve bodies, each of which has six sides. These bodies are the twelve fundamental pillars of the true invisible church, and when these twelve bodies are multiplied by their six sides the magical number 72 results. The wise have said that nothing is perfect until it has been dissolved, separated, and again united so that it becomes a body composed of twelve bodies, like the cube. The cube also consists of six pyramids with the six surfaces of the cube as their bases. The points of these six pyramids meet at the center of the cube. These six pyramids, each consisting of four triangles, signify the elements, and produce the magical number 24, which refers to the Elders before the Throne. The six surfaces and the point constitute the magical number 7. If 7 be multiplied by 7 again, and so on 7 times, the answer will reveal the method used by the ancients for measuring the periods of eternity; thus: (1) $7 \times 7 = 49$; (2) $49 \times 7 = 343$; (3) $343 \times 7 = 2,401$; (4) $2,401 \times 7 = 16,807$; (5) $16,807 \times 7 = 117,649$; (6) $117,649 \times 7 = 823,543$; (7) $823,543 \times 7 = 5,764,801$. (This is not to be taken as earth years or times.) The 5,000, 000 represents the great hall year; the 700,000 the great

Sabbath year, wherein all human beings gradually gain true understanding and become heirs to their original and eternal inheritance, which was lost when they were enmeshed in the lower elements. The 64,800 is the number of the fallen angels, and the last one year signifies the liberation of Lucifer and return to his original estate.

Figure 16 is another symbol of salt, while Figure 17 (the dot) is the sign of spirit, gold, the sun, or the germ of life. If the dot be moved before itself it becomes a line, Figure 18. This motion of the dot is the first motion. The beginning and end of every line is a dot. Figure 19 is the circle. It is the second motion and the most perfect of all lines. Out of it are formed all figures and bodies

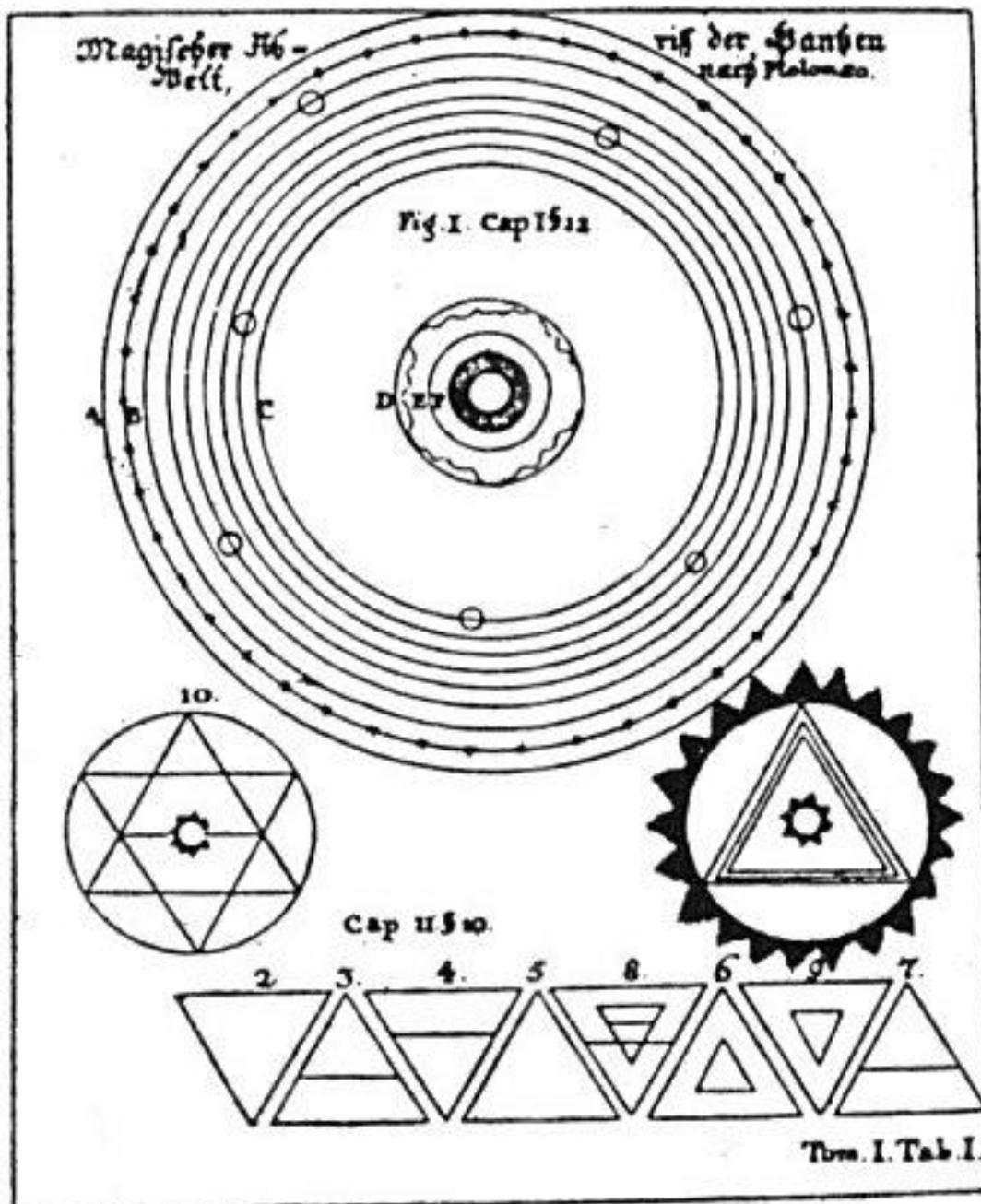


TABLE I, Figures 1-11.

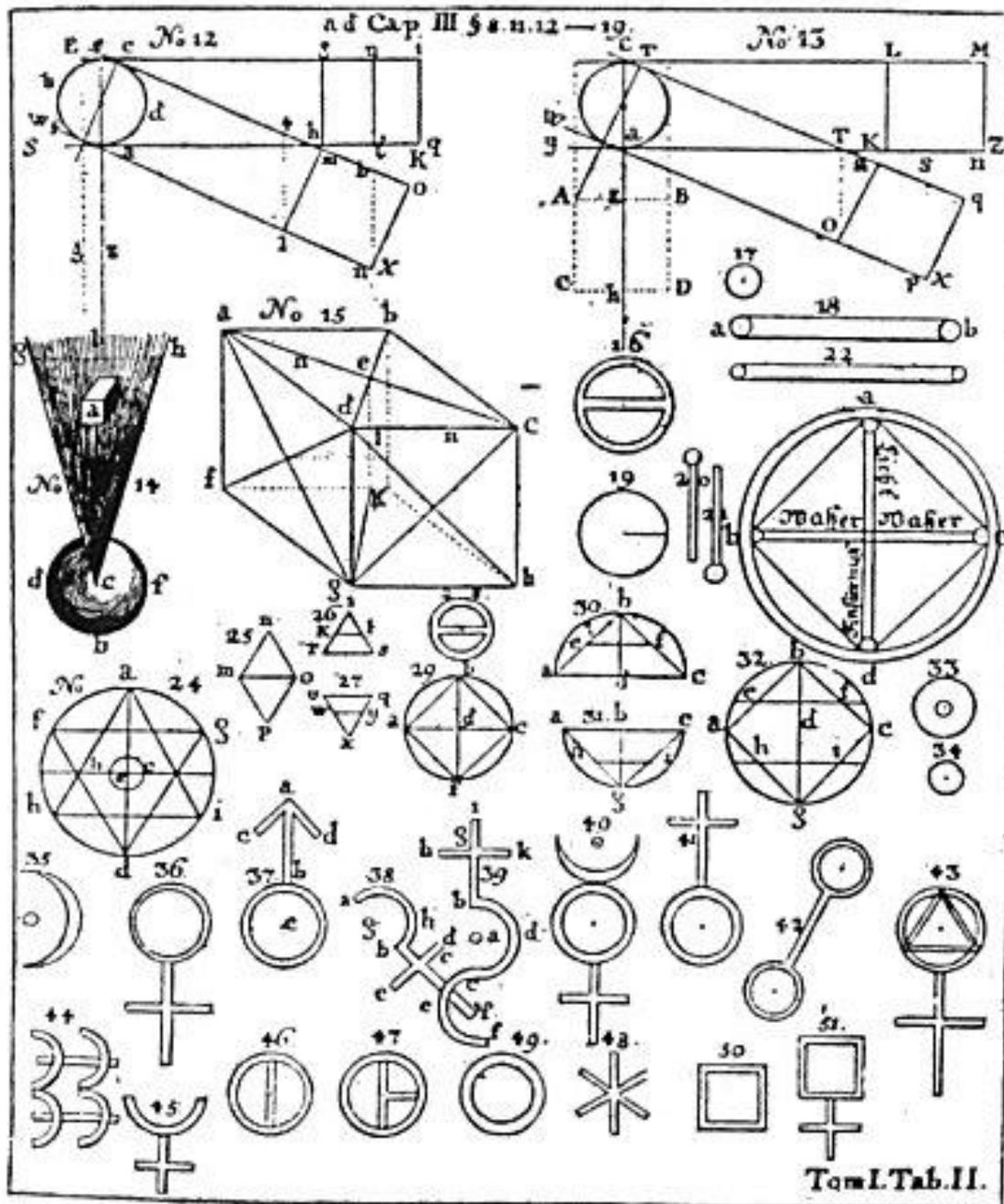


TABLE II, Figures 12-51.

p. 146

imaginable. Figure 20 represents the outpouring of the upper and spiritual life into manifestation. Figure 21 represents darkness, for it is the loosening of the subterrene destructive principle. Figure 20 is also the symbol of day, and Figure 21 of night.

Figure 22 is a symbol of water; Figure 23 is the complete universal character of light and darkness. The upright triangle represents Schamayim; the inverted triangle the dark earth which imprisons the infernal subterranean fire. It is "The First Day of Creation," or the time of the separation of Schamayim and Ares. Figure 24 represents the six days

of creation and proves that the elements are an outflow of the Divine Fire which, breaking up, becomes the substances of the tangible universe, as signified in Figure 25.

Figure 26 is the character of the air, showing that air is born out of the Eternal Light and the ethereal water. Figure 27 is the character of water. It is the inversion of Figure 26, indicating that its origin is from the lower fire and not the higher. Its upper part signifies that water does not lack the Divine element, but as a universal mirror reflects the heavenly influences. Figures 28 and 29 are symbols of salt, showing that it is both fire and water in one. Figure 30 is the character of fire in all its attributes, and Figure M (the same inverted), water in all its powers. Figure 32 is the character of salt in all its attributes. Figure 33 represents both gold and the sun. Their essential natures are identical, being formed from the first fire out of Schamayim. They are perfect, as can be seen from their symbol, for no more perfect form can be produced out of the dot than the circle.

Figure 34 is the character of the greater and lesser worlds; as the dot is surrounded by its circumference, this world is surrounded by Schamayim. Man (the Little World) is included in this symbol because his inner nature is potential gold (Aphar Min Haadamah), which gold is his eternal indestructible spiritual body. Gold is the masculine principle of the universe.

Figure 35 is the character of silver and the moon. It signifies that silver (like gold) is a perfect metal, except that the red part of its nature is turned inward. Silver is the feminine principle of the universe.

Figure 36 is the character of copper and Venus; Figure 37, of iron and Mars; Figure 38, of tin and Jupiter; Figure 39, of lead and Saturn; Figure 40, of Mercury (both the planet and the element); Figure 41, of antimony, the key metal of the earth itself; Figure 42, of arsenic; Figure 43, of sulphur; Figure 44, of cinnabar; Figure 45, of quicklime; Figure 46, of nitre; and Figure 47, of vitriol. Figure 48 is the character of sal ammoniac, which element derives its name from the Temple of Jupiter Ammon in an Egyptian desert, where it was found. Figure 49 is the character of alum; Figure 50, of alkali, a name of Arabian origin; and Figure 51, of sal tartar, a substance possessing great occult virtue.

TABLE III, Figure 52. The eight globes and the central square represent the seven days of creation. The three worlds wherein creation occurs are symbolized by three concentric rings. The German words in the outer ring are extracts from the first chapter of Genesis. The words around the outside of the outer ring are *The First Day*. The four small globes inside the outer ring deal with the abstract phases of creation. The upper globe containing the triangle encloses the words Heaven and Earth. The globe to the right contains the word Light, and the one to the left, Jehovah Elohim in the upper part and Darkness in the lower part. The globe at the bottom contains the word Day in the upper half and Night in the lower.

The four globes within the second ring depict the second, third, fourth, and fifth days of creation. The white globe above divided by a dotted line is designated *The Second Day*; the globe to the left with the mountains, *The Third Day*; the globe to the right with the planetary rings, *The Fourth Day*; and the globe below bisected by a dotted line, *The Fifth Day*. The square in the central ring containing the human form is marked *The Sixth*

Day. This chart is a diagrammatic exposition of the three layers of the macrocosmic and microcosmic auric eggs, showing the forces active within them.

TABLE IV, Figure 53. Figure 53 has been designated the symbolic tomb of Christian Rosencreutz. The upper circle is the first world--the Divine Sphere of God. The triangle in the center is the throne of God. The small circles at the points of the star symbolize the seven great Spirits before the throne, mentioned in the Book of Revelation, in the midst of which walks the Alpha and Omega--the Son of God. The central triangle contains three flames--the Divine Trinity. From the lowest of these flames proceeds the first divine outflow, shown by two parallel lines descending through the throne of Saturn (the Spirit *Orifelis*, through whom God manifested Himself). Passing through the boundary of the celestial universe and the 22 spheres of the lower system, the lines end at point *B*, the throne of Lucifer, in whom the divine outpouring is concentrated and reflected. From him the divine light irradiates in succession to *d* (Capricorn), *e* (Gemini), *f* (Libra), *g* (Taurus), *h* (Pisces), *i* (Aquarius), *k* (Cancer), *l* (Virgo), *m* (Aries), *n* (Leo), *o* (Scorpio), *p* (Sagittarius), thence back to *d*. The zodiacal circles represent twelve orders of great and beneficent Spirits, and the smaller circles within the ring of fixed stars mark the orbits of the sacred planets.

TABLE V, Figure 54. Figure 54 is similar to Figure 53, but represents the universe at the time God manifested Himself through the character of Jupiter, the Spirit *Sachasiel*. Von Welling gives no reason for the change in the order of influx into the twelve orders of spirits, for the third world, for the adding of another circle and the interlaced triangles in the upper world, or for the letters Y and Z. In the upper triangle,

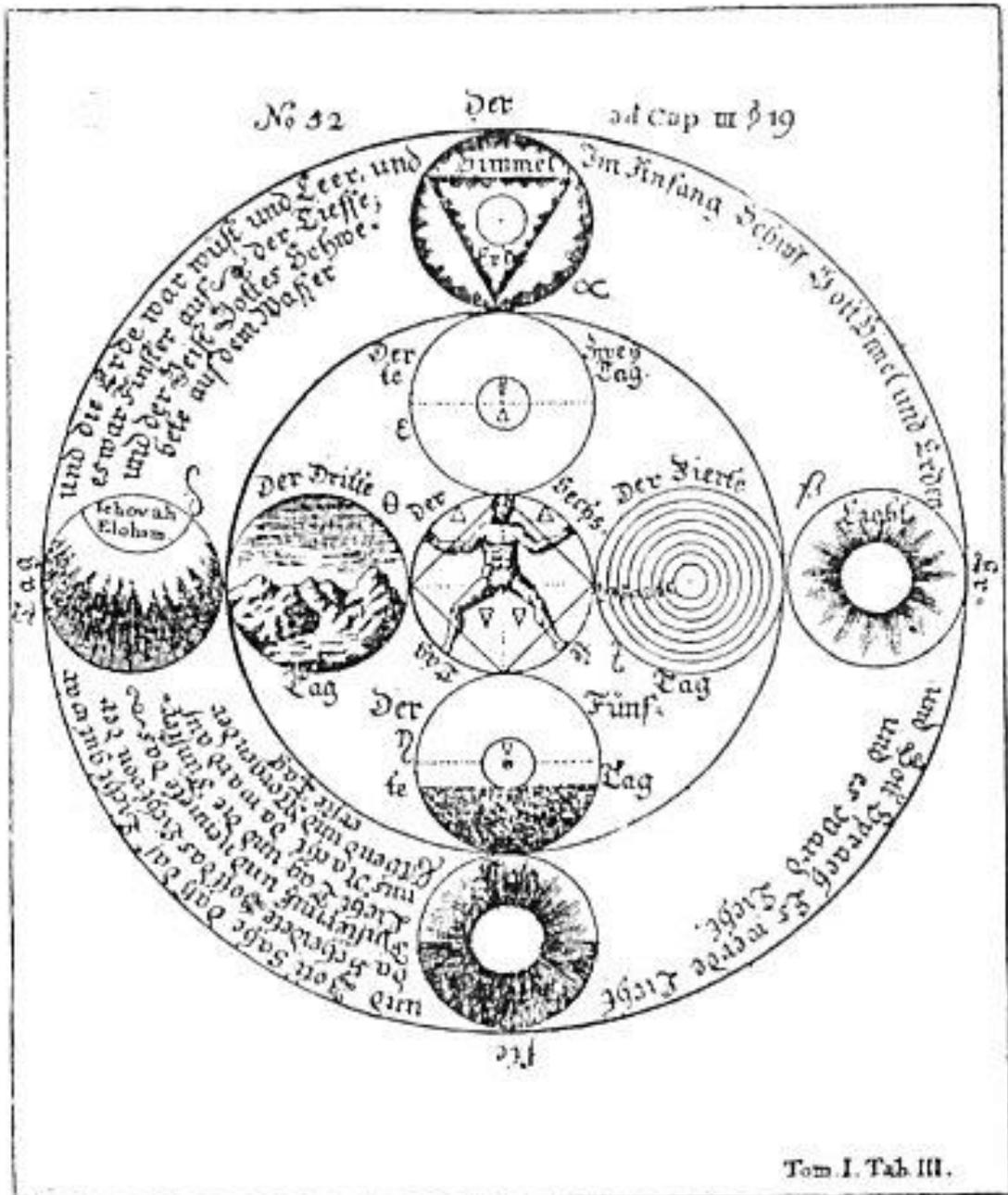


Table III, Figure 52

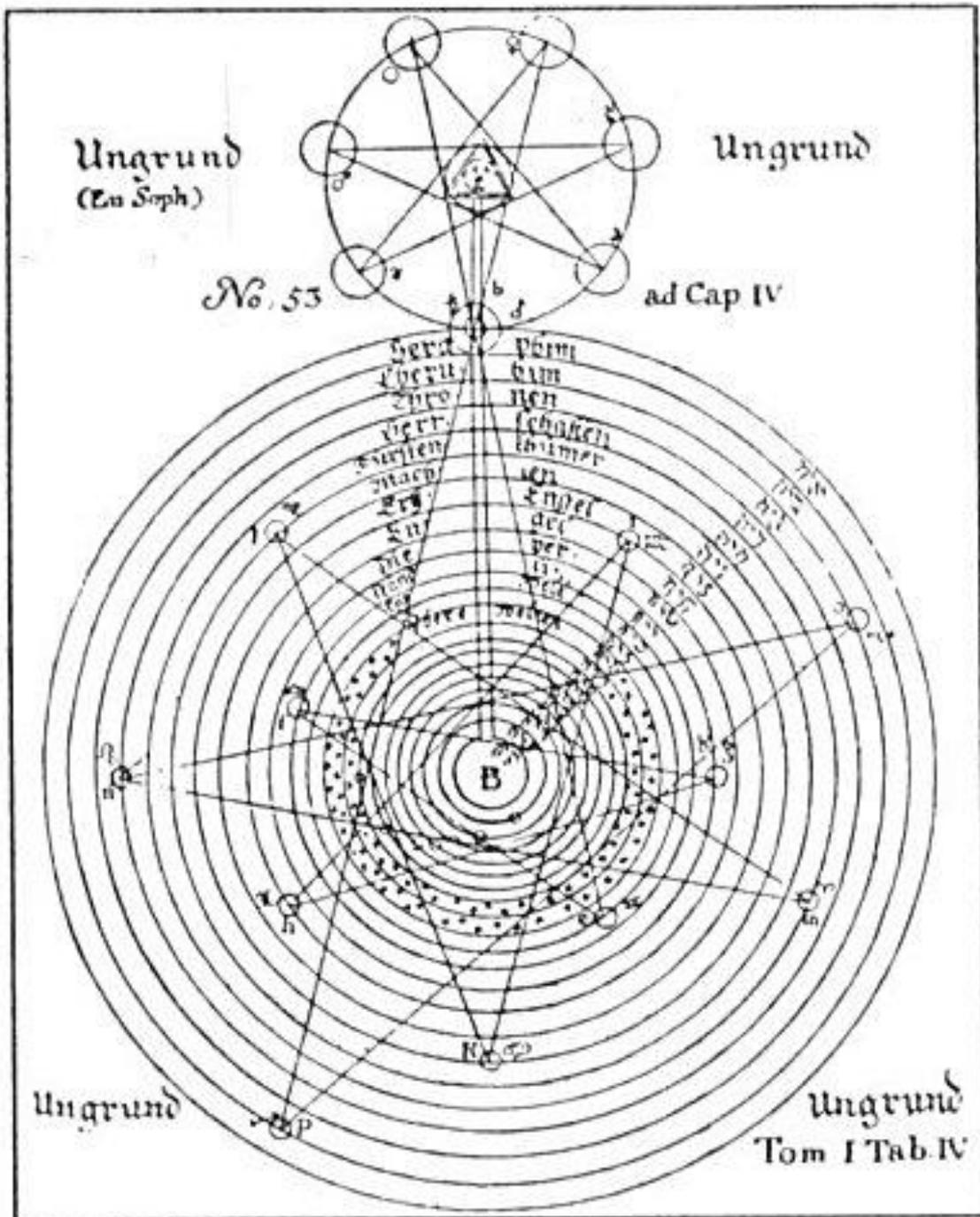


Table IV, Figure 53

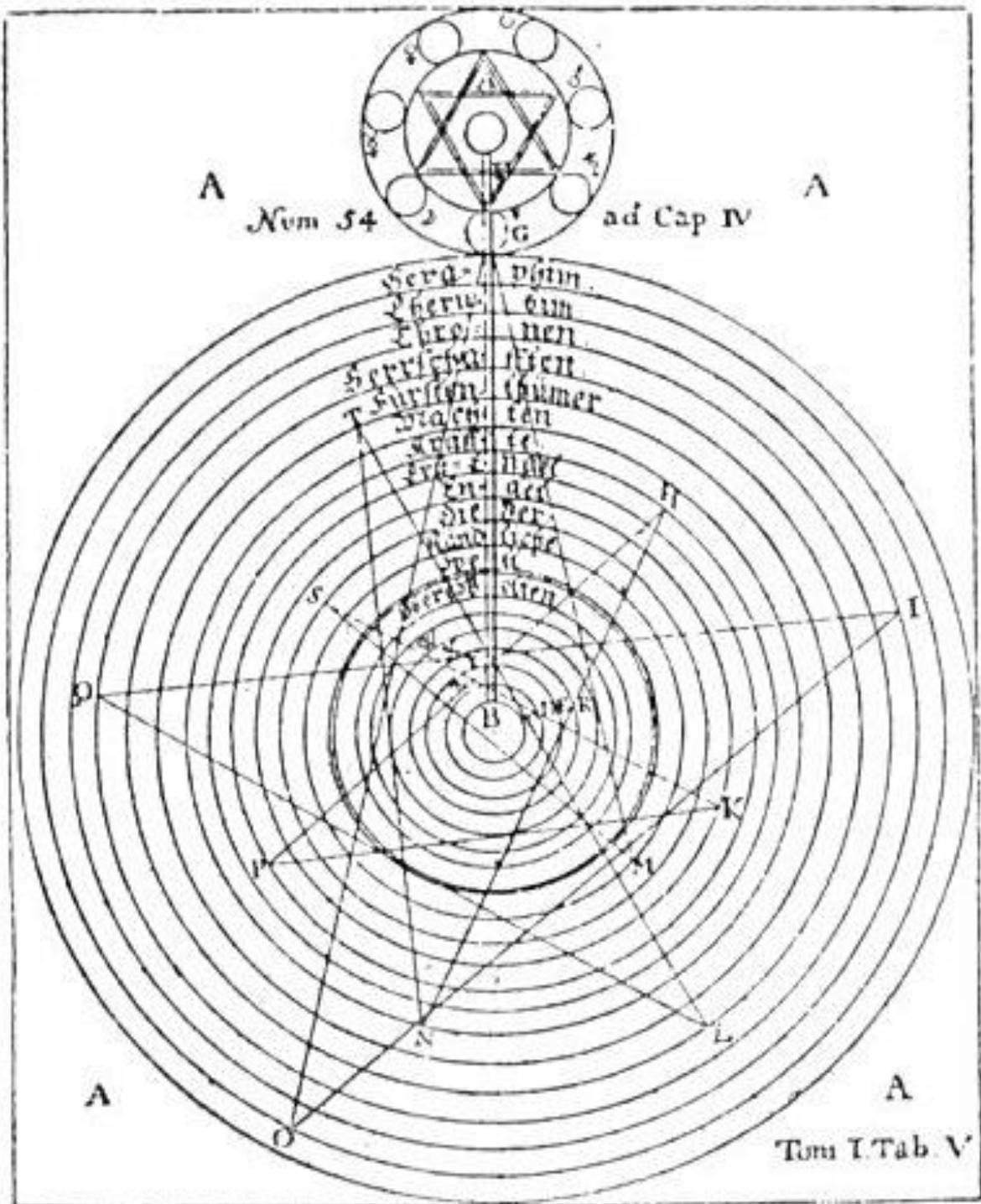


Table V, Figure 54

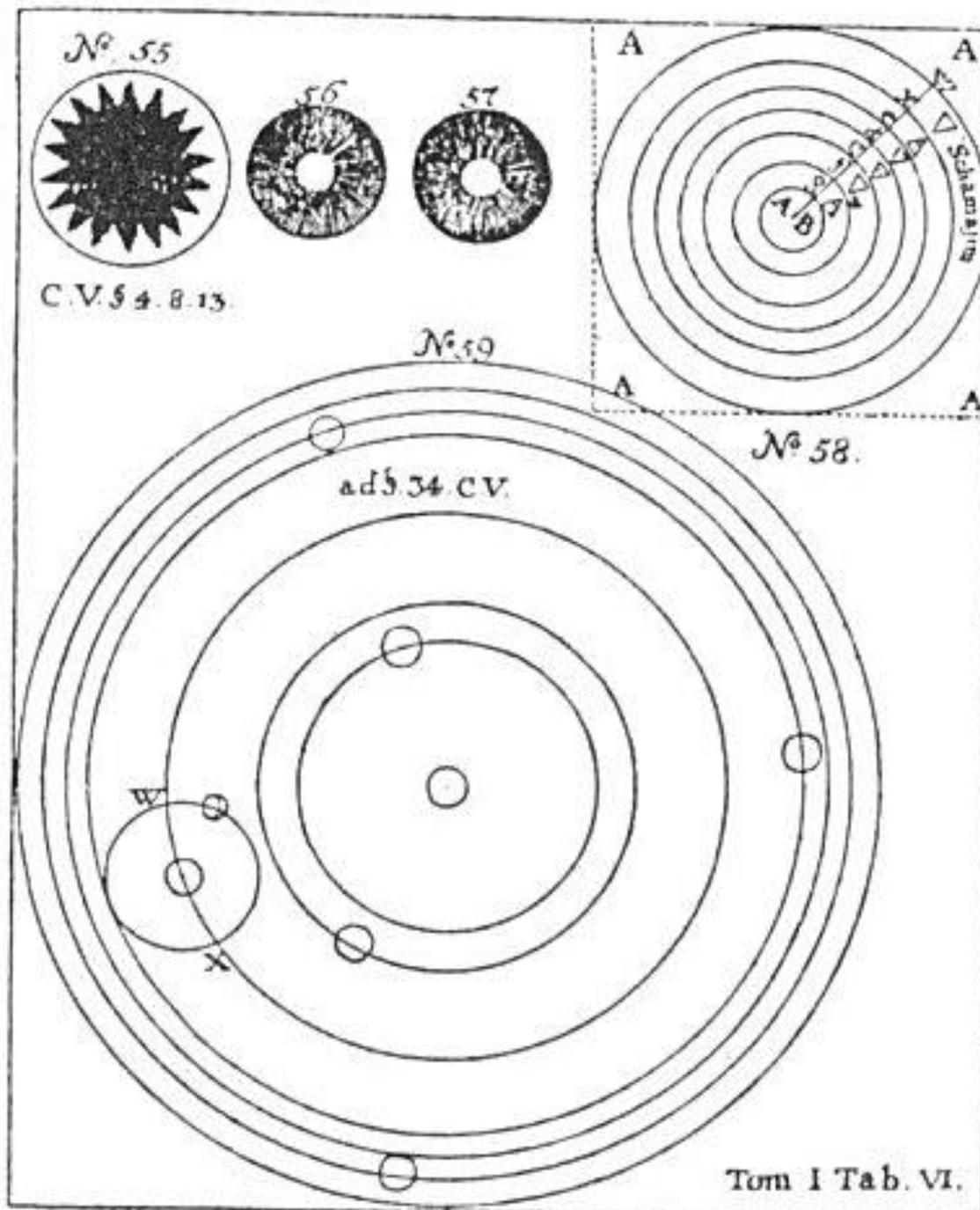


Table VII, Figures 1-5, 7 and 8

p. 147

[paragraph continues] *A* represents the Father Principle, *F* the divine outflow, *G* the point of influx into the twelve orders of spirits (probably Sagittarius). The letters *H, I, J, K, L, M, N, O, P, Q, S,* and *T* denote the sequential points of irradiations to each other; *W* and *X*, the World of the Sons of God; and *B, C, D,* and *E*, the World of Lucifer. This plate shows the universe after the descent of Lucifer into matter. According to von Welling, when Lucifer wanted to control power, the influx of the divine light instantly ceased.

Lucifer's world (which later became the solar system), with all its legions of spirits (who in their essence were Schamayim) reflecting his ideas and inverting the divine light, was turned into darkness. Lucifer's Schamayim thereupon became a contracted disc, a tangible substance; and Chaos came into existence.

TABLE VI, Figures 55-59. Figure 55 symbolizes the Chaos of Lucifer; Figure 56, the separation of light from darkness; Figure 57, the light in the midst of the darkness; and Figure 58, the regions of the elements and their inhabitants. The four *A*'s signify the Abyss surrounding all things. The *A B* is the fiery throne of Lucifer. The plane of *g* is the subterranean air; *f*, the subterranean water; *c*, the earth region; *d*, the outer water; *e*, the outer air, *W* and *X* the region of Schamayim. The elemental inhabitants of the planes differ in goodness according to their proximity to the center of wickedness (*A B*). The earth's surface (*c*) divides the subterranean elementals from those of the outer water, air, and fire (*d*, *c*, and *X*). The elementals of the upper strata (the upper half of *c*, and all of *d*, *e*, and *X*) represent an ascending scale of virtue, while those of the lower strata (the lower half of *c*, and all of *f*, *g*, and *A B*) represent a descending scale of depravity.

The region of air (*e*) is a partial exception to this order. While air is close to the light and filled with beautiful spirits, it is also the habitation of Beelzebub, the Evil Spirit of the air, with his legion of elemental demons. Upon the subtle element of air are impressed the influences of the stars; the thoughts, words, and deeds of man; and a myriad of mysterious influences from the various planes of Nature. Man inhales these impressions, and they produce diverse effects upon his mind. In air are suspended also the seed germs by which water is impregnated and made capable of bringing forth forms of organic and inorganic life. The grotesque figures seen in crystal caves and frost pictures upon windows are caused by these aerial impressions. While the air elementals are great and wise, they are treacherous and confused because amenable to both good and evil impressions. The mighty elemental beings who inhabit the watery light fire of the region *X* cannot be deceived by the spirits of darkness. They love the creatures of the waters, for the watery element (*d*) proceeded from the fiery water (*X*). Mortal man cannot endure the society of these fiery spirits, but gains wisdom from them through the creatures of the waters in which they continually mirror themselves. Figure 59 represents this solar system, with *W* and *X* as the locality of the Garden of Eden.

TABLE VII, Figures 1-5, 7, 8. (Table VIII has Figure 6.) Figure 1 is the triune divine sulphur, the All-Perfect out of the All-Perfect, the Soul of creatures. The threefold Divine One is symbolized by three interlaced circles designated alchemically *salt*, *sulphur*, and *mercury*. In the central triangle is the divine name *Ehieh*. *Geist* means spirit. The other words require no translation. Figure 2 is common destructive sulphur. A bar placed in the triangle makes it the character of earth. Figure 3 is true oil of vitriol, composed of a circle with two diameters and two reversed half-circles hanging below. In this are hidden the characters of all metals. Tin is symbolized by Figure 4 and iron by Figure 5. Figure 7 is the solar system according to Copernicus. Figure 8 is the last judgment. The sun is removed from the center of the solar system and replaced by the earth. This changes the respective positions of all the other planets except Mars, Jupiter, and Saturn, which retain their respective circles. The letter *a* signifies the circle of the sun; *b*, that of Mercury; *c*, that of Venus; *d*, (sic) that of the moon; and *E*, that of the earth. Inward from the sphere *h* are the great circles of damnation.

TABLE VII., Figure 6. In Figure 6 the letter *a* marks the center of eternity. The motion of the rays toward *b*, *d*, and *c* was the first divine manifestation and is symbolized by the equilateral triangle, *b, d, c*. The eternal world within the inner circle became manifest in the water (salt), the light (mercury), and the fire (sulphur) of the archetypal world, represented by the three circles (*f, e, g*) within the triangle of complete equality (*h, i, k*), which is in turn surrounded by the circle of the high throne. The circle *f* is named *understanding*; *e*, *wisdom*; *g*, *reason*. In circle *i* is the word *Father*; in circle *h*, *Son*; in circle *k*, *Spirit*. The seven outer circles are the seven spirits before the throne. The lower part of the figure is similar to Figures 53 and 54. The outer circles are the angelic world ending in the cognizable world of the Sons of God. Then comes the circle of the visible constellations and fixed stars; within this is the solar system with the sun as the center (*l*). *Ungrund* means the Abyss.

TABLE IX, Figure 9. Figure 9 is a synthesis of the Old and New Testaments and represents the interblending planes of being. In the right margin the seven outer circles contain the names of the planetary angels. The words in the graduated circles from the top triangle downward read: (1) *Abyss of Compassion*; (2) *Zion*; (3) *The New Heaven and the New Earth*; (4) *The New Jerusalem*; (5) *Paradise*; (6) *The Bosom of Abraham*; (7) *The Outer Courts of the Lord*. From below the circles of darkness reach upward, each divine principle being opposed by an infernal opposite. The small circle on the left containing a triangle and cross is named *The Tree of Life*, and that on the right *The Tree of the Knowledge of Good and Evil*. In the center of the diagram is the Trinity, joined with the superior and inferior planes by lines of activity.

TABLE X, Figures 10-15. Figure 10 shows the New Jerusalem in form of a cube, with the names of the twelve tribes of Israel written on the twelve lines of the cube. In the center is the eye of God. The words round the outer circle are from the Book of Revelation. Figures 11, 12, 13, 14, and 15 possibly are cipher symbols of the angels of the plagues, the name of the Antichrist, the signature of the beast of Babylon, and the name of the woman riding on the beast of blasphemy.

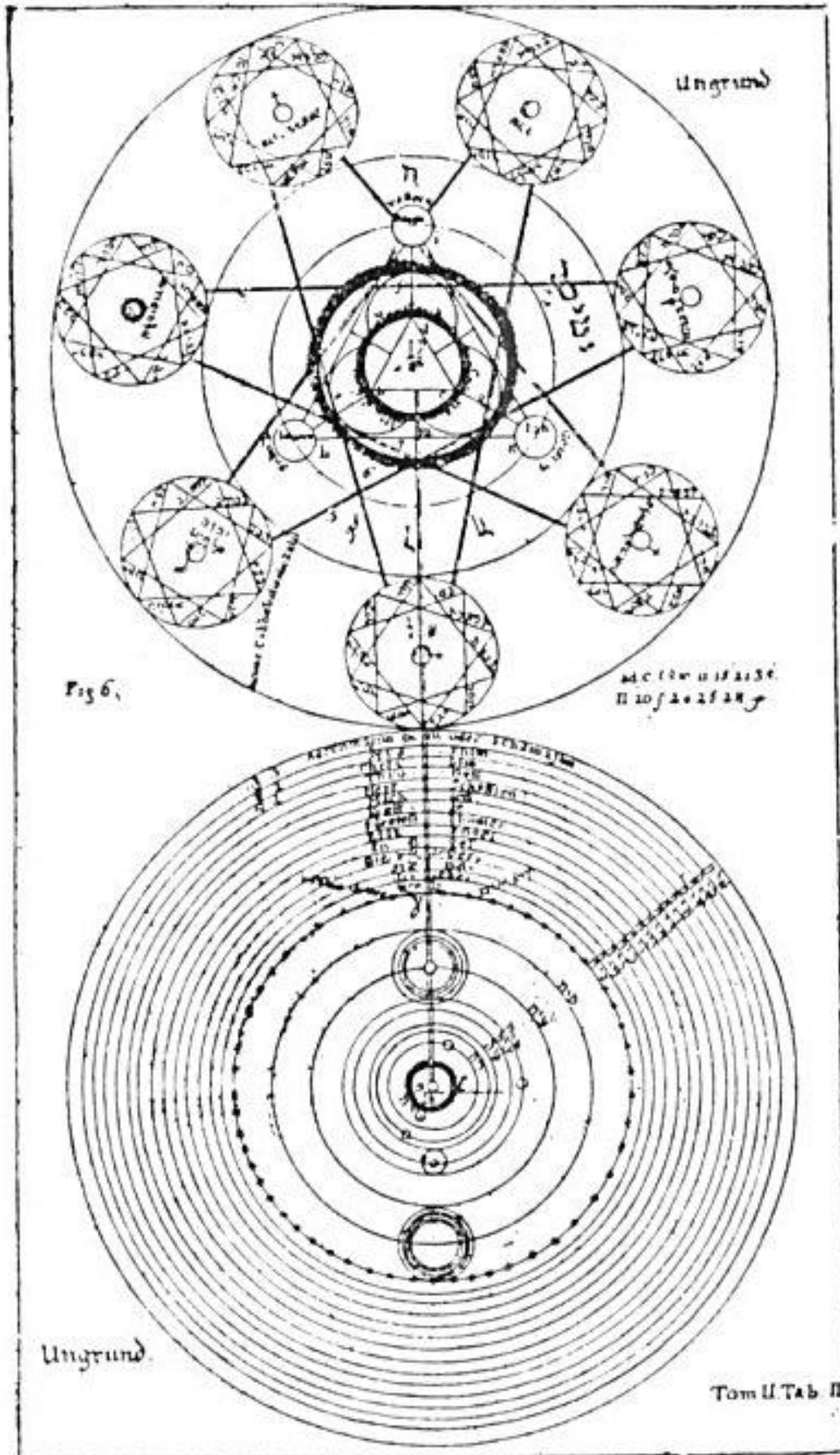


Table VIII. Figure 6.

Fig. 9. ad c. iv. § 26

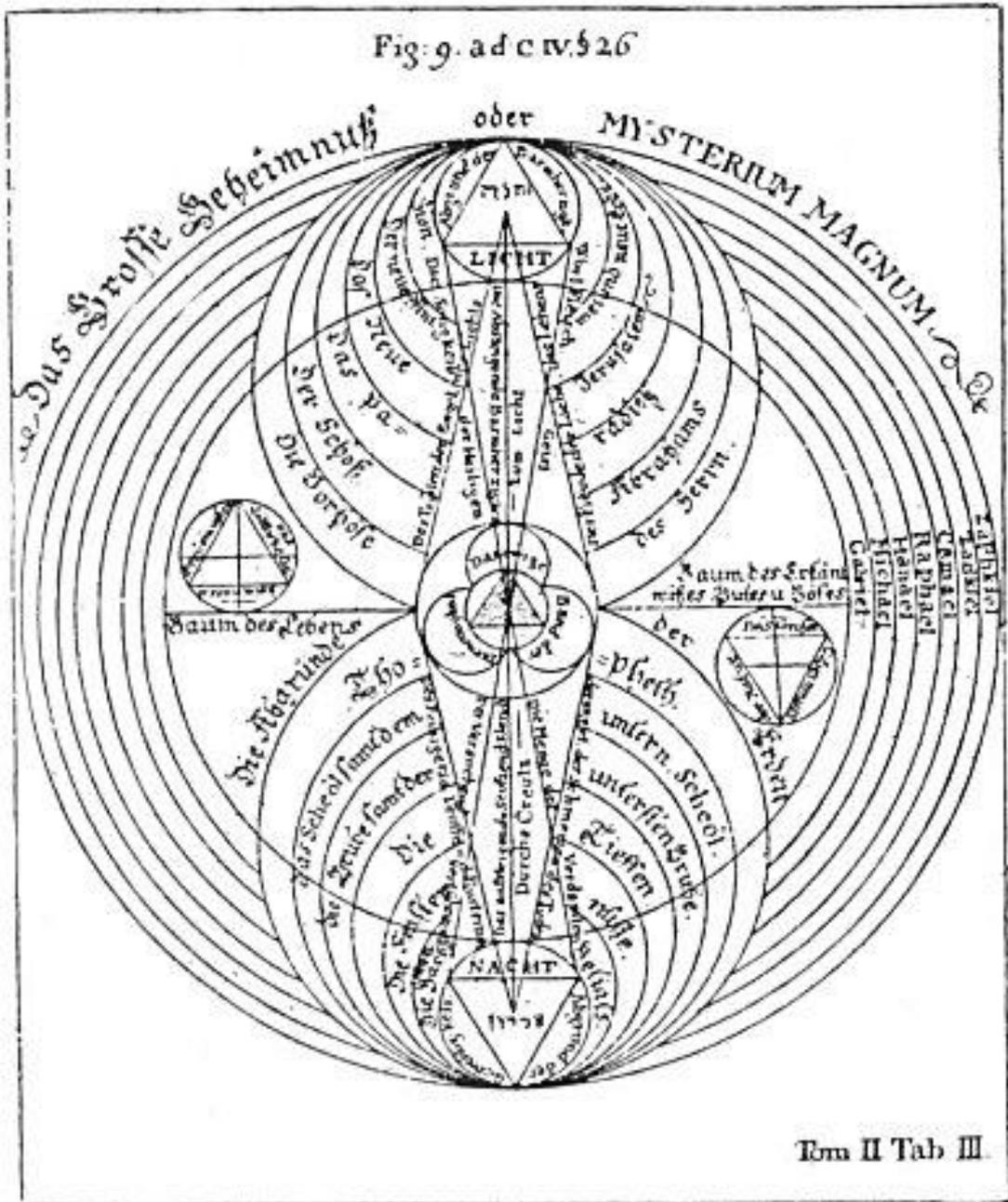


Table IX, Figure 9.

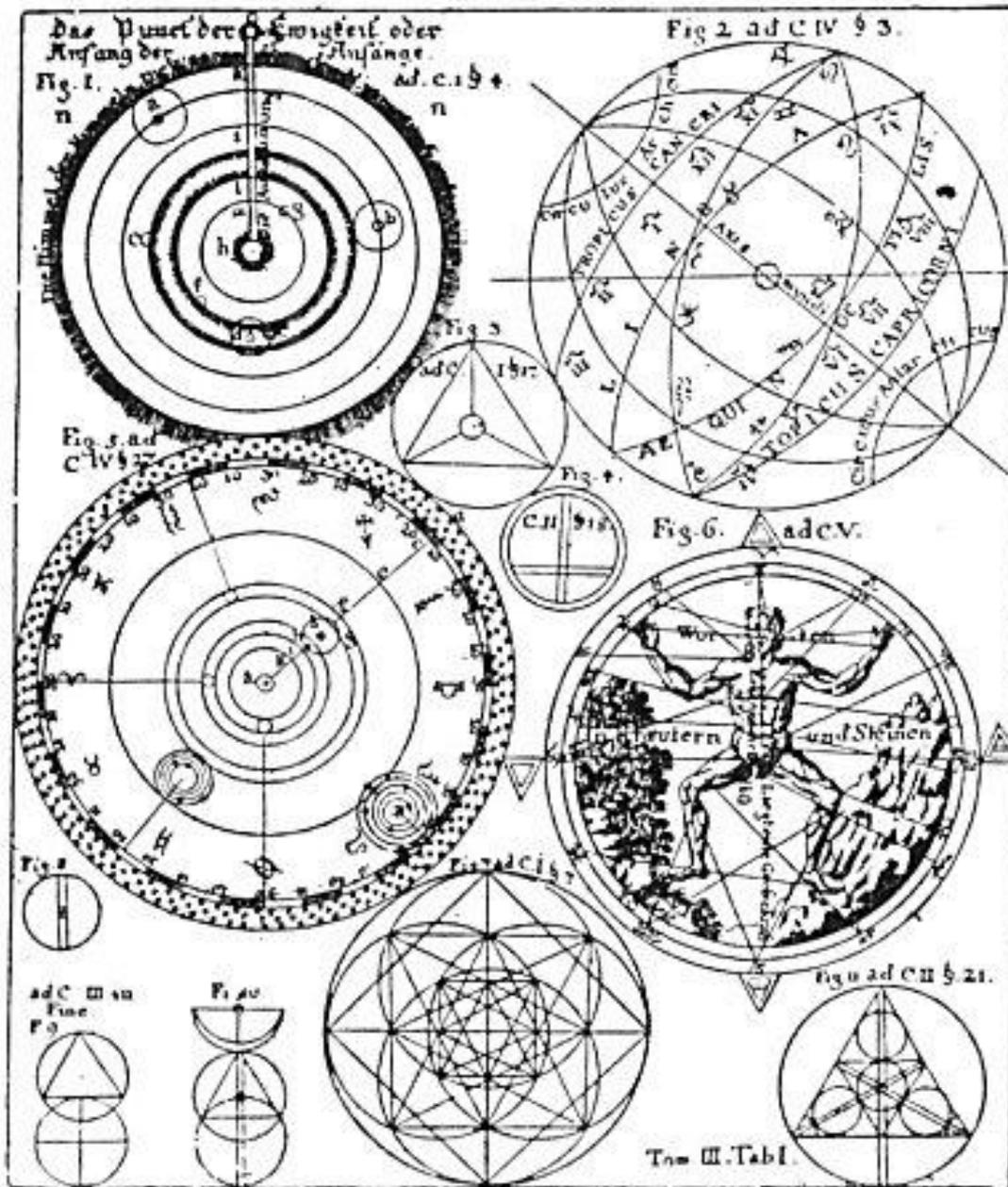


Table XI, Figures 1-11

p. 148

TABLE XI, Figures 1.-11. Figure 1 is the solar system according to Genesis. The *o* on top of the radius of the circle is the dot of Eternity--the Beginning of Beginnings. The whole diameter is the outflow of God, manifesting first in the heaven of heavens--the Schamayim, in which region human understanding cannot function. The space from *k* to *i* contains the heavens of Saturn, Jupiter, and Mars; *l* to *m*, the heavens of Venus and Mercury; *m* to *h*, the heavens of the sun. The letter *e* is the moon, the circle of the earth.

Figure 2 is the globe of the earth, showing the houses and signs of the zodiac. Figure 3 is the character of the Universal Mercury (Divine Life) in its triune aspect of *mercury*, *sulphur*, and *salt*. Figure 4 is true saltpetre purified with quicklime and alkali. Figure 5 shows the exact degree or angle of the planets' places as well as the individual fixed stars in the zodiac. The letter *a* is the sun and *b* is the earth. From *k* to *i* are the circles of Mercury and Venus; *g* to *h*, the circles of earth and moon; *f* to *e* and *e* to *c*, of Jupiter and Saturn; *c* to *d*, the starry belt or zodiac. Figure 6 is the Microcosm, with the planets and signs of the zodiac corresponding to the different parts of its form. The words upon the figure read: *Know thyself*. In words, herbs, and stones lies a great power. Figure 7 is the universal character from which all characters have been taken. Figures 8, 9, and 10 are left to the solution of the reader. Figure 11 is the radiating Universal Mercury.

TABLE XII, Figures 12-19. Figure 12 is called *A Mirror of Astrological Aspects*. Below it is an astrologer's wheel. Figure 13 is similar to Figure 12. Figure 14 is a secret alchemical formula. The words around the circle read: Out of one in all is all. Figure 15 is an unsatisfactory attempt to show the comparative sizes of the suns and planets and their distances from each other. Figure 16 is the solar system with its internal and spiritual heavens. *A B* is the solar system; *C* is the sphere of fixed stars; *D, E, F, G* are the systems of the spiritual worlds; *H* is the throne of the living God; *J, K, L, M*, and *N* are the Great Beyond, unmeasurable.

Figure 17 shows the creation of the solar system out of the ring of the Divine Eternity. The four *A*'s are the Abyss, *B* is the first revelation of God out of the Abyss, and from this revelation *C, D, E, F*, and *G* were created. *C* and *D* represent the spiritual hierarchies; *D* and *E*, the upper worlds, or constellations; *E* and *F*, the distance from Jupiter to the upper worlds; *F* and *G*, the solar system with its planets and their heavens; *B* and *C* the throne of Christ.

Figure 18 describes the division according to Genesis of the waters above the heavens (*D*) from the waters below (*A, B*, and *C*). Figure 19 is the mercury of the philosophers, essential to material existence.

TABLE XIII, Figures 1-4. Figure 1 is *Ain Soph*, the Incomprehensible Abyss of Divine Majesty, an endless welling up, limitless in time and space. Figure 2 symbolizes the three Divine Principles--Father, Son, and Holy Ghost. Around the triangle is written: *I Shall Be That I Shall Be*. At the apex of the triangle is the word *Crown*; in the left point, *Wisdom*; in the right point, *Understanding*. Figure 3 represents the Trinity with its outflow. The words above the upper sphere are *Revelation of the Divine Majesty in Jehovah Elohim*. The lower circles contain the names of the Hierarchies controlling the lower worlds. The words within the circle of stars read: *Lucifer the Son of the Aurora of the morning*. The letter *C* represents the Universal Mercury. The words within the circle read: *The first beginning of all creatures*. Figure 4 represents the abode of Lucifer and his angels, the Chaos spoken of in Genesis.

TABLE XIV, Figures 5, 7, 8. Figure 5 shows the triangle of triune Divinity in the midst of a cross. At the left is a small triangle containing the words *The Secrets of Elohim*, and at the right is another inscribed *The Secrets of Nature*. On the horizontal arms of the cross are the words *The Tree of Life* and *The Tree of the Knowledge of Good and Evil*. The plate explains the interblending of the spiritual and infernal powers in the creation of the universe. Figure 7 is called *The Road to Paradise*. It probably indicates the

positions of the sun, moon, and planets at the moment of their genesis. Figure 8 is the earth before the flood, when it was watered by a mist or vapor. The words at the left are *The Tree of Life*; those at the right, *The Tree of the Knowledge of good and Evil*. The diagram with the symbol of Mars is devoted to a consideration of the rainbow.

TABLE XV, Figures 6, 9, 10. Figure 6 is similar to Figure 5 and is called *The Secret of Nature*. An interesting diagram is shown on either side of the central figure, each consisting of a triangle with circles radiating from its points. The diagram on the left is called *The Secrets of the Upper World*, and the one on right *The Secrets of the Underworld*.

Figure 9 is the solar system. Around the central part are the words *The Place of the Damned*. Figure 10 shows the dot, or point of rest, surrounded by a triangle enclosing a circle containing the names of the twelve tribes of Israel. It represents completion of the process of regeneration and the consummation of the Great Work.

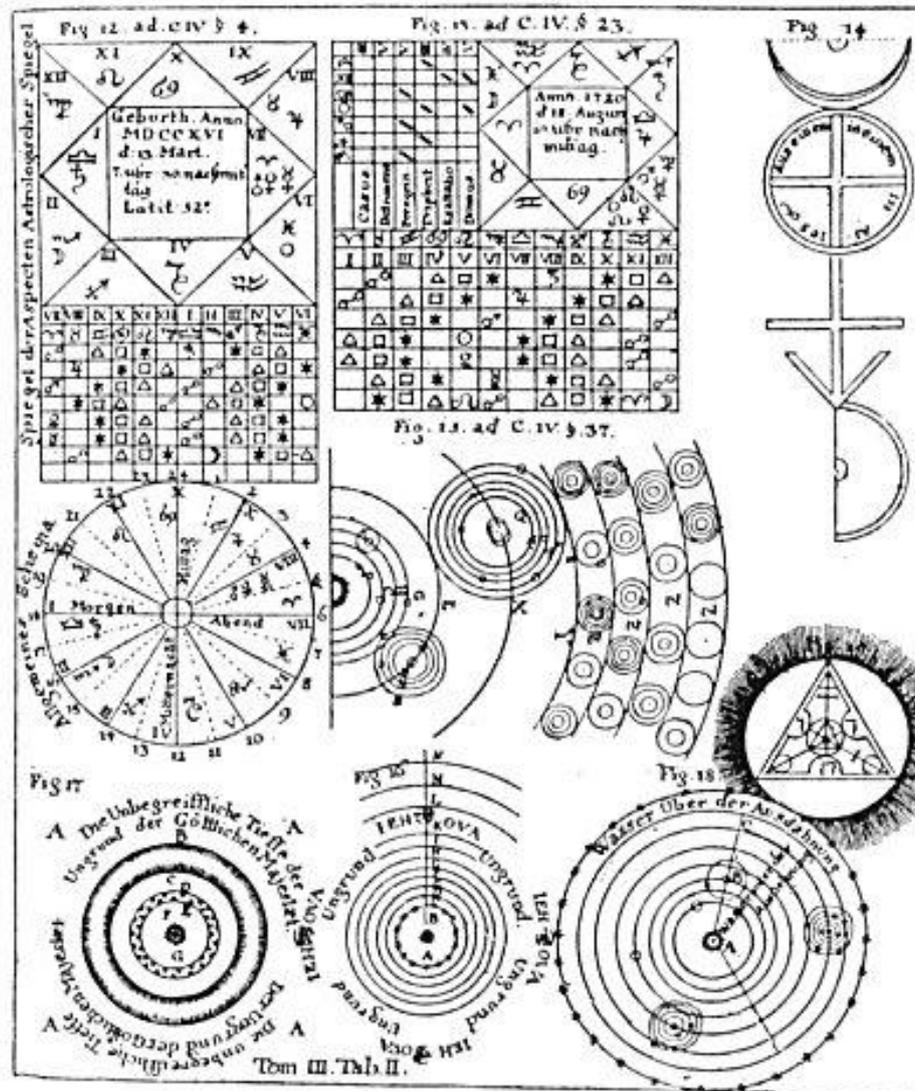


Table XII, Figures 12-19

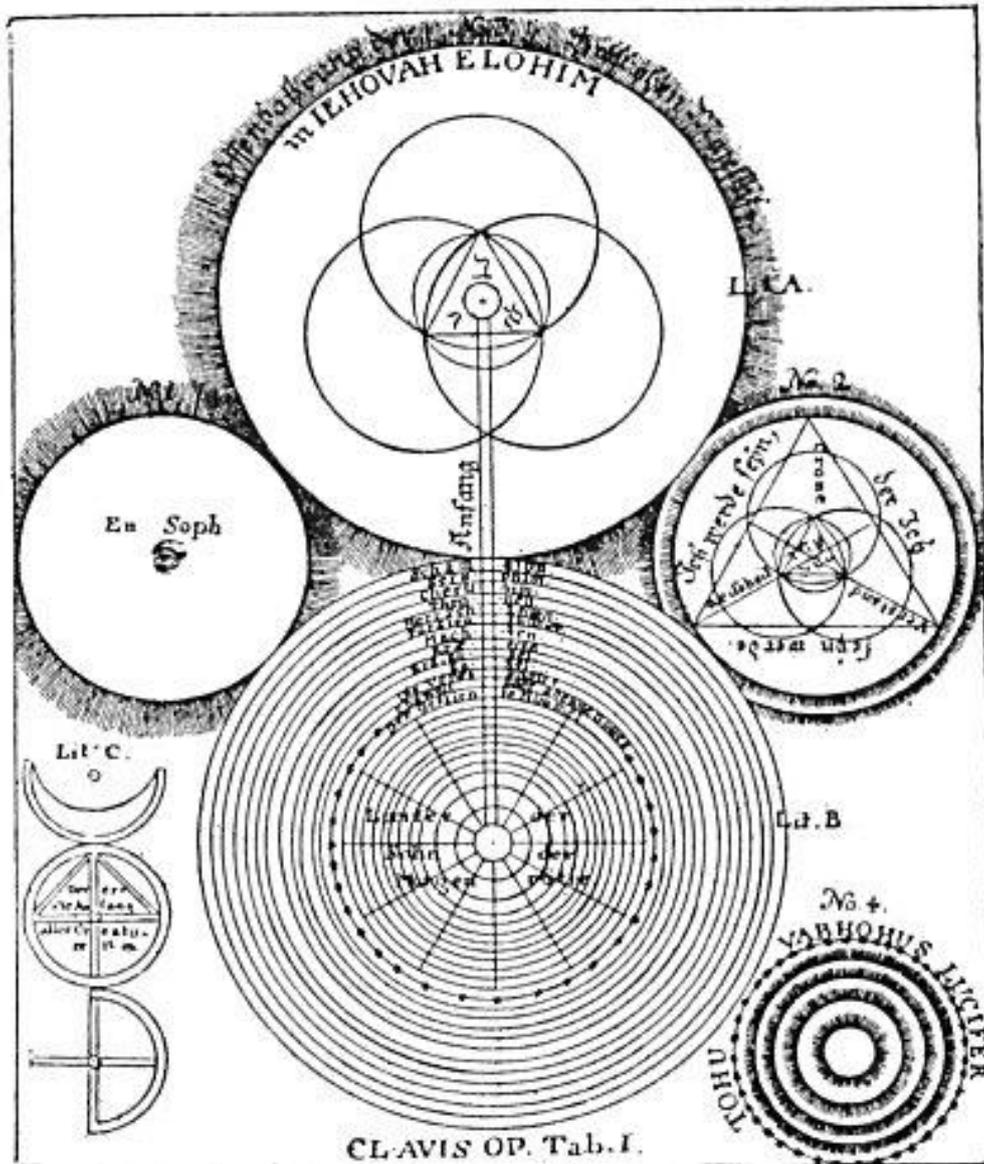


Table XIII, Figures 1-4

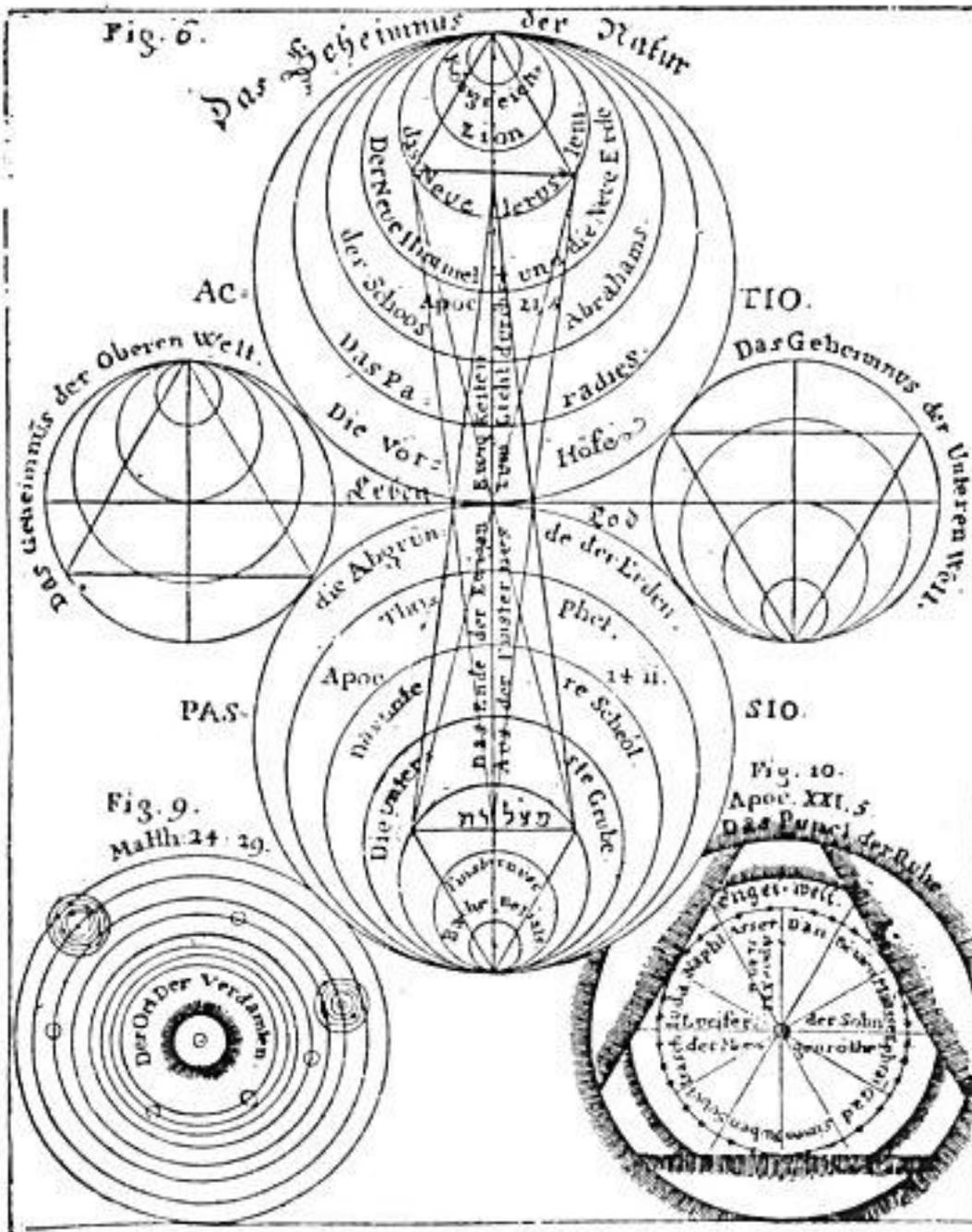
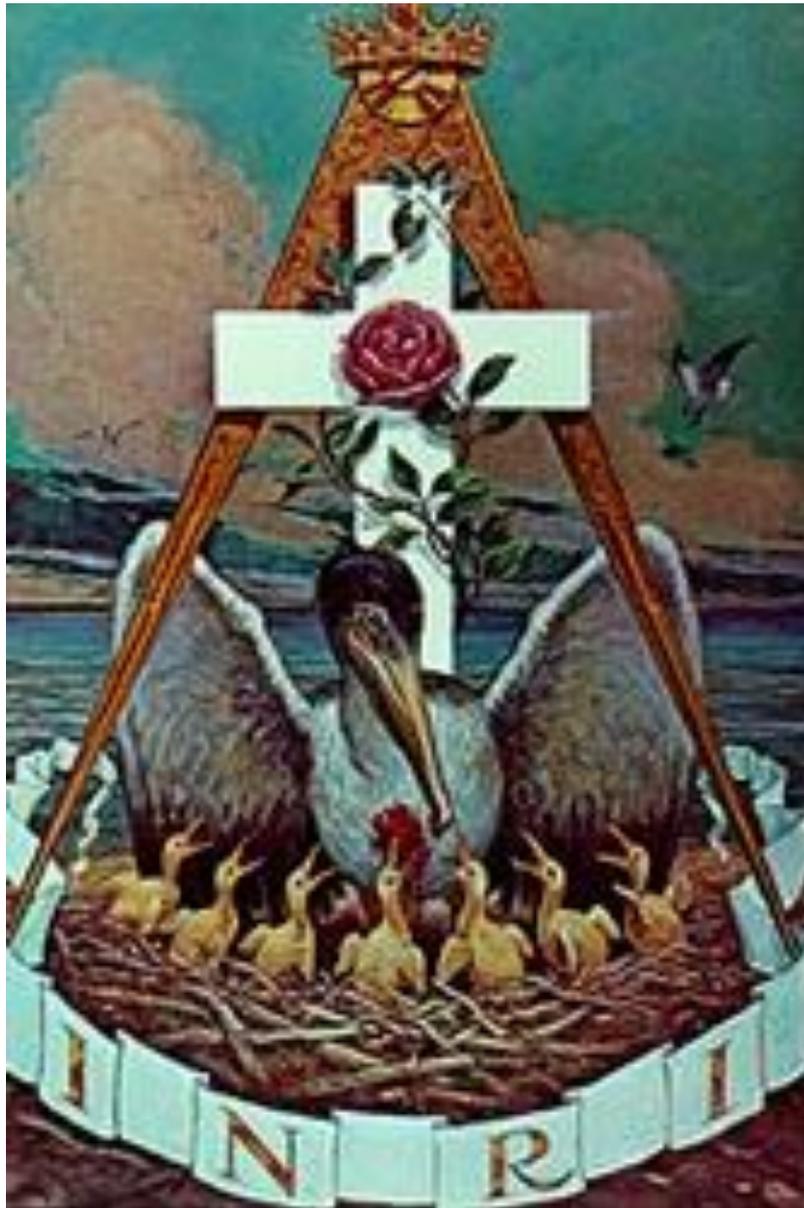


Table XV, Figures 6, 9, and 10

From: The Secret Teachings of All Ages by Manly P. Hall. PRS.



Rosicrucian and Masonic Origins

*by Manly P. Hall
1901-1990*

*From Lectures on Ancient Philosophy—An Introduction to
the Study and Application of Rational Procedure:
The Hall Publishing Company, Los Angeles, First Edition 1929, Chapter 19*

FREEMASONRY is a fraternity within a fraternity—an outer organization concealing an inner brotherhood of the elect. Before it is possible to intelligently discuss the origin of the Craft, it is necessary, therefore, to establish the existence of these two separate yet interdependent orders, the one visible and the other invisible. The visible society is a splendid *camaraderie* of "free and accepted" men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious *arcanum arcanorum*. Those Brethren who have essayed to write the history of their Craft have not included in their disquisitions the story of that truly secret inner society which is to the body Freemasonic what the heart is to the body human. In each generation only a few are accepted into the inner sanctuary of the Work, but these are veritable Princes of the Truth and their sainted names shall be remembered in future ages together with the seers and prophets of the elder world. Though the great initiate-philosophers of Freemasonry can be counted upon one's fingers, yet their power is not to be measured by the achievements of ordinary men. They are dwellers upon the Threshold of the Innermost, Masters of that secret doctrine which forms the invisible foundation of every great theological and rational institution.

The outer history of the Masonic order is one of noble endeavor, altruism, and splendid enterprise; the inner history, one of silent conquest, persecution, and heroic martyrdom. The body of Masonry rose from the guilds of workmen who wandered the face of medieval Europe, but the spirit of Masonry walked with God before the universe was spread out or the scroll of the heavens unrolled. The enthusiasm of the young Mason is the effervescence of a pardonable pride. Let him extol the merits of his Craft, reciting its steady growth, its fraternal spirit, and its worthy undertakings. Let him boast of splendid buildings and an ever-increasing sphere of influence. These are the tangible evidence of power and should rightly set a-flutter the heart of the Apprentice who does not fully comprehend as yet that great strength which abides *in* silence or that unutterable dignity to be sensed only by those who have been "raised" into the contemplation of the Inner Mystery.

An obstacle well-nigh insurmountable is to convince the Mason himself that the secrets of his Craft are worthy of his

profound consideration. As St. Paul, so we are told, kicked against the "pricks" of conversion, so the rank and file of present-day Masons strenuously oppose any effort put forth to interpret Masonic symbols in the light of philosophy. They are seemingly obsessed by the fear that from their ritualism may be extracted a meaning more profound than is actually contained therein. For years it has been a mooted question whether Freemasonry is actually a religious organization. "Masonry," writes Pike, however, in the *Legenda for the Nineteenth Degree*, "has and always had a religious creed. It teaches what it deems to be the truth in respect to the nature and attributes of God." The more studiously-minded Mason regards the Craft as an aggregation of thinkers concerned with the deeper mysteries of life. The all-too-prominent younger members of the Fraternity, however, if not openly skeptical, are at least indifferent to these weightier issues. The champions of philosophic Masonry, alas, are a weak, small voice which grows weaker and smaller as time goes by. In fact, there are actual *blocs* among the Brethren who would divorce Masonry from both philosophy and religion at any and all cost. If, however, we search the writings of eminent Masons, we find a unanimity of viewpoint: namely, that Masonry is a religious and philosophic body. Every effort initiated to elevate Masonic thought to its true position has thus invariably emphasized the metaphysical and ethical aspects of the Craft.

But a superficial perusal of available documents will demonstrate that the modern Masonic order is not united respecting the true purpose for its own existence. Nor will this factor of doubt be dispelled until the origin of the Craft is established beyond all quibbling. The elements of Masonic history are strangely elusive; there are gaps which apparently cannot be bridged. "Who the early Freemasons really were," states *Gould* in *A Concise History of Freemasonry*, "and whence they came, may afford a tempting theme for inquiry to the speculative antiquary. But it is enveloped in obscurity, and lies far outside the domain of authentic history." Between modern Freemasonry with its vast body of ancient symbolism and those original Mysteries which first employed these symbols there is a dark interval of centuries. To the conservative Masonic historian, the deductions of such writers as Higgins, Churchward, Vail, and Waite—though ingenious and fascinating—actually prove nothing. That Masonry is a body of ancient lore is self-evident, but the tangible "link" necessary to convince the recalcitrant Brethren that their order is the direct successor of the pagan Mysteries has unfortunately not been adduced to date. Of such problems as these is composed the "angel" with which the Masonic Jacob must wrestle throughout the night.

It is possible to trace Masonry back a few centuries with comparative ease, but then the thread suddenly vanishes from

sight in a maze of secret societies and political enterprises. Dimly silhouetted in the mists that becloud these tangled issues are such figures as Cagliostro, Comte de St.-Germain, and St. Martin, but even the connection between these individuals and the Craft has never been clearly defined. The writings of early Masonic history is involved in such obvious hazard as to provoke the widespread conclusion that further search is futile. The average Masonic student is content, therefore, to trace his Craft back to the workmen's guilds who chipped and chiselled the cathedrals and public buildings of medieval Europe. While such men as Albert Pike have realized this attitude to be ridiculous, it is one thing to declare it insufficient and quite another to prove the fallacy to an adamant mind. So much has been lost and forgotten, so much ruled in and out by those unfitted for such legislative revision that the modern rituals do not in every case represent the original rites of the Craft. In his *Symbolism*, Pike (who spent a lifetime in the quest for Masonic secrets) declares that few of the original meanings of the symbols are known to the modern order, nearly all the so-called interpretations now given being superficial. Pike confessed that the original meanings of the very symbols he himself was attempting to interpret were irretrievably—lost; that even such familiar emblems as the apron and the pillars were locked mysteries, whose "keys" had been thrown away by the uninformed. "The initiated," also writes John Fellows, "as well as those without the pale of the order, are equally ignorant of their derivation and import. (See *The Mysteries of Freemasonry*.)

Preston, Gould, Mackey, Oliver, and Pike—in fact, nearly every great historian of Freemasonry—have all admitted the possibility of the modern society being connected, indirectly at least, with the ancient Mysteries, and their descriptions of the modern society are prefaced by excerpts from ancient writings descriptive of primitive ceremonials. These eminent Masonic scholars have all recognized in the legend of Hiram Abiff an adaptation of the Osiris myth; nor do they deny that the major part of the symbolism of the craft is derived from the pagan institutions of antiquity when the gods were venerated in secret places with strange figures and appropriate rituals. Though cognizant of the exalted origin of their order, these historians—either through fear or uncertainty—have failed, however, to drive home the one point necessary to establish the true purpose of Freemasonry: *They did not realize that the Mysteries whose rituals Freemasonry perpetuates were the custodians of a secret philosophy of life of such transcendent nature that it can only be entrusted to an individual tested and proved beyond all peradventure of human frailty.* The secret schools of Greece and Egypt were neither fraternal nor political fundamentally, nor were their ideals similar to those of the modern Craft. They were essentially philosophic and religious institutions, and all admitted into them were consecrated to the service of the sovereign good.

Modern Freemasons, however, regard their Craft primarily as neither philosophic nor religious, but rather as ethical. Strange as it may seem, the majority openly ridicule the very supernatural powers and agencies for which their symbols stand.

The secret doctrine that flows through Freemasonic symbols (and to whose perpetuation the invisible Masonic body is consecrated) has its source in three ancient and exalted orders. The first is the Dionysiac artificers, the second the Roman *collegia*, and the third the Arabian Rosicrucians. The Dionysians were the master builders of the ancient world. Originally founded to design and erect the theaters of Dionysos wherein were enacted the tragic dramas of the rituals, this order was repeatedly elevated by popular acclaim to greater dignity until at last it was entrusted with the planning and construction of all public edifices concerned with the commonwealth or the worship of the gods and heroes. Hiram, King of Tyre, was the patron of the Dionysians, who flourished in Tyre and Sidon, and Hiram Abiff (if we may believe the sacred account) was himself a Grand Master of this most noble order of pagan builders. King Solomon in his wisdom accepted the services of this famous craftsman, and thus at the instigation of Hiram, King of Tyre, Hiram Abiff, though himself a member of a different faith, journeyed from his own country to design and supervise the erection of the Everlasting House to the true God on Mount Moriah. The tools of the builders' craft were first employed by the Dionysians as symbols under which to conceal the mysteries of the soul and the secrets of human regeneration. The Dionysians also first likened man to a rough *ashlar* which, trued into a finished block through the instrument of reason, could be fitted into the structure of that living and eternal Temple built without the sound of hammer, the voice of workmen or any tool of contention.

The Roman *collegia* was a branch of the Dionysiacs and to it belonged those initiated artisans who fashioned the impressive monuments whose ruins still lend their immortal glory to the Eternal City. In his *Ten Books on Architecture*, Vitruvius, the initiate of the *collegia*, has revealed that which was permissible concerning the secrets of his holy order. Of the inner mysteries, however, he could not write, for these were reserved for such as had donned the leather apron of the craft. In his consideration of the books now available concerning the Mysteries, the thoughtful reader should note the following words appearing in a twelfth-century volume entitled *Artephil Liber Secretus*: "Is not this an art full of secrets? And believest thou, O fool! that we plainly teach this Secret of Secrets, taking our words according to their literal interpretation?" (See *Sephar H' Debarim*.) Into the stones they trued, the adepts of the *collegia* deeply carved their Gnostic symbols. From earliest times, the initiated stonemasons marked their perfected works with the secret emblems of their crafts and

degrees that unborn generations might realize that the master builders of the first ages also labored for the same ends sought by men today.

The Mysteries of Egypt and Persia that had found a haven in the Arabian desert reached Europe by way of the Knights Templars and the Rosicrucians. The Temple of the Rose Cross at Damascus had preserved the secret philosophy of Sharon's Rose; the Druses of the Lebanon still retain the mysticism of ancient Syria; and the dervishes, as they lean on their carved and crotched sticks, still meditate upon the secret instruction perpetuated from the days of the four Caliphs. From the far places of Irak and the hidden retreats of the Sufi mystics, the Ancient Wisdom thus found its way into Europe. Was Jacques de Molay burned by the Holy Inquisition merely because he wore the red cross of the Templar? What were those secrets to which he was true even in death? Did his companion Knights perish with him merely because they had amassed a fortune and exercised an unusual degree of temporal power? To the thoughtless, these may constitute ample grounds, but to those who can pierce the film of the specious and the superficial, they are assuredly insufficient. It was not the physical power of the Templars but the knowledge which they had brought with them from the East that the church feared. The Templars had discovered part of the Great Arcanum; they had become wise in those mysteries which had been celebrated in Mecca thousands of years before the advent of Mohammed; they had read a few pages from the dread book of the *Anthropos*, and for this knowledge they were doomed to die. What was the black magic of which the Templars were accused? What was Baphomet, the Goat of Mendes, whose mysteries they were declared to have celebrated? All these are questions worthy of the thoughtful consideration of every studious Mason.

Truth is eternal. The so-called revelations of Truth that come in different religions are actually but a re-emphasis of an ever-existing doctrine. Thus Moses did not originate a new religion for Israel; he simply adapted the Mysteries of Egypt to the needs of Israel. The ark triumphantly borne by the twelve tribes through the wilderness was copied after the Isiac ark which may still be traced in faint bas-relief upon the ruins of the Temple of Philae. Even the two brooding cherubim over the mercy seat are visible in the Egyptian carving, furnishing indubitable evidence that the secret doctrine of Egypt was the prototype of Israel's mystery religion. In his reformation of Indian philosophy, Buddha likewise did not reject the esotericism of the Brahmins, but rather adapted this esotericism to the needs of the masses in India. The mystic secrets locked within the holy Vedas were thus disclosed in order that all men, irrespective of caste distinction, might partake of wisdom and share in a common heritage of good.

Jesus was a Rabbin of the Jews, a teacher of the Holy Law, who discoursed in the synagogue, interpreting the Torah according to the teachings of His sect. He brought no new message nor were His reformations radical. He merely tore away the veil from the temple in order that not only Pharisee and Sadducee but also publican and sinner might together behold the glory of an ageless faith.

In his cavern on Mount Hira, Mohammed prayed not for new truths but for old truths to be restated in their original purity and simplicity in order that men might understand again that primitive religion: God's clear revelation to the first patriarchs. The Mysteries of Islam had been celebrated in the great black cube of the Caaba centuries before the holy pilgrimage. The Prophet was but the reformer of a decadent pagandom, the smasher of idols, the purifier of defiled Mysteries. The dervishes, who patterned their garments after those of the Prophet, still preserve that inner teaching of the elect, and for them the *Axis of the Earth* — the supreme hierophant — still sits, visible only to the faithful, in meditation upon the flat roof of the Caaba. Neither carpenter nor camel-driver, as Abdul Baha might have said, can fashion a world religion from the substances of his own mind. Neither prophet nor savior preached a doctrine which was his own, but in language suitable to his time and race retold that Ancient Wisdom preserved within the Mysteries since the dawning of human consciousness. So with the Masonic Mysteries of today. Each Mason has at hand those lofty principles of universal order upon whose certainties the faiths of mankind have ever been established. Each Mason has at hand those lofty principles of universal order upon pregnant with life and hope to those millions who wander in the darkness of unenlightenment.

Father C. R. C., the Master of the Rose Cross, was initiated into the Great Work at Damcar. Later at Fez, further information was given him relating to the sorcery of the Arabians. From these wizards of the desert C. R. C. also secured the sacred book M, which is declared to have contained the accumulated knowledge of the world. This volume was translated into Latin by C. R. C. for the edification of his order, but only the initiates know the present hidden repository of the Rosicrucian manuscripts, charters, and manifestos. From the Arabians C. R. C. also learned of the elemental peoples and how, with their aid, it was possible to gain admission to the ethereal world where dwelt the genii and Nature spirits. C.R.C. thus discovered that the magical creatures of the *Arabian Nights Entertainment* actually existed, though invisible to the ordinary mortal. From astrologers living in the desert far from the concourse of the market-place he was further

instructed concerning the mysteries of the stars, the virtues resident in the astral light, the rituals of magic and invocation, the preparation of therapeutic talismans, and the binding of the genii. C. R. C. became an adept in the gathering of medicinal herbs, the transmutation of metals, and the manufacture of precious gems by artificial means. Even the secret of the Elixir of Life and the Universal Panacea were communicated to him. Enriched thus beyond the dreams of Croesus, the Holy Master returned to Europe and there established a House of Wisdom which he called *Domus Sancti Spiritus*. This house he enveloped in clouds, it is said, so that men could not discover it. What are these "clouds," however, but the rituals and symbols under which is concealed the Great Arcanum-that unspeakable mystery which every true Mason must seek if he would become in reality a "Prince of the Royal Secret"?

Paracelsus, the Swiss Hermes, was initiated into the secrets of alchemy in Constantinople and there beheld the consummation of the *magnum opus*. He is consequently entitled to be mentioned among those initiated by the Arabians into the Rosicrucian work. Cagliostro was also initiated by the Arabians and, because of the knowledge he had thus secured, incurred the displeasure of the Holy See. From the unprobed depths of Arabian Rosicrucianism also issued the illustrious Comte de St.-Germain, over whose Masonic activities to this day hangs the veil of impenetrable mystery. The exalted body of initiates whom he represented, as well as the mission he came to accomplish, have both been concealed from the members of the Craft at large and are apparent only to those few discerning Masons who sense the supernal philosophic destiny of their Fraternity.

The modern Masonic order can be traced back to a period in European history famous for its intrigue both political and sociological. Between the years 1600 and 1800, mysterious agents moved across the face of the Continent. The forerunner of modern thought was beginning to make its appearance and all Europe was passing through the throes of internal dissension and reconstruction. Democracy was in its infancy, yet its potential power was already being felt. Thrones were beginning to totter. The aristocracy of Europe was like the old man on Sinbad's back: it was becoming more unbearable with every passing day. Although upon the surface national governments were seemingly able to cope with the situation, there was a definite undercurrent of impending change; and out of the masses, long patient under the yoke of oppression, were rising up the champions of religious, philosophic, and political liberty. These led the factions of the dissatisfied: people with legitimate grievances against the

intolerance of the church and the oppression of the crown. Out of this struggle for expression materialized certain definite ideals, the same which have now come to be considered peculiarly Masonic.

The divine prerogatives of humanity were being crushed out by the three great powers of ignorance, superstition, and fear—ignorance, the power of the mob; fear, the power of the despot; and superstition, the power of the church. Between the thinker and personal liberty loomed the three "ruffians" or personifications of impediment—the torch, the crown, and the tiara. Brute force, kingly power, and ecclesiastical persuasion became the agents of a great oppression, the motive of a deep unrest, the deterrent to all progress. It was unlawful to think, well-nigh fatal to philosophize, rank heresy to doubt. To question the infallibility of the existing order was to invite the persecution of the church and the state. These together incited the populace, which thereupon played the rôle of executioner for these arch-enemies of human liberty. Thus the ideal of democracy assumed a definite form during these stormy periods of European history. This democracy was not only a vision but a retrospection, not only a looking forward but a gazing backward upon better days and the effort to project those better days into the unborn tomorrow. The ethical, political, and philosophical institutions of antiquity with their constructive effect upon the whole structure of the state were noble examples of possible conditions. It became the dream of the oppressed, consequently, to re-establish a golden age upon the earth, an age where the thinker could think in safety and the dreamer dream in peace; when the wise should lead and the simple follow, yet all dwell together in fraternity and industry.

During this period several books were in circulation which, to a certain degree, registered the pulse of the time. One of these documents—More's *Utopia*—was the picture of a new age when heavenly conditions should prevail upon the earth. This ideal of establishing good in the world savored of blasphemy, however, for in that day heaven alone it was assumed could be good. Men did not seek to establish heavenly conditions upon earth, but rather earthly conditions in heaven. According to popular concept, the more the individual suffered the torments of the damned upon earth, the more he would enjoy the blessedness of heaven. Life was a period of chastisement and earthly happiness

an unattainable mirage. More's *Utopia* thus came as a definite blow to autocratic pretensions and attitudes, giving impulse to the material emphasis which was to follow in succeeding centuries.

Another prominent figure of this period was Sir Walter Raleigh, who paid with his life for high treason against the crown. Raleigh was tried and, though the charge was never proved, was executed. Before Raleigh went to trial, it was known that he must die and that no defense could save him. His treason against the crown was of a character very different, however, from that which history records. Raleigh was a member of a secret society or body of men who were already moving irresistibly forward under the banner of democracy, and for that affiliation he died a felon's death. The actual reason for Raleigh's death sentence was his refusal to reveal the identity either of that great political organization of which he was a member or his *confreeres* who were fighting the dogma of faith and the divine right of kings. On the title page of the first edition of Raleigh's *History of the World*, we accordingly find a mass of intricate emblems framed between two great columns. When the executioner sealed his lips forever, Raleigh's silence, while it added to the discomfiture of his persecutors, assured the safety of his colleagues.

One of the truly great minds of that secret fraternity—in fact, the moving spirit of the whole enterprise—was Sir Francis Bacon, whose prophecy of the coming age forms the theme of his *New Atlantis* and whose vision of the reformation of knowledge finds expression in the *Novum Organum Scientiarum*, the new organ of science or thought. In the engraving at the beginning of the latter volume may be seen the little ship of progressivism sailing out between the Pillars of Galen and Avicenna, venturing forth beyond the imaginary pillars of church and state upon the unknown sea of human liberty. It is significant that Bacon was appointed by the British Crown to protect its interests in the new American Colonies beyond the sea. We find him writing of this new land, dreaming of the day when a new world and a new government of the philosophic elect should be established there, and scheming to consummate that end when the time should be ripe. Upon the title page of the 1640 edition of Bacon's *Advancement of Learning* is a Latin motto to the effect that he was the third great mind since Plato. Bacon was a member of the

same group to which Sir Walter Raleigh belonged, but Bacon's position as Lord High Chancellor protected him from Raleigh's fate. Every effort was made, however, to humiliate and discredit him. At last, in the sixty-sixth year of his life, having completed the work which held him in England, Bacon feigned death and passed over into Germany, there to guide the destinies of his philosophic and political fraternity for nearly twenty-five years before his actual demise.

Other notable characters of the period are Montaigne, Ben Jonson, Marlowe, and the great Franz Joseph of Transylvania—the latter one of the most important as well as active figures in all this drama, a man who ceased fighting Austria to retire into a monastery in Transylvania from which to direct the activities of his secret society. One political upheaval followed another, the grand climax of this political unrest culminating in the French Revolution, which was directly precipitated by the attacks upon the person of Alessandro Cagliostro. The "divine" Cagliostro, by far the most picturesque character of the time, has the distinction of being more maligned than any other person of history. Tried by the Inquisition for founding a Masonic lodge in the city of Rome, Cagliostro was sentenced to die, a sentence later commuted by the Pope to life imprisonment in the old castle of San Leo. Shortly after his incarceration, Cagliostro disappeared and the story was circulated that he had been strangled in an attempt to escape from prison. In reality, however, he was liberated and returned to his Masters in the East. But Cagliostro—the idol of France, surnamed "the Father of the Poor," who never received anything from anyone and gave everything to everyone—was most adequately revenged. Though the people little understood this inexhaustible pitcher of bounty which poured forth benefits and never required replenishment, they remembered him in the day of their power.

Cagliostro founded the Egyptian Rite of Freemasonry, which received into its mysteries many of the French nobility and was regarded favorably by the most learned minds of Europe. Having established the Egyptian Rite, Cagliostro declared himself to be an agent of the order of the Knights Templars and to have received initiation from them on the Isle of Malta. (See *Morals and Dogma*, in which Albert Pike quotes Eliphas Levi on Cagliostro's affiliation with the Templars.) Called upon the carpet by the Supreme Council of France, it was demanded of

Cagliostro that he prove by what authority he had founded a Masonic lodge in Paris independent of the Grand Orient. Of such surpassing mentality was Cagliostro that the Supreme Council found it difficult to secure an advocate qualified to discuss with Cagliostro philosophic Masonry and the ancient Mysteries he claimed to represent. The Court de Gebelin—the greatest Egyptologist of his day and an authority on ancient philosophies—was chosen as the outstanding scholar. A time was set and the Brethren convened. Attired in an Oriental coat and a pair of violet-colored breeches, Cagliostro was haled before this council of his peers. The Court de Gebelin asked three questions and then sat down, admitting himself disqualified to interrogate a man so much his superior in every branch of learning. Cagliostro then took the floor, revealing to the assembled Masons not only his personal qualifications, but prophesying the future of France. He foretold the fall of the French throne, the Reign of Terror, and the fall of the Bastille. At a later time he revealed the dates of the death of Marie Antoinette and the King, and also the advent of Napoleon. Having finished his address, Cagliostro made a spectacular exit, leaving the French Masonic lodge in consternation and utterly incapable of coping with the profundity of his reasoning. Though no longer regarded as a ritual in Freemasonry, the Egyptian Rite is available and all who read it will recognize its author to have been no more a charlatan than was Plato.

Then appears that charming "first American gentleman," Dr. Benjamin Franklin, who together with the Marquis de Lafayette, played an important role in this drama of empires. While in France, Dr. Franklin was privileged to receive definite esoteric instruction. It is noteworthy that Franklin was the first in America to reprint Anderson's *Constitutions of the Free-Masons*, which is a most prized work on the subject, though its accuracy is disputed. Through all this stormy period, these impressive figures come and go, part of a definite organization of political and religious thought—a functioning body of philosophers represented in Spain by no less an individual than Cervantes, in France by Cagliostro and St.-Germain, in Germany by Gichtel and Andreae, in England by Bacon, More, and Raleigh, and in America by Washington and Franklin. Coincident with the Baconian agitation in England, the *Fama Fraternitatis* and *Confessio Fraternitatis* appeared in Germany, both of these works being contributions to the establishment of a philosophic

government upon the earth. One of the outstanding links between the Rosicrucian Mysteries of the Middle Ages and modern Masonry is Elias Ashmole, the historian of the Order of the Garter and the first Englishman to compile the alchemical writings of the English chemists.

The foregoing may seem to be a useless recital of inanities, but its purpose is to impress upon the reader's mind the philosophical and political situation in Europe at the time of the inception of the Masonic order. A philosophic clan, as it were, which had moved across the face of Europe under such names as the "Illuminati" and the "Rosicrucians," had undermined in a subtle manner the entire structure of regal and sacerdotal supremacy. The founders of Freemasonry were all men who were more or less identified with the progressive tendencies of their day. Mystics, philosophers, and alchemists were all bound together with a secret tie and dedicated to the emancipation of humanity from ignorance and oppression. In my researches among ancient books and manuscripts, I have pieced together a little story of probabilities which has a direct bearing upon the subject. Long before the establishment of Freemasonry as a fraternity, a group of mystics founded in Europe what was called the "Society of Unknown Philosophers." Prominent among the profound thinkers who formed the membership of this society were the alchemists, who were engaged in transmuting the political and religious "base metal" of Europe into ethical and spiritual "gold"; the Qabbalists who, as investigators of the superior orders of Nature, sought to discover a stable foundation for human government; and lastly the astrologers who, from a study of the procession of the heavenly bodies, hoped to find therein the rational archetype for all mundane procedure. Here and there is to be found a character who contacted this society. By some it is believed that both Martin Luther and also that great mystic, Philip Melanchthon, were connected with it. The first edition of the King James Bible, Bible, which was edited by Francis Bacon and prepared under Masonic supervision, bears more Mason's marks than the Cathedral of Strasburg. The same is true respecting the Masonic symbolism found in the first English edition of Josephus' *History of the Jews*.

For some time, the Society of Unknown Philosophers moved extraneous to the church. Among the fathers of the church, however, were a great number of scholarly and intelligent men

who were keenly interested in philosophy and ethics, prominent among them being the Jesuit Father, Athanasius Kircher, who is recognized as one of the great scholars of his day. Both a Rosicrucian and also a member of the Society of Unknown Philosophers, as revealed by the cryptograms in his writings, Kircher was in harmony with this program of philosophic reconstruction. Since learning was largely limited to churchmen, this body of philosophers soon developed an overwhelming preponderance of ecclesiastics in its membership. The original anti-ecclesiastical ideals of the society were thus speedily reduced to an innocuous state and the organization gradually converted into an actual auxiliary of the church. A small portion of the membership, however, ever maintained an aloofness from the literati of the faith, for it represented an unorthodox class—the alchemists, Rosicrucians, Qabbalists, and magicians. This latter group accordingly retired from the outer body of the society that had thus come to be known as the "Order of the Golden and Rose Cross" and whose adepts were elevated to the dignity of Knights of the Golden Stone. Upon the withdrawal of these initiated adepts, a powerful clerical body remained which possessed considerable of the ancient lore but in many instances lacked the "keys" by which this symbolism could be interpreted. As this body continued to increase in temporal power, its philosophical power grew correspondingly less.

The smaller group of adepts that had withdrawn from the order remained inactive apparently, having retired to what they termed the "House of the Holy Spirit," where they were enveloped by certain "mists" impenetrable to the eyes of the profane. Among these reclusive adepts must be included such well-known Rosicrucians as Robert Fludd, Eugenius Philalethes, John Heydon, Michael Maier, and Henri Khunrath. These adepts in their retirement constituted a loosely organized society which, though lacking the solidarity of a definite fraternity, occasionally initiated a candidate and met annually at a specified place. It was the Comte de Chazal, an initiate of this order, who "raised" Dr. Sigismund Bacstrom while the latter was on the Isle of Mauritius. In due time, the original members of the order passed on, after first entrusting their secrets to carefully chosen successors. In the meantime, a group of men in England, under the leadership of such mystics as Ashmole and Fludd, had resolved upon repopularizing the ancient learning and reclassifying philosophy in accordance with Bacon's plan for a world encyclopedia. These

men had undertaken to reconstruct ancient Platonic and Gnostic mysticism, but were unable to attain their objective for lack of information. Elias Ashmole may have been a member of the European order of Rosicrucians and as such evidently knew that in various parts of Europe there were isolated individuals who were in possession of the secret doctrine handed down in unbroken line from the ancient Greeks and Egyptians through Boetius, the early Christian Church, and the Arabians.

The efforts of the English group to contact such individuals were evidently successful. Several initiated Rosicrucians were brought from the mainland to England, where they remained for a considerable time designing the symbolism of Freemasonry and incorporating into the rituals of the order the same divine principles and philosophy that had formed the inner doctrine of all great secret societies from the time of the Eleusinia in Greece. In fact, the Eleusinian Mysteries themselves continued in Christendom until the sixth century after Christ, after which they passed into the custody of the Arabians, as attested by the presence of Masonic symbols and figures upon early Mohammedan monuments. The adepts brought over from the Continent to sit in council with the English philosophers were initiates of the Arabian rites and thus through them the Mysteries were ultimately returned to Christendom. Upon completion of the by-laws of the new fraternity, the initiates retired again into Central Europe, leaving a group of disciples to develop the outer organization, which was to function as a sort of screen to conceal the activities of the esoteric order.

Such, in brief, is the story to be pieced together from the fragmentary bits of evidence available. The whole structure of Freemasonry is founded upon the activities of this secret society of Central European adepts; whom the studious Mason will find to be the definite "link" between the modern Craft and the Ancient Wisdom. The outer body of Masonic philosophy was merely the veil of this qabbalistic order whose members were the custodians of the true Arcanum. Does this inner and secret brotherhood of initiates still exist independent of the Freemasonic order? Evidence points to the fact that it does, for these august adepts are the actual preservers of those secret operative processes of the Greeks whereby the illumination and completion of the individual is effected. They are the veritable guardians of the "Lost Word"—the Keepers of the inner

Mystery-and the Mason who searches for and discovers them is rewarded beyond all mortal estimation.

In the preface to a book entitled *Long-Livers*, published in 1772, Eugenius Philalethes, the Rosicrucian initiate, thus addresses his Brethren of the Most Ancient and Most Honorable Fraternity of the Free Masons: "Remember that you are the Salt of the Earth, the Light of the World, and the Fire of the Universe. You are living Stones, built up a Spiritual House, who believe and rely on the chief Lapis Angularis which the refractory and disobedient Builders disallowed. You are called from Darkness to Light; you are a chosen Generation, a royal Priesthood. This makes you, my dear Brethren, fit Companions for the greatest Kings; and no wonder, since the King of Kings hath condescended to make you so to himself, compared to whom the mightiest and most haughty Princes of the Earth are but as Worms, and that not so much as we are all Sons of the same One Eternal Father, by whom all Things were made; but inasmuch as we do the Will of his and our Father which is in Heaven. You see now your high Dignity; you see what you are; act accordingly, and show yourselves (what you are) MEN, and walk worthy the high Profession to which you are called. * * * . Remember, then, what the great End we all aim at is: Is it not to be happy *here* and *hereafter*? For they both depend on each other. The Seeds of that eternal Peace and Tranquillity and everlasting Repose must be sown in this Life; and he that would glorify and enjoy the Sovereign Good then must learn to do it now, and from contemplating the Creature gradually ascend to adore the Creator."

Of all obstacles to surmount in matters of rationality, the most difficult is that of prejudice. Even the casual observer must realize that the true wealth of Freemasonry lies in its mysticism. The average Masonic scholar, however, is fundamentally opposed to a mystical interpretation of his symbols, for he shares the attitude of the modern mind in its general antipathy towards transcendentalism. A most significant fact, however, is that those Masons who have won signal honors for their contributions to the Craft have been transcendentalists almost without exception. It is quite incredible, moreover, that any initiated Brother, when presented with a copy of *Morals and Dogma* upon the conferment of his fourteenth degree, can read that volume and yet maintain that his order is not identical with the Mystery

Schools of the first ages. Much of the writings of Albert Pike are extracted from the books of the French magician, Eliphas Levi, one of the greatest transcendentalists of modern times. Levi was an occultist, a metaphysician, a Platonic philosopher, who by the rituals of magic invoked even the spirit of Apollonius of Tyana, and yet Pike has inserted in his *Morals and Dogma* whole pages, and even chapters, practically verbatim. To Pike the following remarkable tribute was paid by Stirling Kerr, Jr., 33rd Deputy for the Inspector-General for the District of Columbia, upon crowning with laurel the bust of Pike in the House of the Temple: "Pike was an oracle greater than that of Delphi. He was Truth's minister and priest. His victories were those of peace. Long may his memory live in the hearts of the Brethren." Affectionately termed "Albertus Magnus" by his admirers, Pike wrote of Hermeticism and alchemy and hinted at the Mysteries of the Temple. Through his zeal and unflagging energy, American Freemasonry was raised from comparative obscurity to become the most powerful organization in the land. Though Pike, a transcendental thinker, was the recipient of every honor that the Freemasonic bodies of the world could confer, the modern Mason is loath to admit that transcendentalism has any place in Freemasonry. This is an attitude filled with embarrassment and inconsistency, for whichever way the Mason turns he is confronted by these inescapable issues of philosophy and the Mysteries. Yet withal he dismisses the entire subject as being more or less a survival of primitive superstitions.

The Mason who would discover the *Lost Word* must remember, however, that in the first ages—every neophyte was a man of profound learning and unimpeachable character, who for the sake of wisdom and virtue had faced death unafraid and had triumphed over those limitations of the flesh which bind most mortals to the sphere of mediocrity. In those days the rituals were not put on by degree teams who handled candidates as though they were perishable commodities, but by priests deeply versed in the lore of their cults. Not one Freemason out of a thousand could have survived the initiations of the pagan rites, for the tests were given in those strenuous days when men were men and death the reward of failure. The neophyte of the Druid Mysteries was set adrift in a small boat to battle with the stormy sea, and unless his knowledge of natural law enabled him to quell the storm as did Jesus upon the Sea of Galilee, he returned no more. In the Egyptian rites of Serapis, it was required of the neophyte

that he cross an unbridged chasm in the temple floor. In other words, if unable by magic to sustain himself in the air without visible support, he fell headlong into a volcanic crevice, there to die of heat and suffocation. In one part of the Mithraic rites, the candidate seeking admission to the inner sanctuary was required to pass through a closed door by dematerialization. The philosopher who has authenticated the reality of ordeals such as these no longer entertains the popular error that the performance of "miracles" is confined solely to Biblical characters. "Do you still ask," writes Pike, "if it has its secrets and mysteries? It is certain that something in the Ancient Initiations was regarded as of immense value, by such Intellects as Herodotus, Plutarch and Cicero. The Magicians of Egypt were able to imitate several of the miracles wrought by Moses; and the Science of the Hierophants of the mysteries produced effects that to the Initiated seemed Mysterious and supernatural." (See *Legenda for the Twenty-eighth Degree.*)

It becomes self-evident that he who passed successfully through these arduous tests involving both natural and also supernatural hazards was a man apart in his community. Such an initiate was deemed to be more than human, for he had achieved where countless ordinary mortals, having failed, had returned no more. Let us hear the words of Apuleius when admitted into the Temple of Isis, as recorded in *The Metamorphosis, or Golden Ass*: "Then also the priest, all the profane being removed, taking hold of me by the hand, brought me to the penetralia of the temple, clothed in a new linen garment. Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you, if it could be lawfully told; you should know it, if it was lawful for you to hear it. But both ears and the tongue are guilty of rash curiosity. Nevertheless, I will not keep you in suspense with religious desire, nor torment you with long-continued anxiety. Hear, therefore, but believe what is true. *I approached to the confines of death, and having trod on the threshold of Proserpine, I returned from it, being carried through all the elements. At midnight I saw the sun shining with a splendid light; and I manifestly drew near to the Gods beneath, and the Gods above, and proximately adored them.* Behold, I have narrated to you things, of which, though heard, it is nevertheless necessary that you should be ignorant. I will, therefore, only relate that which may be enunciated to the understanding of the profane without a crime."

Kings and princes paid homage to the initiate—the "newborn" man, the favorite of the gods. The initiate had actually entered into the presence of the divine beings. He had "died" and been "raised" again into the radiant sphere of everlasting light. Seekers after wisdom journeyed across great continents to hear his words and his sayings were treasured with the revelations of oracles. It was even esteemed an honor to receive from such a one an inclination of the head, a kindly smile or a gesture of approbation. Disciples gladly paid with their lives for the Master's word of praise and died of a broken heart at his rebuke. On one occasion, Pythagoras became momentarily irritated because of the seeming stupidity of one of his students. The Master's displeasure so preyed upon the mind of the humiliated youth that, drawing a knife from the folds of his garment, he committed suicide. So greatly moved was Pythagoras by the incident that never from that time on was he known to lose patience with any of his followers regardless of the provocation.

With a smile of paternal indulgence the venerable Master, who senses the true dignity of the mystic tie, should gravely incline the minds of the Brethren towards the sublimer issues of the Craft. The officer who would serve his lodge most effectively must realize that he is of an order apart from other men, that he is the keeper of an awful secret, that the chair upon which he sits is the seat of immortals, and that if he would be a worthy successor to those Master Masons of other ages, his thoughts must be measured by the profundity of Pythagoras and the lucidity of Plato. Enthroned in the radiant East, the Worshipful Master is the "Light" of his lodge—the representative of the gods, one of that long line of hierophants who, through the blending of their rational powers with the reason of the Ineffable, have been accepted into the Great School. This high priest after an ancient order must realize that those before him are not merely a gathering of properly tested men, but the custodians of an eternal lore, the guardians of a sacred truth, the perpetuators of an ageless wisdom, the consecrated servants of a living God, the wardens of a Supreme Mystery.

A new day is dawning for Freemasonry. From the insufficiency of theology and the hopelessness of materialism, men are turning to seek the God of philosophy. In this new era wherein the old order of things is breaking down and the individual is rising triumphant above the monotony of the

masses, there is much work to be accomplished. The "Temple Builder" is needed as never before. A great reconstruction period is at hand; the debris of a fallen culture must be cleared away; the old footings must be found again that a new Temple significant of a new revelation of Law may be raised thereon. This is the peculiar work of the Builder; this is the high duty for which he was called out of the world; this is the noble enterprise for which he was "raised" and given the tools of his Craft. By thus doing his part in the reorganization of society, the workman may earn his "wages" as all good Masons should. A new light is breaking in the East, a more glorious day is at hand. The rule of the philosophic elect-the dream of the ages-will yet be realized and is not far distant. To her loyal sons, Freemasonry sends this clarion call: "Arise ye, the day of labor is at hand; the Great Work awaits completion, and the days of man's life are few." Like the singing guildsman of bygone days, the Craft of the Builders marches victoriously down the broad avenues of Time. Their song is of labor and glorious endeavor; their anthem is of toil and industry; they rejoice in their noble destiny, for they are the Builders of cities, the Hewers of worlds, the Master Craftsmen of the universe!



Scottish Rite jewellery 18°

Introduction to Max Heindel's book

Blavatsky and the Secret Doctrine

by

Manly P. Hall



H.P. Blavatsky 1831-1891
Centennial

BLAVATSKY
AND THE
SECRET DOCTRINE

BY
MAX HEINDEL

WITH A SHORT BIOGRAPHY OF THE AUTHOR

INTRODUCTION
By
MANLY HALL

with additional notes

WIZARDS BOOKSHELF
SAN DIEGO
1991

It would have been a real loss to all students of mysticism and metaphysics if this little essay on H.P. Blavatsky and "The Secret Doctrine" had not found its way into print.

Max Heindel, the Christian mystic, pays homage to Madame Blavatsky, the Oriental occultist. He sees above the little differences which divide the West from the East and rejoices in the great wisdom which has flowed forth out of Asia, rendering fertile the plains of the world's thought. Great is the mind which rejoices in the greatness of other minds. Max Heindel's tribute to the memory and work of Blavatsky and her Masters is a truly beautiful gesture in a world little given, alas, to such gentle impulses.

We live a code of criticism and condemnation with small appreciation of the works of others. Sects and creeds build up walls about themselves, and only heroic souls in whom spiritual perceptions are truly awake can rise above these imaginary limitations. Think back over the books that you have read and recall how seldom it is that any writer speaks well of another. Each man, firm in his own opinions, gives scant courtesy to the opinions of others. There are many teachers in this world who instruct with words, but only a few who instruct with the noble example of generous deeds.

In his textbook of Christian metaphysics, "The Rosicrucian Cosmo- Conception", Max Heindel refers to Madame Blavatsky as "a faithful pupil of Eastern Masters" and in the same paragraph he speaks of her great book "The Secret Doctrine" as an "unexcelled work." With his deep appreciation of spiritual values Max Heindel was eminently qualified to recognize the fundamental merit of Madame Blavatsky's work. The Christian mystic is here revealed as a sincere student of Oriental occultism. His summary of The Secret Doctrine in the latter part of this book reveals a remarkable grasp of the outstanding principles of the monumental spiritual traditions of Asia. In a few brief and simple words Mr. Heindel sums up Cosmogogenesis, the creation of the world, and Anthropogenesis, the creation of man. Both Rosicrucians and Theosophists, in fact all sincere students of the occult sciences, will benefit from a consideration of this summary.

The manuscript of this present book may properly be considered as Max Heindel's first literary effort. It was the beginning of a considerable metaphysical literature devoted to the application of mystical idealism to the living problems of a sorely afflicted mankind. It has been written that "the first shall be last." This little book brings into print the only remaining unpublished manuscript of Max Heindel. The manuscript originally consisted of the notes of two lectures delivered before the Theosophical Society in Los Angeles. In the years which followed the preparation of these lectures Max Heindel greatly increased his store of mystical knowledge and has justly earned recognition as America's foremost Christian mystic. His reverence and respect for Madame Blavatsky in no way altered, however, and to the day of his death he always referred to her in terms of highest admiration. It was through the writings of Blavatsky that Max Heindel received in this life his first knowledge of occult sciences. He recognized gratitude to be the first law of occultism and his fine soul preserved to the end a beautiful spirit of gratitude for the inspiration and instruction he had gained from the Secret Doctrine.

Both Madame Blavatsky and Mr. Heindel dedicated their lives to the service of mankind. Each was devoted to the dissemination of spiritual knowledge. Both were rewarded for the most part by ingratitude, persecution and misunderstanding. Both suffered from the falseness of friends and learned how cruel the world can be to those who seek to educate and improve it. Only the leader of a spiritual movement can realize how heavy a responsibility leadership can become. Madame Blavatsky had already passed into the invisible world before Max Heindel began his ministry. They never met upon the physical plane. Though denied personal acquaintance with the great Oriental occultist, Max Heindel came to understand Blavatsky through years of similar service to the same high ideals. He came to understand her as only a mystic can, and his appreciation of her loyalty and her patience was deepened by the adversities which he himself endured.

Both H.P. Blavatsky and Max Heindel gave their lives in a beautiful service to the spiritual needs of the race. Both went to early graves, broken by responsibility and persecution. Each has left as a legacy to unborn generations a metaphysical literature which shall survive the vicissitudes of time.

The true purposes of mysticism are to perpetuate, interpret and apply the idealism of the race. Men turn to religion for guidance, encouragement and solace. We want religion to stand back of us when we try to live honest lives.

We want to know that there exists somewhere in the world a body of united people who are upholding spiritual values in a world of crumbling material manifestations. We are all seeking inspiration. We want ideals. We want a worthy purpose to unite us in action. We desire to establish in this vale of tears a spiritual structure which shall be elevated above the humdrum. We want to go out into life recognizing our spiritual institutions as oases in a desert of materialism.

Civilization is in the throes of a great reconstruction period. As never before in recorded history men are seeking solutions to imminent and eminent problems. Church and State alike are reaching out to grasp something that is secure, something they may cling to when the world they have known passes into oblivion.

In all parts of the civilized world there are men and women devoted to mystical interpretations of life. These men and women are dedicated to a code of spiritual ethics which has as its foundation two great principles: the Fatherhood of God and the Brotherhood of Man. These students are for the most part organized into various groups large and small for the express purpose of self-improvement and social betterment. Such groups may be classified under two headings: First, those whose inspiration is fundamentally Christian; and second, those essentially Oriental. While these groups are divided, by emphasis, the fundamental purposes which they seek to attain are identical, for all enlightened religious movements have as their chief aim and purpose the regeneration of man, individual and collective.

Max Heindel was a pioneer in Christian mysticism and Madame Blavatsky was a pioneer in Oriental occultism. Both established systems of thinking which spread rapidly throughout a soul-hungry humanity. Not only did they leave organizations of their own, but the seeds which they planted in the hearts of men have sprouted forth and borne fruit in many parts of the world, where other organizations have been established along similar lines. There is a considerable body therefore of mystics and occultists in America and their number is increased each day by earnest men and women

whose hearts and minds are crying out for some reasonable explanation for the changes which are occurring in society.

Nearly all students of the occult sciences in America know the work which Madame Blavatsky and Max Heindel have accomplished. The lives of these two religious founders are a constant challenge to greater spiritual effort and more unselfish devotion. If we admire these great leaders we shall desire to further their work by the intelligent perpetuation of their doctrines through word and action. During the period of the great World War metaphysics lost a great opportunity to make a permanent contribution to the race by allowing itself to be broken up by internal disruptions and controversies. Organizations which should have been dedicated to the unselfish service of mankind instead wasted their energy in vain wranglings over personal issues of little if any importance.

Our present crisis is far greater than the World War. The whole civilized world is struggling against selfishness and corruption. A new and great opportunity is at hand for the application of spiritual solutions to material problems. It is the duty of all spiritually enlightened individuals to forget all differences, sacrifice all personal ambitions, and rededicate themselves to the great ideals which brought their various orders and societies into existence.

During the great boom period immediately preceding the present economic crisis even mystical organizations were infected by the bacilli of wealth, personal ambition and exploitation. Personalities eclipsed principles and individuals and organizations departed from those simple truths which are the essentials of intelligent living. Then came the collapse. Material values dropped like plummets to an unfathomable depth. Ambitions were scattered to the winds and the race was confronted with problems which can only be solved through a restatement of spiritual values and a rededication of men and organizations to principles of enlightenment and truth.

Suppose this very day H.P. Blavatsky, the lioness of the Theosophical Society, should return from the Amenti of the wise, and should demand an accounting from the members of the society she had founded. Who could stand before her and say honestly, "Beloved teacher, we have done our best, we have remained true to you and the Masters for whom you spoke." How many could say, "We have been honest, kind, just and impersonal; we have hewed

true to the wisdom you gave us; we have spread your message; we have read your books; most of all we have remained absolutely free, as you bade us, from all disastrous entanglements and alliances." How many could say, "Here is your Society as clean as when you gave it to us." Could Theosophists do this or would they become abashed and unable to gaze into the great sad, luminous eyes of the first and Greatest Theosophist? Could Madame Blavatsky walk through the corridors of Adyar and turn to those who represent her in the twentieth century and say, "Well done, good and faithful servants?" If she could not say this, why not? Is it because they have remembered her name and forgotten her work? Is it because weak, petty men and women have so forgotten the greater good that they have elevated themselves to power upon the wreckage of ideals? Theosophists of the world, rededicate yourselves to the noblest spirit that was among you, whose labors are your wealth, whose ideals are your purpose, and whose unselfish sacrifice is the cornerstone of your organization.

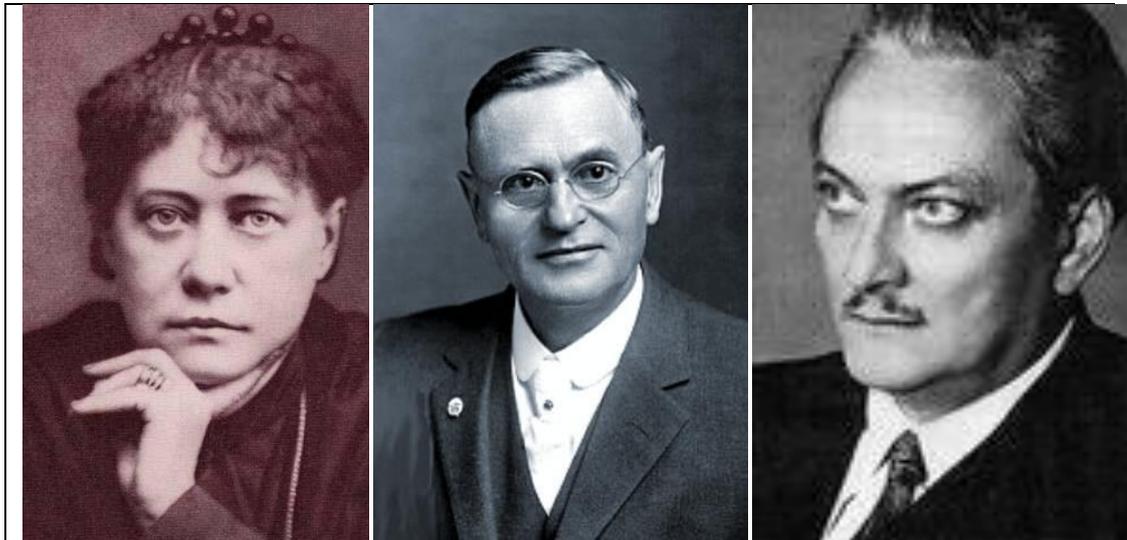
Suppose, in the same spirit, that Max Heindel returned to the fields of his earthly labors and in simple gabardine walked among his followers. Suppose he should say to them, "Brothers and sisters, have you loved one another? I planted a rose garden of virtues; have you tended it carefully? My name is upon your lips, but is my work in your hearts? Have you been true one to the other? Have you labored unselfishly, impersonally? Have you so greatly loved our Heavenly Father that you have loved all men also?" How would The Rosicrucians answer him? Could they say, "Beloved Brother, our constant inspiration, we have fulfilled your works in humility and gentleness. There has been no pride among us, no selfishness, no personality, no small ambitions at a great cost. Here is the Fellowship you gave into our keeping. We can return it as beautiful, as clean, as united in holy purpose as you intended it to be. There is no jot and tittle observance here; we are united not in petty things but in great things. In the fifteen years since you passed away into greater life we have sought to do your work. We are as you intended us to be-- men and women in whom there is no guile." Would these words be true? If not, why would they not be true? Is man too weak to carry on a good work? Is his littleness so great and his greatness so little?

If we should feel ashamed if our leaders should return to us again and we should know that we have failed them, let us rededicate ourselves to them. Let the spirit of H.P. Blavatsky be reborn in the

heart of each Theosophist and the spirit of Max Heindel live again in the heart of each Rosicrucian. When this time comes, and may it come, the mystics and the occultists of the world can clasp hands across the gulf of their differences and, united in purpose, be an army of spiritual reconstruction marching like the prophets of old in the vanguard of progress.

-Manly P. Hall

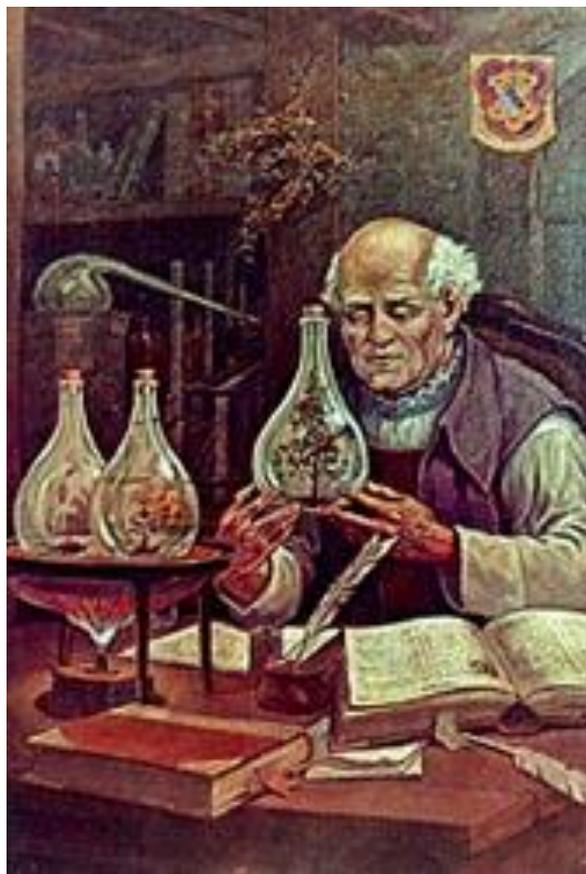
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H.P. Blavatsky (1831-1891), Max Heindel (1865-1919) and Manly Palmer Hall (1901-1990)

The Devolution and Evolution of Astrology

by Manly P. Hall



Paracelsus Performing the Experiment of Palengensis

"Palengensis [roughly equivalent to Rebirth] is the resurrection of the soul from the material organism. The human body is the Hermetic bottle . By palengensis, however, the spiritual elements can be reassembled by alchemical art and the Three of Life caused to grow again within the human nature."

Astrology was one of the seven sacred sciences cultivated by the initiates of the ancient world. It was studied and practiced by all the great nations of antiquity. The origins of astrological speculation are entirely obscured by the night of time which preceded the dawn of history. There are traditions to the effect that the astrological science was

perfected by magician- philosophers of the Atlantean Period. One thing is evident, Astrology descends to this late day adorned with the discoveries and embellishments of a thousand cultures. The history of Astrology is indeed a history of human thought and aspiration. The readings for the planets as given in the cuneiform tablets of Sargon are still used by the astrologers of this generation. Only such modifications and changes have been made as the shifting foundations of cultural standards necessitated.

Two distinctive schools of Astrology have been recognized from the beginning of the historical period. With the decline of the late Atlantean and early Aryan priesthoods and the profaning of their mysteries, what are now called the sciences were separated from the parent body of religious tradition. Astrology and medicine were the first to establish independent institutions. The priests of the state religions no longer exercised a monopoly over the prophetic and medicinal arts. Beginning with Hippocrates new orders of soothsayers and healers arose who were entirely ignorant of the fundamental unity, yes, identity of the spiritual and physical sciences.

The division of essential learning into competitive, or at least non- cooperative, fragments destroyed the synthesis of knowledge. Frustrated by division and discord, the whole structure of education broke into innumerable discordant parts. The science of medicine divided from its spiritual source deteriorated into the quackery and leechcraft of the Dark Ages, a condition of affairs so sorry that the Hermetic physician Paracelsus was moved to say, "**Fortunate is the man whose physician does not kill him.**" Astrology was likewise corrupted into horoscope mongering. Divorced from its divine purpose it drifted along, performing a halfhearted and pointless work which consisted for the most part of the bleating forth of dire predictions and the compounding of planetary salves against the itch.

A small group of enlightened and educated men preserved the esoteric secrets of medicine and astrology through those superstition ridden centuries we now call the Middle Ages. Of such mental stature were the Rosicrucians who honored Paracelsus as one of the chief of their "mind." Through Paracelsus and the Rosie Cross the spiritual secrets of nature were restored to the chief place among the ends of learning. Knowledge was interpreted mystically and the profane sciences were reflected as merely the outward forms of inward mysteries. The secrets of mystical

interpretation were concealed from the vulgar and given only to those who yearned after things which are of the spirit. ***The Mystical Divinity [Theology]*** of Dionysius the Arepagite * became the textbook of an ever increasing number of devout and God-loving men and women who saw in all outer forms and institutions the shadows and semblances of inner truth.

The modern world which sacrificed so much for the right to think has grown wise in its own conceit. Educators have ignored those spiritual values which constitute the priceless ingredients in the chemical compound we call civilization. Material science has become a proud institution an assemblage of pedagogues and demagogues. There is no place for mysticism in the canons of the over-schooled. Hypnotized by the strange fascination which matter exercised over the materialist, modern savants ignored the soul, that invisible reality upon which the illusions of the whole world hang.

It was Lord Bacon who said, ***"A little knowledge inclineth men's minds towards atheism, but greatness of knowledge bringeth men's minds back again to God."*** This wonderful quotation expresses the tempo of the modern age. A disillusioned world saddened over the failure of material things is crying out again for those mystical truths which alone explain and satisfy. The return of mysticism brings with it a new interest in astrology and healing.

Mysticism brings with it a new standard of interpretation. To live up to the exacting demands of a mystical interpretation all branches of learning must be purified and restated. To the mystic, astrology is not merely prediction or even giving of advice, it is a key to spiritual truths to be approached philosophically, to be studied for its own sake.

Although science has classified, tabulated, and named all the parts and functions of the body, it cannot describe or explain what man is, where he came from, why he is here, or where he is going. In the presence of ignorance concerning these vital subjects, it is difficult to appreciate an elaborate learning in secondary matters.

The initiates of antiquity were concerned primarily with man in his universal or cosmic aspect. Before a person can live well he must orient himself, he must know in part at least the plan of living. With this knowledge he can then

cooperate with "the plan," and the philosophic life recommended by Pythagoras is merely to know the truth and to live it.

Scientists looking for the cause of those energies which motivate and sustain the world have decided by a process of elimination that these causes must lie in a subjective structure of the universe, the invisible sphere of vibrations. So the modern fancy is to ascribe to vibration all that cannot be explained in any other way. The moment we acknowledge the universe to be sustained by an invisible energy which manifests through the law of vibration, physics becomes super-physics, physiology becomes psychology, and astronomy becomes astrology. Astrology is nothing more nor less than the study of the heavenly bodies in the terms of the energies which radiate from them rather than merely an examination of their appearance and construction.

The original Rosicrucians held to a theory generally discarded by men of science and now known as the microcosmic theory. Paracelsus was the most prominent exponent of this concept of universal order and relationship. He said, **"As there are stars in the heavens, so there are stars within man, for there is nothing in the universe which has not its equivalent in the microcosm."** (the human body). In another place Paracelsus says, **"Man derives his spirit from the constellations (fixed stars), his soul from the planets, and his body from the elements."**

It is quite impossible for the most highly trained scientist to examine with any adequate appreciation of values the whole infinite diffusion of the cosmos with its island galaxies and incomprehensible vistas of immeasurable space. Yet the whole of the pageantry of worlds is evidently dominated by all-sufficient laws. Man himself is more compact though possibly in other ways hardly less difficult to analyze. The cells in the body of man are as countless as the stars of heaven. Countless races of living things, species, types, and genera are evolving in the flesh, muscle, bone and sinew of man's corporeal constitution. The dignity of the microcosm gives the scientist some sense of the sublimity of the macrocosm. By the use of astrology it is possible to discover the interplay of celestial forces between the macrocosm and the microcosm. The centers in the physical body through which the sidereal energies enter were discovered and classified by the ancient Greeks, Egyptians, Hindus, and

Chinese. There is great opportunity for work in examining not only the physical body itself but the auras which extend from the body forming a splendid garment of cosmic light.

The last few years have witnessed exceptional progress in that branch of medical science which is called endocrinology or the study of the structure and function of the ductless glands with research into therapeutic methods of treating derangements thereof. These glands are now accepted as the regulators of the physical function, the governors and directors of bodily structure, profoundly significant not only in their physical reactions, but also their effect upon mentality, emotion, sensory reflexes, and the so-called spiritual or metaphysical functions. Nearly all endocrinologists admit that the pineal gland is the most difficult to understand and the most difficult to treat. It can now generally be reached only by treating the other glands over which it acts in the capacity of generalissimo. The physical functions of the glands are now fairly well classified but there will unquestionably be much revision of the present opinions. Physicians are willing to admit that the function of the glands does not end merely with their effect upon the body but scientists are not prepared to make any pronouncements beyond the field of material reaction.

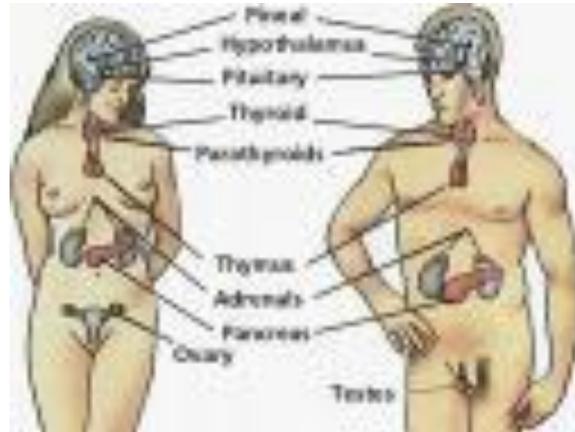
It is especially significant therefore that through a combination of clairvoyance and astrology it is possible to examine the ductless glands and discover the metaphysical elements in their functioning. The modern clairvoyant uses the same method for his work as was used by the initiate priests of the ancient world, and like those older adepts he makes contributions to the sum of knowledge which are only discoverable to the materialist after centuries of ponderous experimentation.

The work which follows is a spiritual record of the function of the pituitary body and pineal gland. I feel that the researches carried on by Mrs. Max Heindel are a definite contribution to the subject of endocrinology that should be preserved for the use of all students of medicine and the occult sciences.

Manly P. Hall

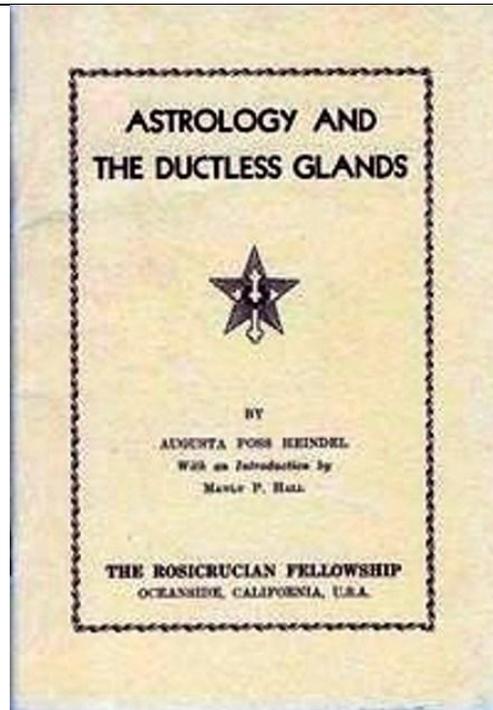
The text of this article comes from the preface to **Augusta Foss Heindel's study of *Astrology and the Ductless Glands***.

**This work is dated from the late 5th to the early sixth century. He was quoted frequently by both Eastern and Western theologians, e.g., St. Gregory Palamas and St. Thomas Aquinas. Of all theologians, Dionysius is one who has stressed most the inaccessibility of God's divine essence. Yet, at the same time, he seems to be the one who has given countless names to the accessible attributes or energies of God.*



The Ductless Glands and their Planetary Rulers

Augusta Foss Heindel
(1865-1949)



Manly Palmer Hall
(1901-1990)



Aphorisms by Manly P. Hall



It is a thousand times easier to be rich than it is to be wise, for shrewdness will accumulate money, but only inner illumination, resulting from hundreds of lives devoted to truth and integrity can result in perfect wisdom.

Men who think much do little, and with much action is usually small thought.

The universe always has work for those who are qualified to perform it.

Remember that you are an eternal self; that before the world existed you were, and after the world ends you will still be.

It takes many laws to keep a foolish man on the path of purpose, but the wise man needs no law at all... he is law.

It is impossible to escape fact, and it is impossible to make any unreality permanent.

"... you will discover that you are an inevitable Fact and must inevitably accomplish certain things, must inevitably pass through certain experiences, and must inevitably be yourself forever."

"... incarnating souls are drawn into families in order to receive types of experience which they have earned in previous lives."

Children are usually attracted to parents whose level of consciousness is similar to their own, or who offer the opportunities for the payment of certain specific type of Karma.

Each human being is his own priest, and only the obligations he makes to himself are real.

Under our present social psychology, mismating is the general order of things. Successful marriages are the exception.

If the home fails within itself, it is the worst form of stupidity to force uncongenial people to remain under the same roof for the sake of conventions.

For two people to live together, under such conditions, is more dangerous to the spiritual life than an amicable and intelligent termination of the whole affair.

The purpose of philosophy is to bring not arguments but fuller understanding, deeper appreciation, and fuller, more perfect tolerance.

Do not try to convert people... just convert yourself... and things are liable to turn out well in the end.

Developing more and more inward consciousness, the aspirant to spiritual things lives less and less in the material world, demands little from it, and is not deceived by appearances. A man can live spiritually in this generation if he will make spirituality the purpose of his living and will sacrifice to that purpose less worthy aims. Materiality is necessary to spiritual accomplishment. The physical world is the ante-chamber to the Temple of the Mysteries. Those who cannot pass the tests of living can not expect to enter the House of Mysteries.

Life itself is an initiation into the sanctuary of the Divine Mystery.

An individual who cannot achieve where he is cannot achieve anywhere else.

It is not the world we live in that counts; it is the way we live in the world that is important.

As long as accumulation dominates the purpose for living men will remain oppressed by their environment and limited by their times.

Great thinkers seldom arise from the moneyed classes.

It has been well said, if you have a good reputation and wish to keep it, stay out of politics.

Placidity is power, relaxation is length of years, detachment is health.

The Taoists of China, among whom are to be found a host of centenarians, gave us the first key to extensive living; the formula: Do Not Worry

The body is the prison of the Spirit and it is a foolish man who would choose to spend eternity in prison.

The pineal gland controls the flow of mental energy from the Ego to the physical brain.

The law of compensation or Karma, which is simply the principle of cause and effect applied to the individual destinies of men, decrees that as we sew, so shall we reap.

Those who are ready for knowledge need no encouragement, and all the encouragement in the world is useless for those who are not ready.

"... the man does not live who can save ignorant human beings from the rewards of their own stupidity."

"... each individual must live his own life and must find truth his own way."

"... even the gods grow."

"... knowing is the product of thinking."

Illumination should never be regarded as a solution to personal problems in the sense that it brings with it any improvement in the temporal state.

Illumination should never be regarded as the end of the mystical life, but rather the true beginning of it.

Illumination is the proving of that which is believed.

In the end these three men are going to depart this life to a larger universal existence in which banking, surgery, and geology have no significance.

They float along on the surface of the phenomenal existence accepting without question the commonplace as real.

Most people die without discovering what life really is.

Philosophy teaches rather that by the living of the mystical life the human being becomes not great in himself, but only a channel or instrument through which universal Good may flow into the world.

Philosophy teaches man not that he shall be great or that he may possess virtues or high estate.

Religion has the unpleasant habit of meddling in the personal problems of people, when it should be far above all petty concerns, dedicated to great and enduring principles.

Discipline is living up to what one knows, and not forcing oneself to live beyond one's understanding and philosophy.

When the organization of the Earth's surface had been accomplished, waves of Life descended from the ethers and took upon themselves physical form. It is the descent of spirit beings into the Earth's material nature that constituted " the fall." This fall was not the result of sin but the soul's quest for experience.

Aspiration in the human heart is man yearning for the higher life that faded out when he assumed the illusion of material existence. The fallen angel is preparing to ascend again.

Genius is the present evidence of past effort.

The soul is allotted to a body according to its merits and flows into form at the time of the quickening.

The law which pulls the spiritual entity back to the physical life is Karma.

The doctrine of reincarnation teaches that man lives on this Earth not once but many times, returning until he has perfected himself in every lesson that this world has to teach.

There is only one religion in the world; but there are many theologies which have risen up as competitive organizations, each claiming to be holier than the other.

The work of restoring the Secret Doctrine is now the great task which confronts the students of comparative religions.

The great body of the world may be properly called a whole, on account of the perpetuity of its duration though it is nothing more than a flowing eternity.

Spirituality actually means that the individual lives or exists upon the level of his spiritual nature or is possessed by the divinity within him

One should not think of philosophy as an abstract science of the ancients, but as an ever practical guide to the daily decisions of life. Each individual must have some kind of standard within himself to inspire toward realization of the One, the doing of the beautiful, and the achievement of the Good.

The beginning of the path is the realization of the reality of things unseen, and the consummation of life is to be one with that sovereign and perfect knowledge which religion has called the " Light of Ages."

The difference between religion and philosophy is that religion is satisfied to worship, philosophy seeks to understand. Religions are paths to the heart, philosophies paths of the minds. Emotion is the dominant factor in religion but plays a small part in philosophy.

The finite may not know the infinite, but may move toward it.

Ethics may be defined as that branch of philosophy which applies the great truths of life to the social relationships of the individual.

Philosophy may be defined as the perfect science, the science of perfection.

The world of God and the world of man are not separated by any distance other than the interval of understanding.

Thinking is not merely an exercise of the mind, it is a directing of the mind.

Philosophy is the science of becoming.
Life is ever becoming but it never becomes.

To the Buddhist that Nirvana which is the end of the finite is the beginning of the infinite.

The term ' Buddha' means inwardly enlightened.

The cycle of reincarnation carries the entity no higher between lives, than the higher mental body which is the apex of personality.

No matter how much a man may suffer, if this suffering results in experience, it is worth all that it costs.

The fifth root race, of which we are a part, is well on its way along the ascending path which leads to liberation from the consciousness of form.

Form is actually a condition of the mind: in fact; it is part of the Will-borne who meditated matter into being that they might organize it into form.

Each new major chain in the consciousness of living things demands a new environment in which to perfect itself.

What we call matter is form, a compound of energies and activated matter.

Consciousness, intelligence, and force are referred to as Creator, Preserver, destroyer.

Matter is the least degree of Spirit, and Spirit is the highest degree of matter.

A body or form is ensouled matter, or, matter ensouled by Spirit.

Motion is evidence of life.

Only the gods are conscious, for only the divine beings are free from the limitations of the intellect and are azonic, that is, unlimited by boundaries of vehicles as we know them.

In religious systems the godhead is almost invariably depicted as a trinity in unity. God is life. Life in the spiritual world is called consciousness; Life in the mental world is called intelligence; Life in the material world is called force.

The real is invisible in itself but is manifested in every atom of creation.

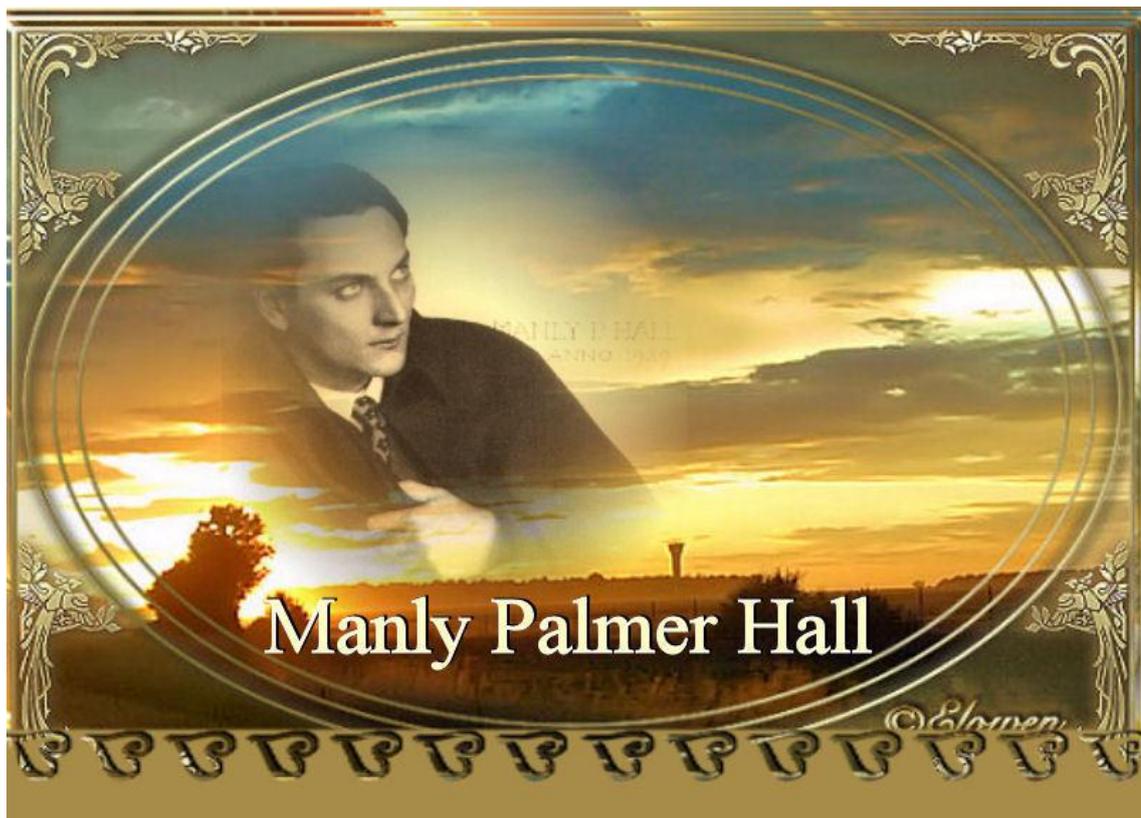
Creation is geometrical or mathematical and is completely patterned.

These forms exist whether they be electrons or suns, are temporary manifestations of eternal forces. These forces exist whether they manifest or not.

When more profoundly considered however, creation is the building of shells by which great forces are limited or circumscribed or intensified into prescribed areas.

Creation as a process is a term employed to signify the process of objectification of the flow of invisible forces into visible manifestations. Creation is not technically the beginning of anything. It is merely the ever existing forces assuming temporary patterns. These patterns remain for a certain time and then dissolve again. The term for this dissolution is either disintegration or decay, but neither disintegration nor decay signifies the end of anything. It is merely the breaking up of the pattern of elements which are in themselves immortal.

Life is an endless unfoldment to the real. It is consciousness growing up through experience, with its beginning in the unmeasurable past, and its ultimates in the immeasurable future.



Excerpts from Questions and Answers

Fundamentals of the Esoteric Sciences

by Manly P. Hall

(1) What is the difference between Religions and Philosophy?

Religion is satisfied to worship; philosophy seeks to understand. Religions are paths of the heart; philosophies paths of the mind. Emotion is a dominant factor in religion, but plays a small part in a philosopher's code. It seldom occurs to the religious person that salvation must be earned; to him belief and acceptance are the foundations of security. Prayer and penance are might forces to the religiously minded, but the zealot seldom inquires into the nature of the God to whom he prays and seldom attempts to analyse the efficacy of the penances. By the philosopher, intelligent living is regarded as more efficacious than platitudes and affirmations, and

knowledged more virtuous than blind acceptance.

In ancient times religion and philosophy constituted one body of learning . All priests were philosophers and all philosophers were priests. After the decline of Classical civilization, the body of knowledge was divided. Religion and philosophy became separate institutions. Religion was left mindless, and philosophy heartless. The result was the sad dilemma that we find today - blind theologies on the one hand, and materialistic, soulless philosophies on the other.

But the student must differentiate between the morbid, conflicting philosophies of today and the great ideals for which original philosophy stood. For that reason there is little use in studying modern philosophies, nor can modern translations of old philosophies always be trusted. To the metaphysician, philosophy means that sublime department of ancient learning which has been justly called the " science of sciences".

The purpose of philosophy is to discover Truth, to understand truth, to lift the intellect into final union with the Angeless wisdom that sustains the world. This was also the original task of religion. In modern theologies, however, the purposes of religion are obscured and hundreds of petty sects are casting lots for garments of authority . Religion is purification, philosophy is wisdom ; religion is aspiration, philosophy is realization.

In religion man comes to love Truth, and through philosophy, to attain truth. The beginning of the path is the realization of the reality of things unseen, and the consummation of life is to be one with that sovereign and perfect knowledge which religion has called the "Light of Ages"

(2) Give a practical definition of mysticism.

There are three terms in common use among metaphysicians that should receive exact definition. Exoterically speaking, occultism is the intellectual

approach to truth; mysticism is the emotional approach to truth. Esoterically, the occultist desires to possess wisdom; the mystic desires to be possessed by wisdom; and the psychic, incapable of impersonalizing wisdom, seeks to achieve a spiritual state by permitting his own metaphysical organism to be controlled by other entities, by this process hoping to benefit by the experience of others. Practical mysticism may be defined as the intuitional grasp of reality. The practical mystic is one whose outer life is regulated by the beauty, gentleness, and sublimity of inward conviction. Mysticism is the sublimation of emotion. The Buddhist would define it as the transmutation of passions into compassions, the elevation of attachments from a level of particulars to level of impersonals.

From "QUESTIONS AND ANSWERS - Fundamentals of the Esoteric Sciences"

**by Manly P. Hall, published by The Philosophical Research Society, Inc.
3910 Los Feliz boulevard, Los Angeles, CA 90027. <http://www.prs.org>**

MOUNT ECCLESIA, THE BEAUTY SPOT OF THE EARTH

BY MANLY PALMER HALL



Echoes from Mt. Ecclesia

Why does this spot seem so beautiful?

The following was written by Manly P. Hall on his stay at the Rosicrucian Fellowship [summer of 1922] and appeared in the Rays From the Rose Cross - 1922. He also wrote articles for the Rays from the Rose Cross, and was a personal friend of Mrs. Heindel up until the time of her death.



"As we stand in the beautiful grounds of our modern mystery school, we cannot but think of the ancient Initiates who watching from their pyramids counted and named those wonderful signs which are the keys to mortal life. Gazing at the wondrous Zigurat they raised their arms to God, feeling how small and helpless they were among these wonders of the universe. So, thousands of years later we stand beside our Temple, and raise our eyes to the same God, and thank Him for the greater understanding that we have, and ask only power to help humanity that they may also know the great truths that drift across the midnight sky.

We turn one last look at the Temple; it stand imposing, this Mystery Tabernacle of the new age, and from its dome none beautiful stars shed their light, a beacon that can be seen for miles around, a symbol of the spiritual light that goes out giving hope and love to the entire world .

Why does this spot seem so beautiful? There are many other places where the stars may be seen and studied, and thousands of people see the same glorious sunsets, and enjoy the same wonderful climate. But there is something on Mt. Ecclesia that is not be found in any other part of the world. There is something here that is restful and

different; it seems almost like holy ground . It is because of the love that is sent here by thousands of members and the lives of self-forgetting service that the workers are living day by day, that makes this the beauty spot of the earth."

-Manly P. Hall, *Rays from the Rose Cross*, 1922



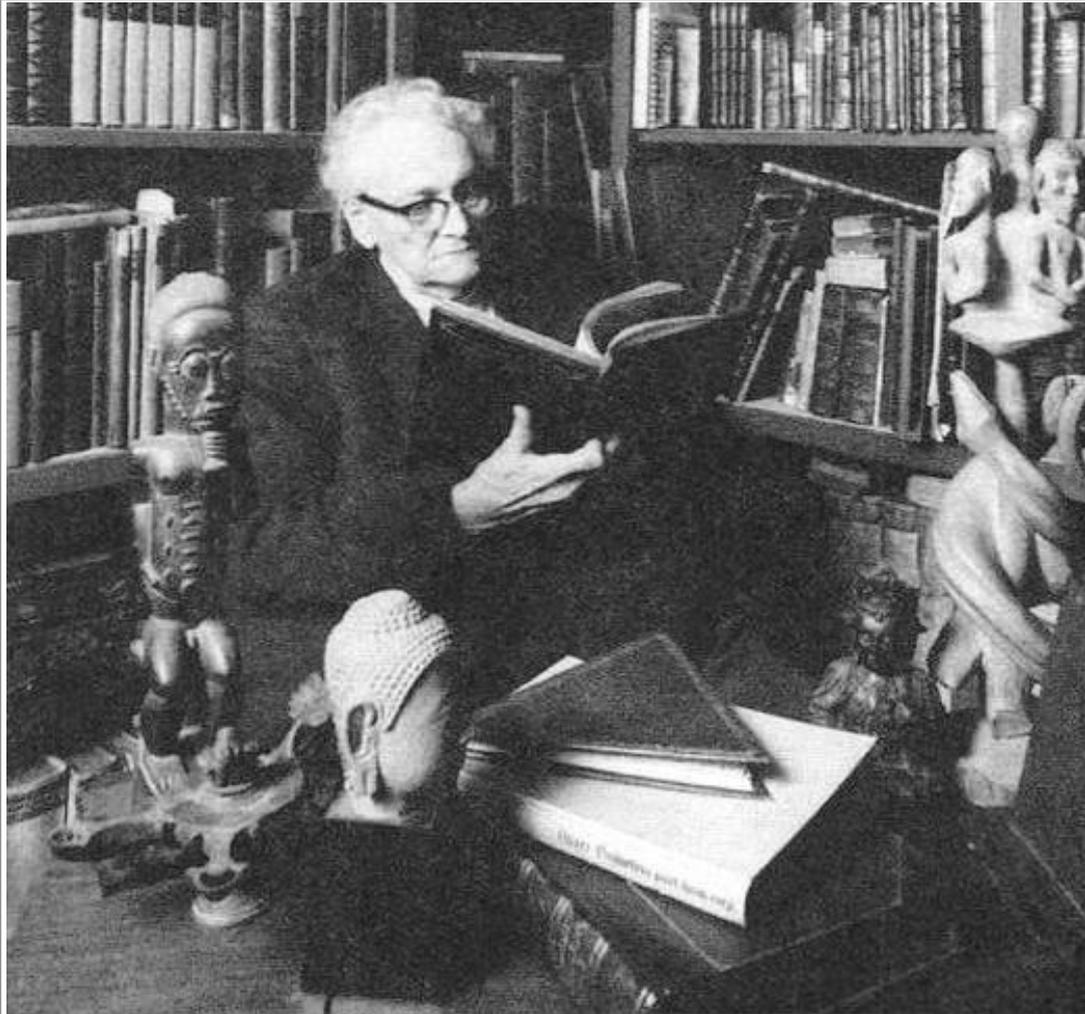
The Ecclesia - Spiritual Healing Temple ,The Rosicrucian Fellowship, Oceanside, California, USA

Mount Ecclesia is a picturesque spot of nature grounds in Oceanside, California and the location of the international headquarters of the fraternal and service organization **The Rosicrucian Fellowship**. It is also the location of its spiritual healing temple, called "The Ecclesia", situated upon the promontory of a high mesa.

On April 07, 1995, it was added to the National Register of Historic Places as the **Rosicrucian Fellowship Temple**.

Since its foundation, the Rosicrucian Fellowship faithfully observes the basic condition, set by its founder **Max Heindel**, that no price, membership dues or fees, should be put on its teachings. The Fellowship's funding and maintenance is achieved through the voluntary giving of members and friends, as one is able to contribute, and with the most valuable assistance of volunteer workers. Mount Ecclesia's foundation archetype, highest ideal or mission, is to become a Spiritual Center in the world, as an effort: *"to unite and harmonize each with the others by teaching a religion that is both scientific and artistic, and to gather all churches into one great Christian Brotherhood."*

MANLY PALMER HALL



Manly Palmer Hall

(March 18, 1901 - August 29, 1990)

ABOUT THE AUTHOR:

Manly Palmer Hall (March 18, 1901 - August 29, 1990) was a Canadian-born author and mystic. He is perhaps most famous for his work *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*, published in 1928^{[1] [2]} when he was 27 years old. It is claimed that Hall was made a knight patron of the Masonic Research Group of San Francisco in 1953, although he was not raised as a Mason until 22 November 1954 into Jewel Lodge No. 374, San Francisco. Jewel Lodge N° 374, San Francisco, is the only lodge in the world that opens at midnight. It holds a special midnight meeting once a year during the annual communication of the Grand Lodge, conferring the Master Masons degree for the benefit of visiting Grand delegates. The membership of Jewel Lodge includes many musicians, theatrical men and newspapermen to whom midnight is a convenient hour,

and does not overlap any of the Grand Lodge proceedings. He later received his 32° in the Valley of San Francisco AASR (SJ).^[3] In 1973 (47 years after writing *The Secret Teachings of All Ages*), Hall was recognized as a 33° Mason (the highest honor conferred by the Supreme Council of the Scottish Rite), at a ceremony held at PRS on December 8, 1973.^{[4][5]} Interestingly, the definitive Manly Palmer Hall Archive states that Hall received the 33°, "despite never being initiated into the physical craft."^[6] The Scottish Rite is one of the two branches of Freemasonry in which a Master Mason may proceed after he has completed the three degrees of Symbolic or Blue Lodge Masonry. The other branch is known as the York Rite, consisting of Royal Arch Masons, Royal and Select Master and the Knight Templar.

In 1934, Hall founded the Philosophical Research Society (PRS) in Los Angeles, California, a non-profit foundation dedicated to the study of religion, mythology, metaphysics, and the occult.^[7] PRS maintains a research library of over 50,000 volumes,^[8] and also sells and publishes metaphysical and spiritual books, mostly those authored by Hall.^[9]

In his over 70-year career, Hall delivered approximately 8,000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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Further reading

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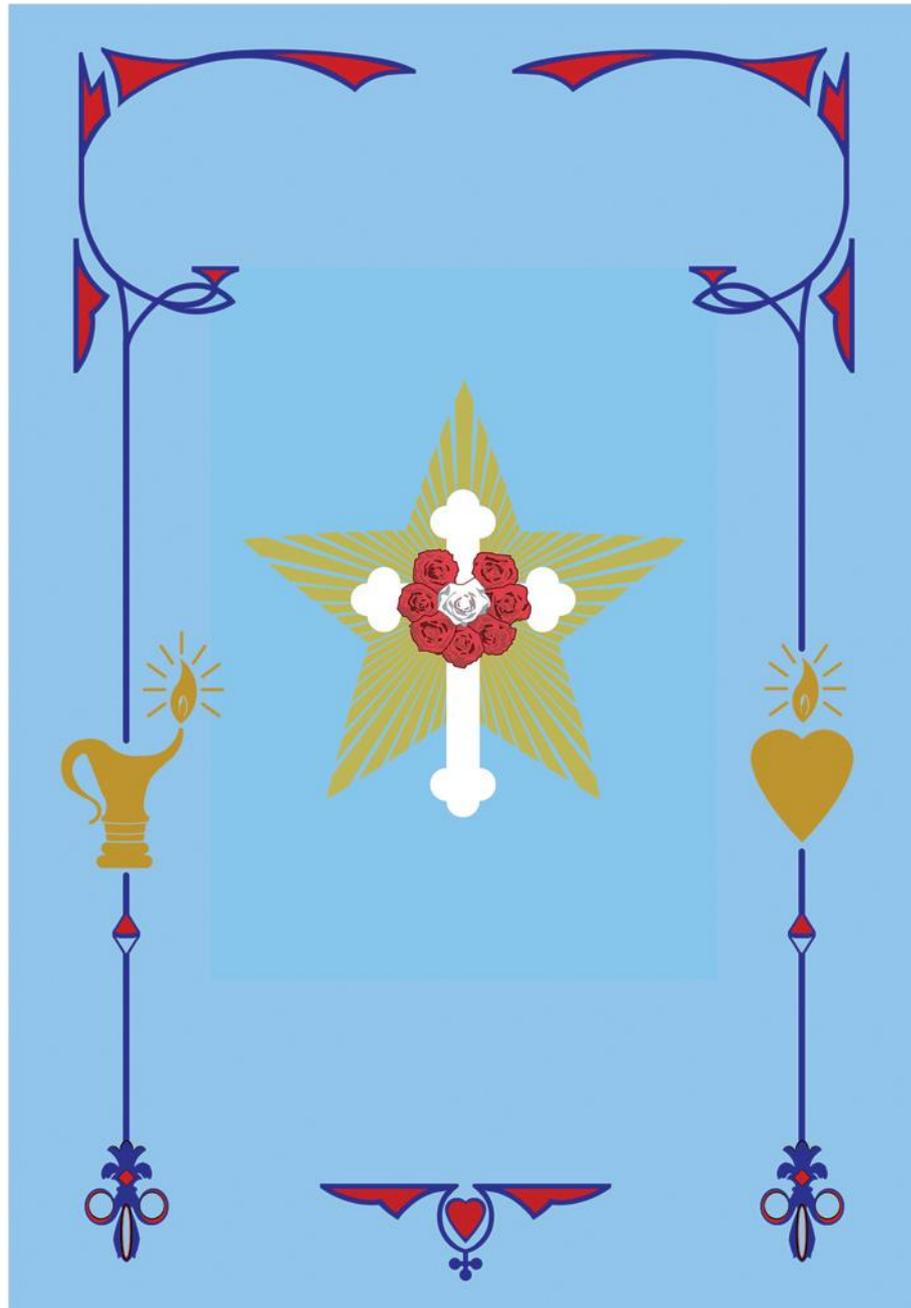
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MANLY PALMER HALL- ROSICRUCIAN FELLOWSHIP CONNECTION



A place of adventure and change was not what Manly Palmer Hall was looking for when he stepped off a train in downtown Los Angeles in the fall of 1919. For Hall, the lure of Southern California was the chance to reunite with his mother, who had abandoned him in infancy.

The 18-year-old Canadian immigrant, who never knew his father, had spent a confused and insecure childhood bouncing from town to town with his maternal grandmother, Florence Palmer. They had been living in New York City when she died suddenly, leaving Hall with little choice but to quit his clerk's job at a Wall Street firm, leave the

city, and move into his mother's home in the beachside community of Santa Monica.

Louise Hall, who had worked for 15 years as a chiropractic healer in the Alaskan gold fields, shared the modest house with her second husband, Charles Hall, a jack-of-all-trades who took her last name. If there were hard feelings between Hall and his mother, he never spoke of them.

Hall was raised from age 16 to 19 by a Rosicrucian group, he was associated with a myriad of other societies, including Freemasonry, he was also familiar with most every mystical and esoteric practice that was ever known in the past several thousand years, and probably some that weren't so well known.[1]

One of the most prolific writers within the broader theosophical movement was Max Heindel, a Christian mystic and Danish immigrant who established a spiritual commune in 1907 on a scenic bluff called Mt. Ecclesia in Oceanside, about 80 miles south of Los Angeles.[1]

Dedicated to Christ Jesus, Astrology, the power of prayer and providing an explanation for the origin, evolution and future development of the world and man, Max Heindel's Rosicrucian Fellowship soon became a favorite vacation spot for young Hall and his mother. Their first trip to Mt. Ecclesia was in 1920, a year after Max Heindel's death. His widow, Augusta, was struck by Manly's talent as a writer, his youthful pastoral work at the Church of the People, his graciousness and his intense interest in her husband's complex books, which essentially taught that earth is a great school to which ever-volving individuals come by way of reincarnation, life after life.[1]

At Mt. Ecclesia, Manly Palmer Hall grew so attached to Heindel's temperamental heavy-set widow that he started calling her "mother." Augusta Foss Heindel and her followers taught him astrology and the fundamentals of typesetting, printing and binding.[1]

From them, he also learned to avoid writing in longhand with an ink pen because it siphoned off one's vitality, an admonishment he obeyed for most of his life, preferring instead to dictate his books.[1]

He showed her how to play backgammon, and was her connection to prospective younger converts. together, they wrote numerous articles for the Fellowship's newsletter, Rays from the Rosy Cross, which compared life on the bluff to heaven on earth. [1]

"Why does this spot seem so beautiful?" Hall wrote under the title "Echoes from Mt. Ecclesia" in 1922. "There are many other places where the stars may be seen and studied, and thousands of people see the same glorious sunsets, and enjoy the same wonderful climate. But there is something here that is not to be found in any other part of the world. There is something here that is restful and different; it seems almost like holy ground. It is because of the love that is sent here by thousands of members and the lives of self-forgetting service that the workers are living day by day, that makes this the beauty spot of the earth." [2]

On March 17, 1923, Hall was ordained a minister in the Church of the People. A few days later, he was elected permanent pastor of the church, and the congregation honored him with a rosicrucian-style cross that was based on a design of his own and made of diamonds, platinum, gold and white enamel. etched with emblems and symbols of astrology and ancient religious schools, it represented the ideals shared by all spiritual quests. As minister he invited Mrs. Augusta Foss Heindel to do a lecture in the Church of the People which had a great audience . [3]

Dangling from a chain around his neck, Hall proudly wore the flashy fist-sized cross as a symbol of spiritual authority in a state where alternative spiritual movements were becoming significant cultural forces. The belief in reincarnation had become especially popular.

He published at the age of 27, 1928 his work *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*, which is widely regarded as his magnum opus.

As a fair friend of Mrs Heindel and The Rosicrucian Fellowship he wrote the introduction of Max Heindel's book *Blavatsky and the Secret Doctrine* published in 1933 fourteen years after Max Heindel's death.

"Max Heindel was a pioneer in Christian mysticism and Madame Blavatsky was a pioneer in Oriental occultism. Both established systems of thinking which spread rapidly throughout a soul-hungry humanity. Not only did they leave organizations of their own, but the seeds which they planted in the hearts of men have sprouted forth and borne fruit in many parts of the world, where other organizations have been established along similar lines." (M.P.H.) [4]

He also wrote the introduction of Augusta Foss Heindel's book *Astrology and the Ductless Glands* in 1936.

"The last few years have witnessed exceptional progress in that branch of medical science which is called endocrinology or the study of the structure and function of the ductless glands with research into therapeutic methods of treating derangements thereof. These glands are now accepted as the regulators of the physical function, the governors and directors of bodily structure, profoundly significant not only in their physical reactions, but also their effect upon mentality, emotion, sensory reflexes, and the so-called spiritual or metaphysical functions. Nearly all endocrinologists admit that the pineal gland is the most difficult to understand and the most difficult to treat. It can now generally be reached only by treating the other glands over which it acts in the capacity of generalissimo. The physical functions of the glands are now fairly well classified but there will unquestionably be much revision of the present opinions. Physicians are willing to admit that the function of the glands does not end merely with their effect upon the body but scientists are not prepared to make any pronouncements beyond the field of material reaction. It is especially significant therefore that through a combination of clairvoyance and astrology it is possible to examine the ductless glands and discover the metaphysical elements in their functioning. The modern clairvoyant uses the same method

for his work as was used by the initiate priests of the ancient world, and like those older adepts he makes contributions to the sum of knowledge which are only discoverable to the materialist after centuries of ponderous experimentation.

(...) The work which follows is a spiritual record of the function of the pituitary body and pineal gland. I feel that the researches carried on by Mrs. Max Heindel are a definite contribution to the subject of endocrinology that should be preserved for the use of all students of medicine and the occult sciences."(M.P.H.) [5]

He has been widely recognized as a leading scholar in the fields of religion, mythology, mysticism, and the occult.

Carl Jung, when writing *Psychology and Alchemy*, borrowed material from Hall's private collection.

In 1934, Hall founded the Philosophical Research Society (PRS) in Los Angeles, California, dedicating it to an idealistic approach to the solution of human problems. The PRS claims to be non-sectarian and entirely free from educational, political, or ecclesiastical control, and the Society's programs stress the need for the integration of philosophy, religion, and science into one system of instruction. The PRS Library, a public facility devoted to source materials in obscure fields, has many rare and scarce items now impossible to obtain elsewhere.

In 1973 (47 years after writing *The Secret Teachings of All Ages*), Hall was recognized as a 33^o Mason (the highest honor conferred by the Supreme Council of the Scottish Rite), at a ceremony held at PRS on December 8th, despite never being initiated into the physical craft.

In his over 70-year career, Hall delivered approximately 8,000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.[6]

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1. Sahagun, Louis (2008). *Master of the Mysteries: The Life of Manly Palmer Hall*. Process. ISBN 193417002X.
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 4. Hall, Manly P. (1933) Introduction to Max Heindel's book *Blavatsky and the Secret Doctrine*.
 5. Hall, Manly P. (1936) *The Devolution and Evolution of Astrology*. The text of this article comes from the preface to Augusta Foss Heindel's study of *Astrology and the Ductless Glands*.
 6. Philosophical Research Society - Manly Palmer Hall biography <http://prs.org/mphbio.htm>
- From **The Manly P. Hall Archive** - Manly Palmer Hall Media Archive and Memorial <http://www.manlyphall.org/>





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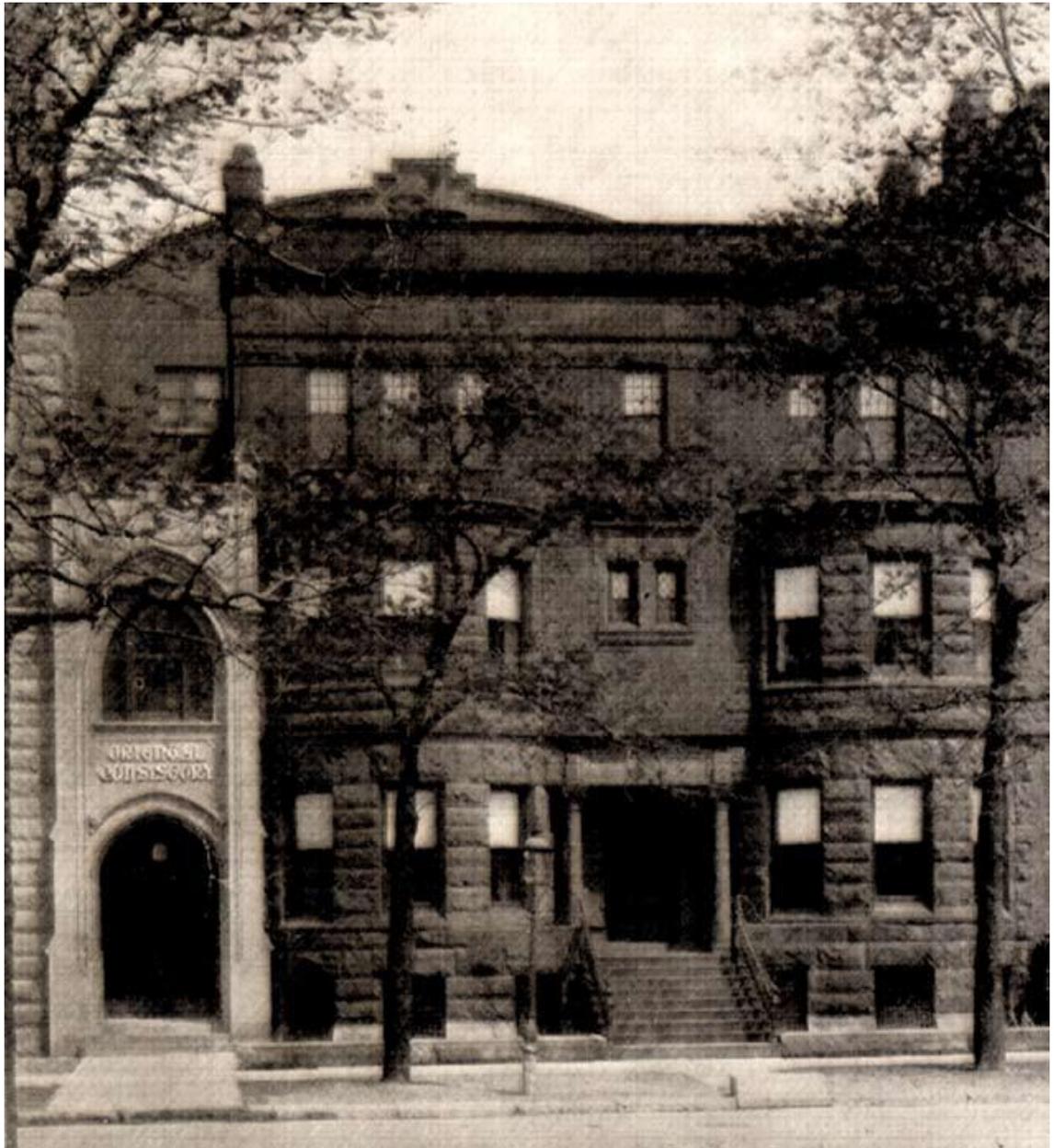


The Rosicrucian

Thus in a vision the picture—
 a grave and stately man
From ancient precepts expounding
 as only a Master can.
A sheltered, cryptic temple,
 in a land where thought roots deep,
And I seemed to be hearing words like these:
 “May your heart this lesson keep!”
Death and Birth are but portals,
 then why fear the reaper’s blade?
The rose full blown in the sunshine
 is the fruit of the work with the spade,
The way of the wind through the forest
 in ripples of living green
Is a type, so the Master has told us,
 of the Way of the Spirit unseen.
“Art thou a Master of Israel?
 and knowest not these things?”
Re-birth, after Regeneration—
 how a new embodiment brings,
A spotless page in a purer age
 for the record of better deeds,
And a Form of finer adjustment
 for compassing greater needs.

When Azrael's summons calls thee,
dost all earth's wisdom know?
Shall one brief span evolve "Superman?"
The mills of God grind slow,
And grind to exceeding fineness.
He will show thee in pictures bright,
Thy life—and 'twere rare if here or there
some matters come not to sight,
And the Voice of the great Teacher whisper,
"This task must be done aright."
When we've scanned to the end of that record,
a debtor with judgment confessed
We shall rest, then a holy ambition
will bring us again to the test.
Shall a Crown be acquired lightly?
Is the Rose without thorns on the Cross?
Shall we gain without effort Perfection
as the tombstone gathers moss?
Immortality? Aye! but conditioned
on good work, square work, and true,
Just such work as is needed
for building the Temple anew.
Our task on earth is to gather
the fuel for that sacred Flame
That shall bear the Soul through the ages
when the body is but a name.
There are legends of Christian Mystics,
who have seen the pathway clear,
And returned like the spies from Canaan
with prophetic light and cheer.
The Lamp on the cloistered altar
is a living light, and today
There are those who are able and willing
to show to the Seeker the Way.

F. B. Leyns

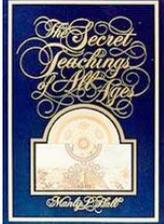


Oriental Consistory

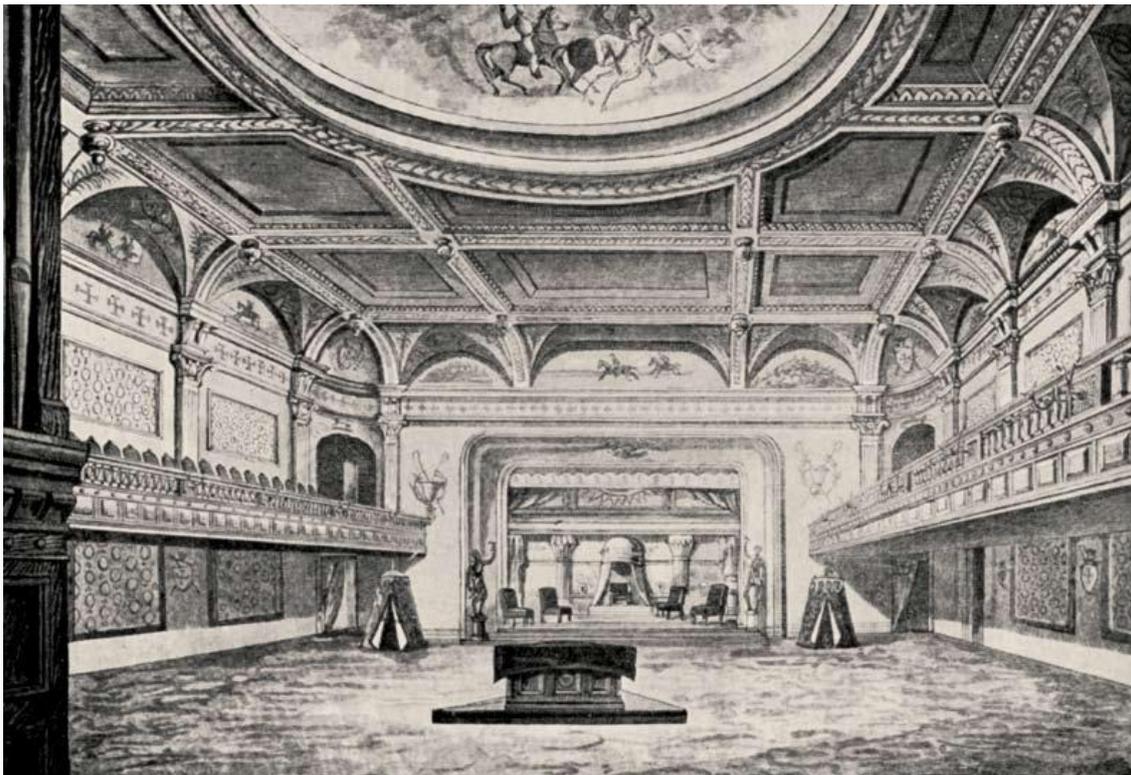
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Related Sites

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<p>The Secret Teachings of All Ages</p>		<p>http://secret-teachings.tripod.com/</p>
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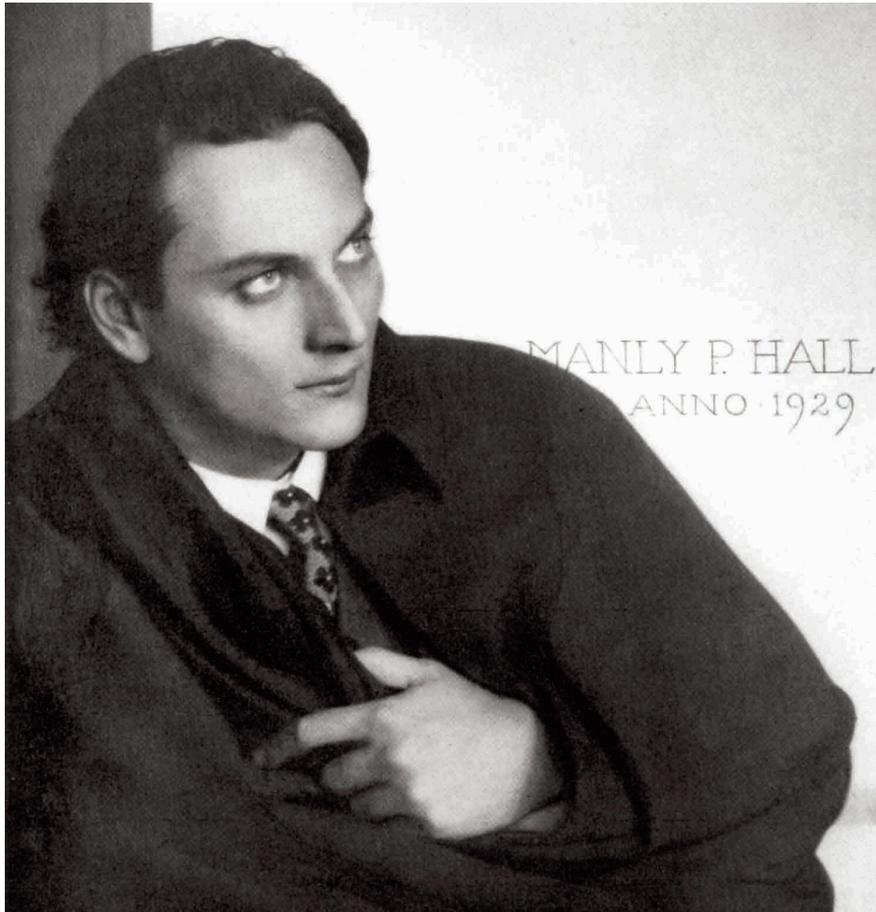
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CONTENTS

The Fraternity of the Rose Cross	001
Rosicrucian Doctrines and Tenets	015
Fifteen Rosicrucian and Qabbalistic Diagrams	029
Rosicrucian and Masonic Origins	051
Introduction to Max Heindel's book Blavatsky and the Secret Doctrine	071
The Devolution and Evolution of Astrology. The text of this article comes from the preface to Augusta Foss Heindel's study of <i>Astrology and the Ductless Glands</i> .	078
Aphorisms by Manly P. Hall	084
Difference between Religions and Philosophy?	091
A practical definition of mysticism.	092
Mt. Ecclesia, The Beauty Spot Of The Earth	094
Manly Palmer Hall – About the author	097
Manly Palmer Hall – Rosicrucian Connection	098
The Philosophical Research Society, Inc.	103
The Rosicrucian F. B. Leyns, 33rd degree in the Oriental Consistory	104
Related links	107



Manly P. Hall



The Secret Teachings of All Ages by Manly P. Hall



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frater_rosecross@yahoo.com.br

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